

# The Congregationalist.

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## EDITOR'S ADDRESS.

THE Editor of a magazine which is not a mere literary venture or a commercial speculation, but which exists for the purpose of advocating great principles, and rendering service to a body of Christian churches, has distinctive aims of his own, and special anxieties as to their accomplishment. His success is to be tested not merely by the commercial result he may secure, but rather by the spiritual and moral influence which he can exert, and it is not easy to find a test by which this can be satisfactorily proved. THE CONGREGATIONALIST was established as a denominational magazine, and its character and purpose were distinctly avowed in its name. It has never made any pretensions to neutrality on any of the great questions, theological, ecclesiastical, or political, of the day. It is distinctly intended for a specific work in the advocacy of Congregational principles, the defence of Congregational institutions, and the consolidation of the various forces which Congregationalism possesses for the evangelization of the country. In doing a denominational work, the Editor has always sought to keep himself free from the spirit of sectarian bigotry; and if he may trust at all to the appreciative notices of the magazine from organs of public opinion which have no Congregational bias, he has not wholly failed in the attempt. For Congregationalism, apart from its vital relations to Evangelical Christianity, he has no care. It is because he believes that its church polity is the proper and normal development of the cardinal principles of the gospel, and the fittest instrument for their extension that he cherishes towards



it such strong attachment. A church system may indeed be regarded only as the outer clothing of a spiritual idea. But there is a more intimate connection than is commonly supposed between the vesture and the idea itself. It might be more correct to say that the system is the incarnation of spiritual thought and force, and if this be once apprehended it can no longer be thought that the system is a matter of trivial importance. On the other hand, it will be seen that to separate between the form and the spirit, and to care for the maintenance of the former when the latter has departed, is to lower the value of the controversy about church polity altogether. Hence Congregationalists have always sought to be Christians first and Congregationalists afterwards; or, to put it in another form, we are decided Congregationalists because we are earnest Christians.

Hence the character of THE CONGREGATIONALIST as a denominational organ does not at all imply absence of a catholic spirit, an indifference to interests common to all churches, or a disposition to engage in incessant polemics with those from whose ecclesiastical principles we conscientiously differ. There is a necessity sometimes imposed upon us to maintain our distinctive views when they are the object of attack, or to enforce them with earnestness when they appear to be specially necessary for the particular work of the hour. Our position in relation to the Established Church of the country especially entails upon us the necessity of testimony which frequently involves us in controversy. The Bishop of Rochester in his recent charge distinctly recognizes the force of the objection felt by spiritually-minded Nonconformists to the standards and formularies of any one communion being held to be representative of the Christianity of the rest." That objection we are bound, in fidelity to truth, consistently and earnestly to maintain. The conflict to which it leads is not one between Episcopacy and Congregationalism, for we should just as strongly object to the State wounding the consciences of Episcopalians by clothing Congregational ideas with a national sanction as we do to the present state of things as pressing unjustly on ourselves. Our objection is to the injury done to religion itself by the interposition of any State authority between the individual soul and God; and in

the present condition of ecclesiastical affairs in this country we feel that we have no option as to whether or not we ought to maintain it. It is with the religious rather than with the political aspects of the subject that we are chiefly concerned. We deeply regret the necessity which forces us into collision with many men for whom we entertain not only profound respect but sincere affection. We would certainly do nothing to weaken any of the spiritual forces which are at work in the country. But with the strong conviction we entertain that the spiritual forces of the Episcopal Church itself are indefinitely weakened in various ways by its connection with the State, and that religion thus suffers to an extent for which no material advantages can be any adequate compensation, we feel ourselves laid under a responsibility from which we dare not shrink. We are contending for a Christian principle, not for a mere political right; for the emancipation of religion from an influence which we believe to be unfavourable to its growth; and we are compelled, therefore, to bear any opprobrium to which we may be exposed because of our loyalty to conscience. The truth appears to us to be one which needs at present to be specially emphasized, and we cannot be silent, though we desire that all our speech shall be in the spirit of Christian charity.

As regards contending church systems, we are free to recognize the various ideas to which the different classes of mind are disposed to give prominence. Some are specially anxious about maintaining the visible unity of the church, and the weight of church authority. Congregationalism, on the contrary, cares more for the culture of the individual soul, and for the maintenance of its direct relation to Christ. It believes in the living Christ present with and guiding every assembly of His faithful people, and it trusts in His gracious influence and the teaching of His Spirit, rather than to the force of formal documents and the authority of great confederations, for maintaining the purity of the faith, and preserving the true union of the church. It has faith in liberty and progress. It looks for light to come from heaven to the church of to-day as certainly as it came to the church of apostolic times; and while it cherishes profound veneration for the saints of former times, it refuses to be bound by the

opinions or hampered by the traditions of antiquity. Still it trusts for the diffusion of these principles to positive rather than to negative teachings. It is for the champions of opposing views to be fully persuaded in their own principles, and to work them out with all earnestness and devotion. Each party will do most even for its own success, and for the promotion of the truth common to all, by the quiet development of its own ideas rather than by noisy attacks upon others. On this principle THE CONGREGATIONALIST desires to act. Believing that our churches have definite truth to teach and distinctive work to do, it will seek to enforce the truth, and to suggest the practical methods by which the work may be most effectually accomplished.

In commencing another year there is cause for special congratulation in the many signs of a quickened life and increased interest on the part of the churches, both in their principles and work. The celebration of the Union Jubilee has afforded an appropriate opportunity for the manifestation of this sentiment, and there has already been much to encourage the hearts and stimulate the zeal of its promoters. The commercial condition of the country seemed to present a very serious difficulty in the way of obtaining any large fund, but appearances indicate that a considerable amount will be raised for the home work of the churches. A large proportion of this may probably be appropriated for local objects, but everything which emancipates individual churches from burdens which press heavily on the springs of their Christian enterprise, and so sets their energy free for new work, helps to secure the end in view. The great object is, not to collect a great central fund, but to arouse a spirit of earnestness and devotion which shall be felt in all the associations connected with the denomination. In order to this it is necessary that there should be a keener appreciation of the distinctive value of Congregationalism. Perhaps we have suffered more than others from the maudlin talk about unsectarianism which has been so rife of late years, and in consequence the denominational sentiment has become comparatively feeble. We desire to see its revival, not in any narrow or bigoted form, not as a purely partizan feeling, not as an instrument of polemic, but as a living force on behalf of principles which

we believe have a special work to do in these days. If they have been ignored or concealed for the sake of other and possibly higher Evangelical doctrines, or if even in the maintenance of Nonconformity prominence has been given to the views common to all free churches rather than to the distinctive principles of Congregationalism, it is time that we should revise our procedure. The work is being done in connection with the Jubilee, and *THE CONGREGATIONALIST* will do its utmost to promote it.

The magazine which would faithfully serve Congregationalism must never forget that the very successes Congregationalism has achieved impose upon its professors new responsibilities and duties. It cannot be a mere sectarian system if it would, for it has taken a definite place in the national life, and has its own share of national work. It influences the national judgment on great public questions, it is an appreciable and in truth powerful element in adjusting the balance between contending parties. The nation is prepared to hear what its representatives have to say, and it is of the highest importance that their utterances should be distinct and clear, and the opinion which they express be intelligently and carefully formed. We feel that under these conditions *THE CONGREGATIONALIST* has a wide field to occupy. The subjects we have to treat are varied and manifold. Our endeavour will always be to give to each class its own due proportion of attention. Undoubtedly we shall be open to complaints from different sections, each one thinking that the subjects which specially interest it are subordinated to others about which it is less concerned. This is the invariable fate of our tribe. We are critics ourselves, and can easily afford to hear honest criticisms in our turn. But having given it any weight it possesses, we must still adhere to our own conceptions of what is necessary. We suppose that any editor could show from his own experiences that if he had listened to the advice of friends in the conduct of his magazine he would only have furnished another illustration of the fable of the old man and his ass. But while pursuing a course shaped by our independent judgment we shall never fail to consider friendly suggestions. Our aim is to do our work in the most efficient way, and we welcome anything that helps

us. Grateful for innumerable words of encouragement—some of them all too flattering—we shall spare no effort to make the magazine increasingly worthy of the name it bears and the churches which it is privileged to serve.

EDITOR.

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### *A HOMILY FOR THE NEW YEAR.*

“And Jacob was left alone.”—GENESIS xxxii. 24.

A TIME of solitary meditation at the beginning of the year—how unspeakably valuable it may be! Let us try to find some illustrations of this fact in the story with which our text is connected.

Jacob was on his way back from Padan-aram to the neighbourhood of his father's house. The reason why he left home at first was because he had so desperately wronged and irritated his brother Esau that he went in danger of his life. Esau had heard of his return, and set out to meet him with a band of four hundred men. Jacob was greatly alarmed. He was no warrior as his brother was, and he had no considerable force at his command. The crisis was most serious. Jacob, with his usual wariness, made the best arrangement he could of his household and his flocks, and sent them over the little river Jabbok which flows into the Jordan. The evening set in, the valley through which the stream hastened was deep and dark, and he was alone. It was a moment of profound solemnity. There was nothing to disturb his thought. Past, present, and future, all would rise up before his mind, and absorb his attention. It was an hour of wearing suspense, a deep awe rested on his spirit! What grave issues were depending on that crisis! Who could say what would happen in the morning? It would seem to that solitary watcher as if he were spending a lifetime in that one night! But that which made the crisis so truly sacred was that it was an epoch in his religious history. In that lonely hour he became a new man, and entered on a new life. I do not mean that up to this time he had been wholly without God. No; at Bethel, on his way out to Padan-aram, he had

beheld a signal manifestation of the glory of God, and had received a gracious promise of protection. He had been guided and defended by God, and had in a certain way served God. But it is clear that his religious life was a very imperfect one, for he often resorted to very doubtful expedients to attain his ends, instead of seeking help from God. He had never fully entered on the spiritual inheritance which was granted him at Bethel; he needed a thorough renovation, such a renovation as was vouchsafed to him in that solemn hour when he was alone.

## I.

He was alone, and his whole nature was strained to the last point of tension by the situation in which he found himself. In that season of intense mental and nervous excitement in all probability *his conscience was aroused*. "How is it that I am in this position? My brother is at hand with a strong body-guard. Surely that ought to be a comfort to me! A brother nigh—a twin-brother—with a numerous escort; he will be my defence! What a delightful thing to meet him after years of absence! What a comfort to feel that he will keep me safe! No, no; he is the source of all my anxiety. Conscience tells me that I wronged him grievously. He came in faint and weary, ready to die from exhaustion. He asked me for a little of my pottage, and I meanly took advantage of his extremity to bargain his birth-right away from him. What cruel selfishness! And then, again, when I saw that he was about to receive his blessing as the first-born I deceived my poor blind father. I lied before God, and declared that I was Esau. I gained the blessing, but I made my brother my foe for ever! Do I not deserve his anger? Do I not deserve the curse of my father's God—the God of truth, of righteousness, of love?" Aye, conscience; how it slumbers in days of ease and sunshine! How it wakes up and accuses in moments of darkness, moments of intense solitude! At the beginning of the year is it not well that it should speak, should declare the whole truth respecting our past conduct and present standing? "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

*His heart, too, must have been profoundly touched and agitated.* How oppressive must have been his remembrance—"I cannot stand or fall alone! The welfare of those dearest to me is inextricably bound up with my own. It is bad enough to carry my own burden just now, but to feel that my burden falls also on them, that the consequence of my sin may be their undoing, this is more than I can bear!" Yes, in that lonely hour, when thought was so active and affection was so warm, his unity with his household would come home to him as a solemn reality, and he would cry, "Would that for *their* sakes I had been a better man. Would that I had always loved and served God with all my heart, then my influence on them would have been only for good, and my relation to them would have been a pure and unmingled blessing!" We, too, are influencing our family and friends for evil or for good every day—influencing them far more by what we are than by what we say. Ought we not most thoughtfully and prayerfully to ask ourselves, "What has our life been? What is it now? What is its effect upon our home? O Lord, for the sake of those who are to us so dear, make us like Thine own self, that we may do them good and not harm this year and all the days of our life!"

And then we may be sure that *his thought would be intensely busy.* He would recall the past, in order to find encouragement for the present and guidance for the future. The lessons of his early days, the great practical truths he had learned in the home of his boyhood, the numerous events which were woven into his history, and the illustrations which they afforded of the way in which God acts with His people, various critical points in his life and how they issued—all these things would enter into his reasonings, and would influence his determination in that anxious hour. He could not allow himself to drift on without plan or purpose; he would summon the whole force of his mind to settle what course he should pursue.

It is not wise to begin the new year without careful thought and well-considered arrangements for the future. A time of lonely thought is quite essential as we cross into a new year, if we are to meet what it reveals with holy wisdom, and discharge its duties as Christian men should.



But to return to Jacob. He was in a horror of great darkness. Conscience could not satisfy its own demands; heart could not soothe its own anxieties; mind could not find an answer to its own inquiries.

## II.

Then, rising like the soft mist of evening, came the thought of another. The depth and awful gloom of the gorge, the mysterious murmuring of the brook below, the rugged, precipitous sides of the banks, the loneliness of the place, all prepared the mind to think of God. Who could give effectual help but God? Yet if Jacob had sinned against his brother, he had sinned still more profoundly against God. He would feel as Adam did when he thought of God amidst the trees of the garden. But where could he hide? Whither could he flee? Surely he could not be mistaken; through the darkness he saw a figure—a veritable presence of one who approached nearer. Was it the presence of God—of God whose name was inspiring him with fear? He must resist it, put it from him, wrestle against it! Yes, the presence of God, instead of bringing comfort, filled him with dread. At any rate it aroused his opposition at first; he tried to thrust it from him. But he could not. God Himself had laid hold on him. God would contend against his self-trust, self-dependence, his lower self altogether. God would, in the conflict, put strength into his higher, nobler nature, and would give him grace to come off victorious. Henceforth he would be a prince with God, and would be armed with Divine power as he walked forth day by day with God. In that solitary contest, where opposition passed into adoration, and his heart poured itself forth in the vehement exclamation, at once prayer and resolve, "I will not let thee go unless thou bless me," he found a new and deeper life. He now knew and recognized God. His will was brought into complete accordance with the will of God. His newly-found strength consisted in absolute dependence on God. His one aim was to live to God. And so this hour, which tried his spirit to the utmost, and showed him that there was no help for him inself, was the hour of renovation and of life. He came forth a man of faith, a man of prayer. He had



found that God was in very deed *his* God—not the God of Abraham and Isaac only, but the God of Israel too.

### III.

And we, have we no such experiences? The history of Jacob is most interesting, but to every one his own history is more interesting far. Some startling event, some great care, some momentous crisis—have these never thrown your mind into intense activity just when a time of solitude has come to you? And that mental activity, has it not, in spite of all your resistance, concentrated itself on the thought of God? Alone with God, alone with the Invisible and Eternal, you prayed with victorious earnestness till the darkness fled, and you won a new name and found an unchanging, all-sufficient Friend, and said, “O God, thou art *my* God.”

And oh! how happy are those who at appropriate seasons seek solitude, that there they may renew their strength and attain a life of greater vigour and purity—a life of more entire consecration to the service of God. Let me urge on all my readers to secure such a season at the opening of the year. It will help to keep their spiritual life bright and strong.

For it is when we are alone that *we are best able to feel our relation to eternity*. In the rush of business everything reminds us of our worldly interests, and speaks to us of the time now present. In hours of solitude there is nothing which necessarily suggests to us the limits which shut us in; we are free to think of the illimitable eternity. We may be close to St. Paul’s in the morning, and yet, in consequence of the roar of the streets, may be unable to hear the sound of the clock “beating out” the time of day; but when the noise is hushed, and we are alone in the evening, it is as if the bell struck in our very room. So in the throng of daily occupation and the presence of others, we cannot forget that we are children of time; but when we are alone we seem to catch the music of the everlasting chimes, and feel that we are children of eternity. And when we feel this strongly we also feel that we should *live* for eternity.

It is when we are alone that *we most vividly realize God and our relation to God*.

It is not in the material world, grand and beautiful as it is ;

not in the solemn march of events, stupendous as they sometimes are; but in our own soul, with its thoughts and affections, its grand moral principles, and its deep, active love, that we most distinctly see God, get the most accurate glimpse of His real nature, and perceive that our highest blessedness consists in friendship with Him. Then comes the inquiry, "Am I in a state of friendship with God? Am I, through Christ, at peace with Him? How could I bear to be separated from Him? In His love is life itself. In His presence is fulness of joy. Lord, help me to feel that Thou art mine and I am Thine, and call Thyself my Friend."

It is when we are alone that *we can best study ourselves and learn to know our own heart.*

Nothing is so fatal to the attainment of high and symmetrical character as self-ignorance. We do not know where we are deficient and need to make new acquisitions, or where we are wrong and need to be set right. We may go on for years flattering ourselves that we are rich and increased in goods, and have need of nothing, when in reality we are "wretched, and miserable, and poor, and blind, and naked." And perhaps few things contribute more to the perpetuation of this self-ignorance than living for the most part in public. Our activity then is directed from ourselves to others, and we have no fair chance of discovering what is going on within our own hearts. What we really are, and how we stand in reference to God and eternity, are questions which are obliged to wait; they cannot be answered in the stress and strain of active life. Not till we find time to commune quietly with our own hearts shall we come to know ourselves, and be at once safe from self-deception and in the way of true progress.

It is when we are alone that *we learn to appreciate the cross.*

Look at the crowd that streams through the streets in the direction of Calvary when it is known that Jesus of Nazareth is to be crucified. Look at their faces; what vulgar curiosity in some, what cold indifference in others, what savage exultation in still more! Among that excited multitude how few are in a condition to understand the cross! But quite apart, as far as possible from the thoughtless crowd, there is a little group that are all eye, all heart; "and sitting down, they

watch him there." They, and they only, are likely to see into the heart of that mystery of love, or to grasp the significance of that wonder of wisdom. It was in the solitude which followed Paul's conversion that he pondered the same scene, saw in it the only ground of justification and life, and said with fervid enthusiasm, "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." Think of trying to bring up before your mind's eye that stupendous act of mercy in the midst of Cheapside, or in the excitement of the Exchange! Think of pretending to estimate its real worth and import there! No, it is in the calm retreat, the quiet shade, the secret silence of the mind that we can best contemplate the cross as it stands out visibly before our imagination, and shows itself to be the wisdom of God and the power of God. Then we see how it honours every Divine claim and meets every human want, and with deep and irrepressible emotion adore and give thanks.

It is when we are alone that *we come most completely under the power of the Spirit.*

The action of the Spirit on the soul, like all true, life-giving power, is silent and unobtrusive. Just as the inner life—the life of the soul—is not a life of noisy excitement or vehement sensationalism, but one that beats with an equable, steady pulse when it is really in health; so the Holy Spirit, which originates and feeds that life, comes not as the hurricane or earthquake or consuming fire, but as a still small voice; a voice which is likely to be overborne amidst the tumultuous sounds of business, but is surely recognized when the soul is at liberty and alone. Yes, it is when we are alone, seeking the presence of God, eagerly desiring to commune with God, that our hearts become sensitive to every breath of the Spirit, conscious of His gracious, soothing, invigorating power, and filled with the richest, purest life. Alone, yet how far from being really alone!

J. C. HARRISON.

### CONGREGATIONAL HALLS.

THAT the suggestion thrown out last month as to the establishment of Congregational Halls in large towns, with the view of attracting the more intelligent section of the working classes to religious services, should excite criticism, and even provoke opposition, was only to be expected. Still I must confess myself somewhat surprised at some of the objections raised, both to the proposal itself and the reasons by which it is sustained. It is said to be a confession of failure, a sign of panic, an evidence of extreme pessimism due to the influence of recent statistics. I am utterly unconscious of such feelings. I did not write even in a spirit of apprehension, still less in a tone of despair, but simply with a feeling of deep responsibility, strengthened and intensified by the recent returns as to the attendance on public worship. The fact is not to be denied, and so far as I can see there is no use either in minimizing or concealing it, that a considerable proportion of our people are habitually absent both from church and chapel. Whether that religious indifference, associated as it is sure to be with a secret drift towards unbelief, prevails more in one stratum of the population than another it is not necessary to discuss here. I have spoken of a particular class, not as assuming that they are specially open to the charge, but as feeling that less attention has been devoted to them than to others. Chapels are suited, perhaps only too well suited, to the tastes and habits of the middle classes. In mission-rooms provision is made for the wants of the poor. For the section of which I speak comparatively little has been attempted. If they will come to our ordinary places of worship, they will be heartily welcome; but if they are indisposed to come, the necessity of employing any special mode of adapting our agencies to them has not been recognized. Now it is for a new mode of action on this point that I plead.

I have been censured for saying that "we must, once for all, give up the idea that the masses will be attracted in any large bodies to our chapels," as though I had made some alarming confession of failure. But what failure there has been has been a failure of methods, and, I believe, needs only a change of method in order to its being remedied. So far as

Congregational churches are concerned, I have not adopted, and certainly shall not adopt, any language of self-depreciation or lamentation. If we had reached our high ideal of Church life we should doubtless have done much more than we have accomplished. But remembering how protracted and severe was our struggle for existence—to how late a period (hardly a century and a half ago) the tenure by which toleration was enjoyed seemed so insecure that in the trust-deeds of chapels built at the time there are provisions for the disposal of the property in case the Toleration Act was repealed—how much longer our progress was hindered by the severe disabilities attendant on a profession of Dissent—and how all our work has been done by the voluntary efforts of our members, often checked by social as well as political hindrances—my own wonder is that we have the strength we at present possess. Refused the right to exist up to 1688, barely tolerated for nearly a century and a half afterwards, not admitted to municipal honours till 1829, denied the right of celebrating the marriages of its own members up to 1835, Congregationalism is one of the most potent religious forces in the land to-day. With such a history, we have no need for discouragement. The only question for us at present is as to the way in which we take most advantage of the position we have reached and address ourselves most earnestly to the work of our country and our generation. If there be one section of the people which we have not reached, there is no humiliation in confessing the defect.

I have a very strong feeling about the class for which I think the kind of agency which I advocate would be peculiarly adapted. They doubtless have their faults, and possibly they are faults which are specially obnoxious to those who are just above them in social status. But they have many virtues, considerable capacity, vast possibilities of high development. They have shown a remarkable faculty for union and administration, and in their representative assemblies they have discovered, under critical circumstances, remarkable powers of moderation and self-restraint. They supply the very kind of material out of which vigorous and successful Congregational churches can be formed. They are independent, and will never become the subjects of the priest. They are citizens of

a free country, and have the love for self-government as well as the capacity for its exercise. In some districts they are now the staple of our churches, and where that is the case, those churches are marked by vigorous life. For fourteen years I was myself the pastor of a large church in which they formed the preponderating element, and among members of the class I found the most earnest Church-workers, the most loyal of personal friends, and often the most sagacious of counsellors. There was in them a robustness both of intellect and character which contrasted very favourably with the religious dilettantism or unsectarian laxity so prevalent in some other circles. Possibly it is the recollection of my happy work among them which makes me feel so strongly in relation to the class to which they belong. But if a sincere regard for working men did not awaken this interest in them, considerations of a more practical character would. They are a force which is gradually increasing in strength, and on their influence the religious as well as the political future of England must largely depend. They are to be won for Christ, and it is our duty, as Congregationalists, to consider earnestly how much we can contribute to the work, and in what form our services can best be rendered.

I was not aware that in Congregational halls I was suggesting some startling and dangerous novelty, widening the lines of caste distinction, proposing an inferior class of churches, advocating services in which there should be a lawless freedom or careless irreverence, and, in general, starting on a wild revolutionary career of objectionable innovation. The idea seemed to me as simple as it was innocent, and if it be not so, I hope it will be attributed to my lack of perception, not to any deliberate purpose of evil. I am sorry to say that even now I have not been brought to an understanding of my original sin, and that I remain still in the same belief as to the feasibility and perfect harmlessness of the suggestion. It will interfere with no church or individual, it does not require any change of law or constitution, it has not even a savour of organization about it. It has, too, this recommendation, that the plan has been tried in a different form and has been found successful. Special services in theatres and other public buildings are not new, have been long tried, and have been

productive of beneficial results. What I desire is that the special should be made ordinary, the occasional permanent, the unsectarian Congregational. The last objection to this which I expected to hear raised was one that proceeded in the idea that the halls would not be more attractive to the class of which I am speaking than the chapels. I did not need statistics to tell me that the working men were not found in the latter, except in the large manufacturing towns, and even there only to a limited extent. I have heard their absence confessed and mourned over for years. I have heard, further, ministers who had considerable popularity among working men mourn over their inability to attract them to the services of the sanctuary. "Where do you go on Sundays?" asked a friend of a working-class leader, who professed to have Congregational sympathies. "Oh!" was the reply, "I go to hear Mr. — (naming a Congregational minister) when I go anywhere." "But why not go regularly? Do you not like the preacher?" "Yes, I like the preacher well enough; but, oh! the kid gloves of the congregation. I cannot stand them, and I only wonder how Mr. — can." He spoke the sentiment of his class—a sentiment which may be very wrong, and which does great injustice to the class against whom his censure was directed, but one that is real and powerful. I do not justify it, but I feel it has to be reckoned with, and if by meeting it I could succeed in bringing some under the influence of the gospel who at present stand aloof, I would act in harmony with the apostle's principle, and become all things to all men, that so by all means I might save some. It is a light sacrifice to make for so grand a result. There is some encouragement to make the experiment in the success which has followed some attempts in the same direction. When I was a younger man I used for two or three years to preach on Sunday afternoons in a public hall, or an unoccupied chapel which was lying vacant. Hundreds of working men, with their wives and families, used to attend, and considerable good was realized. So many of my brethren, who have had to worship in public halls during the erection or renovation of a chapel, have told me that numbers were attracted who were never seen inside a place of worship, and that in many cases they became permanently attached to the congregation.



If I am asked why I would give this work a denominational character, my answer is that for lack of this very element much valuable service has been to a large extent unproductive. I deprecate the unholy competition of sects as much as the most ardent unsectarian can, but I believe that the recognition of the church as the true centre of Christian work is in harmony with the Divine idea as set forth in the New Testament, and is justified by the experience of the centuries. Further, I believe that the establishment of such an institution by the church would act almost beneficially upon the church itself. It would expand its sympathies, open a field for the exercise of its talents, promote spiritual vitality by keeping up healthful spiritual exercise, make church life more of a reality and a power. The best cure for more than half the religious weaknesses which affect suburban churches is true work for Christ, and if these halls were properly conducted, they would supply just what is required. Possibly they might tax the pecuniary resources of these churches, and this certainly would not be an evil. If their members were thus led to cultivate a spirit of larger liberality they would themselves be gainers.

Let us, by way of illustration, suppose a case. A suburban church situated in a region where there is comparatively little call upon its efforts resolves that it will build a hall in some thickly populated district. A simple but comfortable building is erected, and besides the large hall for public assembly, there are smaller rooms for classes, for reading, for innocent recreation. The place is, in fact, a Working Men's Institute, the general management of which is entrusted to the members on well-defined conditions, and with a reservation as to the religious services, the control of which is of course reserved for the church. Is it necessary to point out the many advantages which might accrue to the church itself, as well as to those for whom it works? In order to achieve success pastor and church will have to unlearn many conventional ideas, and the experiences of the hall may thus indirectly tell to the benefit of the chapel itself. For if they are to be a power there must be no routine in the services, which must be made as bright, as cheerful, as popular, and as instructive as possible. Great care should be taken with the music, which, however, should not be left in the hands of



those who are extremely classical and refined in taste, and who would object to a good rousing Methodist tune as vulgar, or noisy, or sensational. The pastor should himself preach at least once a month. Contact with the kind of audience that would be gathered would do him good, and would thus repay the congregation which made the sacrifice of occasionally dispensing with the services it values. When he is not there the most earnest and acceptable preachers who can be obtained should be sought. In these halls many an able layman who shrinks from occupying the pulpit in a chapel would find a capital training-school. The place would be a working-ground for the church, into which converts should, as far as possible, be gathered. But it might also become a wonderful educator, especially if any considerable number of a class not trained in the traditions of our chapels were gathered in. The last thing I desire is to see class churches. In some cases, owing to the circumstances of the localities, it is impossible altogether to avoid them. The object of this scheme, however, is to bring all classes into one church. I am as conscious as any one can be of the extent to which conventionalism hinders our Christian work, and feel as deeply the necessity for emancipating our churches from its power. If I have not touched on internal reforms, it is not because I do not appreciate their importance, but because I know they must be gradual, and feel that there is present work to be done which cannot wait till we have revolutionized the ideas and habits of our people. The practical question is whether we shall seek to do the best under the present conditions (albeit always seeking to improve them), or whether we should hopelessly drift on because we cannot work out an ideal reform. I have simply thrown out one suggestion as a contribution to the solution of a problem in which my whole soul is interested. I have said nothing as to the matter of the preaching, for as to that there ought to be no question amongst Congregationalists. Evangelical preaching—that is, the earnest and lively exhibition of the gospel of the grace of God—alone can touch the hearts of the people. What I desire in these suggestions is that preaching should be made as accessible and as attractive as fervour of soul and devotion of heart can make it.

J. GUINNESS ROGERS.

## CHAPTERS FROM THE LIFE OF A DISSENTING MINISTER.

### CHAPTER I.

My father was a Congregational minister in a small country town, and I was thus early initiated into the struggles and difficulties of Dissent. Happily for himself and his children, my father was not left to bring up his numerous family on the small pittance which he received for his pastoral services. Still, despite the additions to his income from other sources, the economy which it was necessary to practise was so severe, and the privations we had to accept so many, that I never cease to wonder how country ministers whose families are even larger, and who have only their small stipend on which to depend, contrive to maintain the struggle at all. Certain I feel that, if Christians who are themselves in easy circumstances could realize the life of the pastor's home in numbers of our churches, they would feel that one of their first duties was to alter a condition of things so discreditable to all concerned, and so detrimental to the interests of religion itself. As the story of those early years rises up in the memory, however, I am impressed chiefly with reverence for the heroism with which the trials of life passed under such conditions were faced, and of the loyalty to Congregationalism which both my parents cherished, and which they inspired in the hearts of their children. Men are better able to battle with such troubles, and my father's early life as a farmer's son had prepared him, in some measure, to overcome. But my mother had been softly and delicately nurtured, and had renounced far brighter worldly prospects for the sake of casting in her lot with a humble Dissenting minister and sharing his work. Both alike were patient, uncomplaining, and incessant in labour. I never remember to have heard them repine at their position, or mourn that fidelity to conscience had led them to forsake the Established Church.

Yet they had their trials and perplexities. The church was numerically weak, and it was certainly poor, and though it was generally peaceful, there were self-willed and fractious spirits which were not always easy to manage. There were

petty jealousies, unreasonable expectations, occasional outbursts of self-will, in fact, a hundred little disagreeables, which added to the troubles of a position which under any circumstances must have been sufficiently trying. If it be any consolation to those who have to fight the battle of a ministerial life under such conditions to know that the pastors of large churches are exposed to like trials, they may accept the assurance that so it is. Nor is it ever likely to be otherwise. Where we have to deal with men we are tolerably sure to have frets and worries. In a small church, however, like that of which I am speaking, they must be more keenly felt because there is so little in the way of relief. But, on the other hand, there was an intense love of the service, and a stainless loyalty to principle which sustained my devoted parents in the midst of all discouragements. I mention them together, for my beloved mother took her full share of pastoral anxiety, and did no small share of ministerial service. Together they gave themselves to the earnest discharge of what they regarded as their duty to the Lord, and quietly accepted the discouragements and trials that lay in their way as part of their appointed lot.

It could not have been the least of their anxieties that those outside who understood little of the real circumstances of the place, and were quite unable to measure the hindrances to progress, sometimes wondered at the paucity of the results, and were probably disposed to judge harshly. The post had to be maintained as one of testimony, and, as subsequent experience has abundantly proved, it was impossible, in the nature of things, that it could ever become anything else. A small town, where the influence of the Established Church was not only dominant, but was all but undisturbed among what are called the respectable classes, and where a considerable proportion of the poor were Irish Roman Catholics, did not offer a tempting field for Dissenting effort. In truth, Dissent generally, and Congregationalism in particular, was unpopular. Methodism was more powerful, and until the secession, of which Dr. Warren was the leader, divided its strength, had a fair congregation for a small country town. But the Methodists took little or no notice of the Independents. The latter were

Liberals, they were also Calvinists, and it is hard to say on which account they were more offensive. I know not how it was in other parts of England, and especially in the neighbourhood of the metropolis, but certainly in those days the terms "Independent" and "Calvinist" were commonly used as synonymous in the district of which I am writing, and the separation, not to say antagonism, between them and the Methodists was due to theological differences. But half a century ago the Wesleyans had a more kindly sentiment towards the Established Church than that which exists to-day. During the period that has intervened I have had many opportunities of marking their mode of action, and gladly noting the development of a more liberal spirit. Gradually there has grown up a greater willingness to unite with other Nonconformists, a care for the principles of religious liberty and equality, as well as for the rights and privileges of their own denomination; in short, more sympathy with the cause of progress. At the earlier time a Liberal Wesleyan minister was comparatively rare, whereas now the tendency, among the younger men at all events, is strongly in the direction of Liberalism. Perhaps in small towns and villages where the united strength of Nonconformity is not equal to the maintenance of one strong church, it is difficult to maintain a kindly feeling among rival communities, and this is one of the many evils growing up out of the unwise and unfortunate competition which is too common still, and which, wherever it is, exhibits not only Dissent, but Christianity itself, in a most unlovely aspect. That competition was much more keen, not to say bitter, at the time of which I write. The moderating influences which have since been at work, and with happy effect, had not then begun to operate. Jews and Samaritans (it is not necessary to say which were Jews and which Samaritans) had no dealings with one another. Could all the Dissenters of the place where my father laboured have agreed to form one church, they would not have been a strong body; but they might have maintained an independent existence. As it was they were both weak, and the struggling Independent church was the weakest. Nor had it much hope of ever attaining vigour. All the surroundings, all the prejudices of the place were against

it. The work of the minister was a constant battle against wind and tide; and while those who did not understand the strength of the adverse currents might wonder that there was not more rapid progress, those who were in them might well despair of being able to survive at all.

Strange to tell, there was activity, earnestness, even pleasure in the life. My mother was a woman of boundless spirit and energy, and had my father ever been disheartened by the difficulties of the work, she would have inspired him with fresh courage. Together they were full of enterprize and movement. With them there was neither stagnation nor hopelessness. Any ray of brightness was welcomed, and produced an elation of spirit which perhaps was excessive; but this temperament at least helped to sustain them in an arduous struggle. Strange as it may seem, also, there grew up so strong an attachment to the place and the people that two or three invitations to larger congregations were declined, and my father continued to prosecute a toil which, in truth, seemed sadly unproductive.

In looking back, however, at that church I am surprised at the amount both of intellectual vigour and of spiritual power which it contained. The intellectual power, indeed, had all gone into the direction of theology; but in that department there was an extent of independent thinking and of wide reading that might well put to shame many a city congregation which prides itself on its superior discernment and wider culture. The opinion was very largely of a decided Calvinist type. My father regarded himself as a moderate Calvinist, but his views would certainly be regarded to-day as very pronounced. I remember well how greatly he was disturbed by the avowal of my departure from the old view of the imputation of Adam's sin. I was just beginning to awake to some of the difficulties attending this severe form of theology, and this was one of my earliest heresies. My father very earnestly combated my reasonings, but he certainly did not produce the impression he desired. He was, however, himself regarded with distrust by a little clique—the Lord's dear people, as they supposed themselves—who hovered on the outskirts of the congregation, occasionally attending, but never except to find fault, and loving, whenever opportunity

presented itself, to get into discussion with the pastor or any of the people. One of these controversies which greatly excited the wonder of my youthful mind, and which certainly used to weary and perplex me, occurs to my recollection now. I have before my eye one of the disputants—a noted champion of extreme Calvinism in the district—a clear-headed, ardent, but somewhat passionate and violent man. The subject was the origin of evil, and I remember this worthy, who revelled in his familiarity with the Divine decrees, and fancied himself qualified to sit in judgment on all the preachers of the neighbourhood, suddenly bursting out, in reply to my good father, with the exclamation, “You deny that God is the author of sin! That’s blasphemy.” It is curious how deep the interest which was aroused by these speculations, and the eagerness with which they were debated. But these “high” doctrines were much more prevalent then than they are now. There were a few clergymen who taught them, and small churches, principally Baptist, scattered here and there, by whom they were held with great tenacity. The practical results were, I am satisfied, most mischievous, though at the same time I am bound to bear my testimony to the piety and devotion of many who held these doctrines. My father was always ready to discuss with them, and sought as far as he could to maintain friendly relations with them; but he was much too far below their lofty heights to be regarded by them with any favour. I am not sure that some of them were not like the extreme teetotalers who think a drunkard better, on the whole, than a moderate drinker. Perhaps it may seem strange that my father should also have been on terms of close intimacy with the Unitarian minister. I well remember him—a quiet, grave, cultured man. The two families constantly visited together, and the two ministers were peculiarly fond of discussing their points of difference. Sometimes the disputants waxed so hot that it seemed as though the old friendship would be broken, and this prospect was extremely distressing to the two wives, who were much attached to each other. But the rupture never came. The friends respected each other too much to have any serious difference, and, however excited they might be, would meet the next day with perfect cordiality.

But to return to the little church. It included two or three

men who seemed to me of high character, and with an elevation of sentiment far above that which prevails in their class. One was a collier, and had spent so many of his years down the pit that his stalwart frame was bowed with premature age. He was, as might be expected of one who had enjoyed very few educational advantages, unlearned; but for depth of spiritual experience and richness of spiritual wisdom, for extended acquaintance with Scripture and spiritual insight into its meaning, I have met few to equal him. To hear him pray at the weekly meeting was, indeed, a real "means of grace." He seemed to rise up to heaven himself, and to carry all who listened with him. There was an intensity of feeling which moved every heart, and compelled even the gainsayer to admire the fervour of the man. I sometimes wonder whether such men are to be found in remote and obscure country churches to-day. He was one of God's nobility, and so every one felt wherever he went. A humble collier he continued so long as he was able to work at all, and he never thought of aping the manners of a society to which he did not belong. But he was a welcome guest in the homes of those in much higher position, and wherever he went he was felt to bring a blessing. There was another, who was a working carpenter, and who also was a man whose simple-hearted piety had raised him to a level considerably above his social position. These did not stand alone. The company was small, and in worldly condition obscure; but it contained those who adorned the doctrine of God their Saviour, and would have been a strength and ornament to any church.

The week-day service was at that time one of the institutions of the Church, and was maintained with no little spirit. On Monday evening was a prayer-meeting, and on Thursday a sermon, and in those quiet times and that country district the same people contrived to attend both; and so far from feeling it to be a hardship, most of them seemed to enjoy these seasons of quiet communion with each other and with God. It is useless, perhaps unreasonable, to expect a similar constancy from church members of urban congregations to-day; but it often occurs to me to ask whether, if the devotion of heart were the same, there would not be a deeper interest manifested in our week-day meetings. There has



been a change not only in circumstances but in sentiment. No doubt the church is more active, and in the many fields in which that activity is employed there is a consumption of time and energy which renders it impossible for many to seek their own edification by attending at the ordinary meetings for worship. If evenings are given to ragged-school teaching, to the meetings of choral societies, to young men's associations, and the like, it is clear that they cannot be given to the weekly prayer-meeting and the lecture also; and yet, after all, the uneasy feeling remains that it is not always increased activity, but an increased love of ease and comfort which has interfered with week-evening services.

The prayer-meetings, I remember, were for the most part earnest, though in the retrospect there appears in them a certain element of grotesqueness. I am not sure that it impressed me at the time, but in the remembrance to-day it is extremely vivid and striking. My father's habit was to call upon the deacon or member who was to pray, and to him was left the duty of giving out his own hymn. The selection both of hymn and tune was sometimes rather remarkable. I remember one deacon in particular; an excellent man, who, at one time, I believe, had been a singer, and was unwilling to abandon the position though his voice had become somewhat broken and had lost its old cunning. He is before me now as I have seen him on many a Monday evening, just as he has been called upon to take his part in the devotions of the evening. Having taken his spectacles out of their case, he next produces a large pocket-handkerchief of some staring pattern and of somewhat pronounced colours, and with this he proceeds to wipe his glasses. This operation duly accomplished, the handkerchief is laid across his knees in a becoming form, and the hymn-book is opened. The 123rd hymn in the first book is announced:

Behold the wretch whose lust and wine  
Have wasted His estate.  
He seeks a place amongst the swine,  
To taste the husks they eat.

It did not seem to occur to the worthy man, and from what we remember of the spirit with which the strain was kept up, it did not occur to any of his fellow-worshippers that this was



a somewhat remarkable hymn for a small body of Christian people met for devotional exercises. Three or four verses were read and then the singing began. It was prefaced by the use of the tuning-fork, and the note having thus been duly struck, the tune was sung apparently with intense pleasure. Its notes ring in my ears to-day. It was one of those part-songs which seem to have been so especially dear to our fathers, and which, if truth must be told, many of those who now delight in classical music greatly enjoyed in the days of their youth. This particular tune was a debased type of *Cranbrook*, and the peculiarity was that the good old man, for the lack of others to sustain the parts, sustained them all himself with remarkable vigour and gusto. The line was begun in a shrill treble, and when it was half completed he turned back in order that he might overtake himself in a thorough rolling bass. The description may seem amusing enough, but there was nothing but heartiness in the reality. Whatever else those meetings were, they were full of life and earnestness, and it is only to be hoped that what we have sometimes gained in refinement and correctness has not been lost in soul and fervour.

Undoubtedly some of the petitions became a little stereotyped, and Scripture phrases were not always used with a due regard to their real significance and appropriateness. I recollect to have been startled myself at a meeting held after one of my early sermons, by a petition offered on my behalf to the effect that my voice might be like the rams' horns which were blown before Jericho. I do not suppose that the good man who offered it had even the remotest idea that the rams' horns were silver trumpets. It was simply a Scripture phrase which had somehow laid hold upon his mind, and which he employed; and which had, in fact, a deeper and truer meaning than he himself would have ascribed to it. My own soul at all events was often greatly refreshed by the outpourings of devout sentiment and earnest appeal for Divine mercy which were heard at these humble gatherings. I believe that prayer-meetings would be more enjoyed to-day if there were more of this thorough simplicity, this freedom from mere conventionalism, and this devout utterance, sustained as it was by a depth and strength of true religious passion behind.

The little church, as I have said, had to contend against a preponderating weight of episcopal influence on the opposite side. The more respectable section of the townspeople loved "established" ways of serving God, and the Dissenter was regarded as belonging to a lower social stratum. In the centre of the town stood the old parish church, a venerable building presenting a marked contrast to the plain Dissenting meeting-houses. Behind it, embosomed in trees, was the vicarage, a pleasant dwelling-place with a certain aristocratic flavour about it. The vicar was a worthy old man of the Low Church school. He was a supporter of the Bible Society, and would meet Dissenting ministers upon its platform, but I cannot say he was broad or liberal. Rumour attributed to him certain sayings and doings which smacked of bigotry; but these things are so easily magnified by popular report, and so readily accepted when the lines between the two parties are so strongly marked, and there is so little intercourse which might serve to correct unfavourable impressions, that I attach but little importance to such stories. It was said that he was accustomed to tell any parishioners who were disposed to stray into sectarian folds that, though for men who had been born and bred Dissenters, and who, therefore, might be supposed to sin in ignorance, there might be salvation—but so as by fire—for those who abandoned the church in which they had been baptized and confirmed there could be no hope except such as might be based on the uncovenanted mercies of God. Be this as it may, it is certain that he regarded Dissent with no friendly eye, and I am afraid his hostility had begotten a similar feeling on the opposite side. I cannot but hope that, despite the keenness of controversy, the mutual relations of Churchmen and Dissenters have improved during the last half-century. There is still, doubtless, a great deal of ignorance, and Dissenters especially suffer from the prejudice of which ignorance is the parent; but there is, I believe, more knowledge, and consequently better feeling. It is fair to the vicar of whom I am speaking to say that he had withal a kindly spirit. There were certain old scholastic endowments belonging to the town in consequence of the connection between it and a college of one of the universities, and the vicar would fain have persuaded my father to take advantage

of them on my behalf and send me to college. He would gladly have secured me a nomination, and the difficulty was to make him understand the conscientious objections that stood in the way. But my father and mother had both been members of the Established Church, and had become Dissenters on principle, which nothing would induce them to compromise. I am devoutly thankful to them for the firmness they maintained. In worldly advantage I may have suffered, but I cannot be too grateful for the discipline, stern and rugged as it sometimes was, of those early days, and especially for those lessons of loyalty to conscience which were always illustrated by their own example. It might have been supposed that such a rough experience of Dissent would have disposed me to take the earliest opportunity of seeking a more pleasant home in the cultured scenes and abundant pastures of the Establishment. But my observation has taught me that it is rather among Dissenters who have had more genial surroundings that the Establishment finds its recruits. From its quiet country parsonages Dissent often draws its most earnest and devoted supporters; while not unfrequently the children of ministers who have enjoyed the highest considerations and influence in the denomination become keen and envenomed opponents of the church which their fathers loved, and the principles for which their fathers fought.

*(To be continued.)*

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### THE BIBLE A REVELATION OF MORAL LAW.

HOLY Scripture is compared to a lamp (Prov. vi. 23). The material of a lamp may be costly, its form beautiful, its construction ingenious and finely wrought, but the main question is *what sort of light it gives*. So the Bible has manifold claims on our reverent and admiring study, but its principal, its transcendent value lies in the truth it makes known—truth to be learned from no other source. “THE MEANING of Scripture,” said Tyndale, “is Scripture;” and if this wise saying of the father of our English translations of the Bible had been understood and borne in mind, endless controversies might have

been spared which have concerned the letter of the Bible, not its substance or spirit.

Growth in knowledge of Divine truth is to be expected only by devout, earnest study of the Scriptures. If you would have the light you must know how to handle the lamp. And I have thought it may be helpful to such study to give a short series of brief papers, each dealing, not with the interpretation of any particular passage, but with some general aspect of the Bible, some master truth running through it. The first of these which I propose for our consideration is *The Bible Revelation of MORAL LAW*.

There is an important reason for setting this view in the forefront. The Bible from first to last deals with men as *sinners*. It records the fact of man's sin at the very outset of human history. The Gospel, or glad tidings, shadowed forth in the promises and figures of the Old Testament, and which is the grand theme of the New, is the message of deliverance from sin. We cannot, therefore, understand the main tenor and drift of the Bible unless we know what sin is. And to know what sin is we must know what LAW is; for sin is breach of moral law, whether positively by wilful disobedience, or negatively by failure to fulfil it (1 John iii. 4).

I. The first and simplest view which the Bible gives of law is, that it is the expression of DIVINE AUTHORITY; God's absolute claim on man's perfect obedience. This is not the widest or loftiest view of law, but it is the deepest and plainest. It begins at the beginning and goes down to the foundation. And therefore it is fit that it have a place among the very first lessons of religious truth.

Here, as everywhere else, the method of the Bible is historical. It never gives us truth in an abstract, logical, systematic form, but always in close practical application to man's life and need. Theological systems seek to gather Divine truth into one great reservoir or lake, where we can walk round its boundaries, sail in straight lines over its whole expanse, look straight down into its depths. But Scripture shows the river of the water of life flowing alongside the path of man's pilgrimage that he may drink and live. As the ages roll on the river grows broader, deeper, clearer. Every truth taught in the Bible grows and brightens till it reaches the

fulness of "the truth of Christ." Even of this we are told that "we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. xiii. 9, 10). The lamp will be needed no longer when the day has come. The staff will be laid aside when the pilgrimage is finished. The brook by the wayside will be exchanged for the living fountains to which the Lamb will lead His people. The Holy City has "no need of the sun, neither of the moon to shine in it, for the glory of God 'doth' lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

GOD'S AUTHORITY, therefore, is the first view which the Bible gives of moral law. God having the right to claim, and actually requiring, absolute obedience from man; man created capable of rendering it, and instructed how to render it; and the duty of obedience enforced by penalty. "*The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die*" (Gen. ii. 16, 17). In reality, man was placed under other laws besides this. There was the law of marriage—*q.d.*, the duty of loving, honouring, and protecting the helpmeet whom God had given him; the law of the Sabbath; and the law of wholesome and useful work. But these are not presented in the shape of commands, but rather—as, indeed, all God's laws truly are—as blessings with which man was enriched and dignified. But this one definite command, impossible to misunderstand, easy to keep, easy to break, and which left no room for doubt whether it was kept or broken, had, so far as we can see, no object but as a discipline and test of obedience. Reasons there *may* have been of which we know nothing for choosing this particular test. If so, the record is silent. But it is clear that in a command to all appearance purely arbitrary, in the prohibition, under so awful a penalty, of an act which if not forbidden would have seemed perfectly innocent, the PRINCIPLE OF OBEDIENCE was presented in naked simplicity. Whatever future lessons were in store for man concerning the nature of law, the happiness of obedience, the blessedness of holiness, this was the lesson he was to learn at the outset of his journey, the motto which

he was to bind on his forehead and hand and heart; the guiding principle he was never to lose sight of: "WE MUST OBEY GOD." And he was to understand that it was a question of life or death. In those few words the alternative was plainly set before him, which Moses in his farewell discourses seeks with such passionate earnestness and reiterated enforcement to set before Israel. "Behold I set before you this day a blessing and a curse. A blessing if ye obey the commandments of the Lord your God, which I command you this day, and a curse if ye will not obey the commandments of the LORD your God." "See, I have set before thee this day life and good, and death and evil. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore CHOOSE LIFE, that both thou and thy seed may live" (Deut. xi. 26-28; xxx. 15-19).

We hear such constant repetition of this great word "law" in the present day, so much talk about "the reign of law," "the laws of nature," "the laws of political economy," and so forth, that it may not be superfluous to point out that all these phrases are figurative. What is called the *scientific* meaning of the word law is merely a metaphor, a similitude. The plain, literal, and original meaning is that of which I have been speaking, which meets us in the second chapter of Genesis, not indeed in the word "law" (for that does not occur), but in the thing, the reality, a Divine command, the voice of Supreme Authority, enforced (which jurists say enters into the essence of law) by penalty. A "law" strictly and originally means that which is *laid down* as requiring obedience. It refers, therefore, to persons, not things. It implies subjects of authority, intelligent voluntary agents, capable of obedience, and therefore capable of disobedience. Laws in the scientific sense simply state what is; moral laws, what ought to be. A scientific law admits no disobedience, for if there were a single exception it would not be what scientific writers mean by "a law." "The expression 'laws of nature'," says Mr. Stuart Mill, "means nothing but the uniformities which exist among natural phenomena (or, in other words, the results of induction) when reduced to their simplest expression" ("Logic," i. 985). But he also says, "The expression '*law of nature*' is

generally employed by scientific men with a sort of tacit reference to the original sense of the word *law*, namely, the expression of the will of a superior; the superior in this instance being the Ruler of the universe" (p. 383).

Now what we have to bear in mind is that this "tacit reference" is the true meaning. "For ever, O LORD," says the Psalmist, "thy word is settled in heaven. . . . They continue this day according to thine ordinances" (Psa. cxix. 89-91). The laws of nature are the laws of God. But they are not moral laws. They admit no disobedience, and therefore it is only figuratively that we talk of their being *obeyed*. They are unchangeable constitutions, according to which God's power is exercised. Miracles do not interfere with them; for a miracle is the putting forth of a new and special act of Divine power, from which new and special results must needs spring. Men may act in ignorance or defiance of them, but they cannot break them. The drunkard may defy the laws of health, the liar may disregard the laws of his mental constitution, the blind man may step over the precipice; but the laws abide in force and exact their penalty. Material Nature leaves no room for repentance, knows nothing of forgiveness, preaches no gospel. So far as physical laws are a parable and similitude of moral laws, they would lead us to expect the simple inexorable carrying out of the sentence—"The wages of sin is death."

II. The SECOND view of law presented in the Bible is that of a RELIGIOUS AND MORAL RULE OF LIFE. The First Book of the Bible records the giving of some public laws to Noah and his sons; especially the law punishing murder with death. But the Second records the public giving of the Law to the assembled myriads of Israel, just redeemed by miracle from slavery, and in the very act of being formed into a nation; though as yet with no country but in God's promises.

In the whole history of the world there is nothing resembling the giving of the Law at Mount Sinai. It stands alone. No circumstance of grandeur, awe, terror, was wanting. Well might Moses say—and the question may equally be asked to-day—"Ask now of the days that are past, which were before thee, since the day that God created man upon the



earth, and ask from the one side of heaven unto the other, whether there has been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? . . . Unto thee it was showed, that thou mightest know that JEHOVAH he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire" (Deut. iv. 32-36).

Those who deny the historic reality of miracles, those who deny the existence of God, or of a God who has spoken to men, must of course maintain that this scene, incomparably the grandest that pen ever described or thought pourtrayed, is a picture of imagination, a myth, legend, fiction. The manifold absurdities involved in the belief that not only a written body of laws like the Pentateuch, but the entire institutions, history, inward and outward life of a nation (not in some remote and barbarous solitude, but in close contact with the ancient civilization, philosophy, and political power of the mighty empire of Egypt) was based on fiction, I do not here discuss. Of course if Exodus and Deuteronomy were written by Moses, the supposition that the giving of the Law in the presence of the whole nation never took place is simply insane. If Moses did *not* write the Pentateuch, then it has to be explained how the whole nation ever came not only to believe that he did, but to believe that two of their great yearly feasts were kept in remembrance of events which on this supposition never happened. Truly the credulity of unbelief far outruns that of faith!

But the unbeliever has, if possible, a yet harder problem. He has to explain how it could possibly come to pass that in the very heart of what, according to him, is a mass of fabulous legends, stands a body of religious and moral laws so terse and simple yet so grand; so wonderfully moderate in the letter of their requirements, yet so comprehensive in spirit and tendency, that they have been the admiration of all ages, and cannot be improved upon. They are public laws, be it remembered, for the commonwealth; but they embody the great principle that the only sure foundation for



national prosperity and public order is private personal religion and morality. In religion they proclaim the unity of God, and necessity of faith and worship; prohibit idolatry and profaneness; and enjoin the keeping of the weekly Sabbath, which experience shows to be the most effectual bulwark of public religion, as well as the most powerful means of lightening the burden of worldly labours, and uniting men of all ranks and classes in a higher, more ennobling, association than any other—as fellow-worshippers, fellow-believers, fellow-pilgrims to immortality. In morality, the Ten Commandments place the duties of children and parents in the forefront of all earthly duties; proclaim the sacredness of human life, the sacredness of marriage, the sacredness of property, the sacredness of truth. And, what is perhaps the most remarkable of all, the tenth law goes beyond the province of the magistrate, beyond the ken of human witnesses, and the scenes of outward life, enters with the power of Divine authority the sanctuary of the heart, and demands that honesty, generosity, justice reign there. This, you remember, was the commandment which St. Paul tells us convinced him of sin, when in other respects he was, “as touching the righteousness which is in the law, blameless” —“*Thou shalt not covet.*”

The Ten Commandments are sometimes incorrectly spoken of as “the law of Moses.” They were given by the Divine voice directly to the whole nation, without the ministration of Moses or any human mediator or prophet. Moses stood among his fellow-Israelites at the foot of Mount Sinai while they were spoken. The stone tables on which they were written were God’s work; and even of the second pair of tables which Moses was commanded to make, it is expressly stated that God, not Moses, wrote the words of the Law upon them. “The law of Moses” consisted in all that body of precepts—partly political, partly ceremonial, partly moral—which God from time to time communicated to Moses, and directed him to write in the Book of the Law. Hence arose the written law; and the word “law” came to be used sometimes in a very wide sense for Holy Scripture—*q.d.*, all writings given by inspiration of God.

### UNITARIAN AFFIRMATIONS.\*

We imagine that Unitarians themselves will derive more instruction from these pages than those who have no sympathy with their conclusions. It is possible that a feeling of surprise may even be felt by each lecturer on learning some of the things which his brother lecturers have said. Both for the sake of the Unitarians and of the outside public, it was highly desirable that an attempt should be made to give the religious world some endeavour after positive truth. The boast, if not the glory, of the Unitarian body is that each member is permitted to think exactly as he likes. The preface to this book reminds the reader that, "he must not regard it as a departure from their (the lecturers') plan, if he finds in them not only striking varieties of manner, but even discrepancies of opinion." Why not? The Unitarian position is the right, unqualified by the responsibility, of private judgment. And it is theoretically an attempt to combine, in one denomination, men who hold antagonistic opinions on the fundamental principles of Christianity, and it may be of religion in general. This theoretical position is of course modified considerably by the exigencies of practical life; and consequently we find in Unitarianism a congeries of negations and affirmations drawn to one another by an inherent moral likeness. But still the differences may presumably be so great as to startle the on-looker, and to make concerted action very difficult. Men may lecture in the same hall, and publish their prelections within the same covers, but it still remains a question as to whether there is a residuum of positive truth in common, enabling them to hold the place of harmonious and combined leaders of religious thought.

The volume before us has special value in relation to Congregationalists. It is well understood that we have been passing through a changeful period in our theological position. The horizon has widened, and some of the old coast-lights have disappeared. Not a few of our old mariners have

\* *Unitarian Christianity. Ten Lectures on the Positive Aspects of Unitarian Thought and Doctrine.* With a Preface by Rev. JAMES MARTINEAU, D.D., LL.D. Published at 37, Norfolk Street, Strand.

felt grave anxiety; and some have warned us, that we have been drifting of late years near Socinian shores. This book will enable us to take our bearings, and to see how far such warnings are justified by the facts of the case. It is impossible, we conceive, for any candid Congregationalist to read these defences of Unitarian views, without feeling that we are as far from their main positions about the Person and Work of Christ as our fathers were. We have got into wider seas of thought, but Christ is still the Sun in our heavens, and His Word is still the chart by which we navigate our vessel. The Unitarians themselves have changed remarkably during the last forty years. All the old Arian views of Christ, which seemed so near the Evangelical, have been surrendered; and instead of them we have positions taken up about our Lord which are essentially the same as those of Strauss, or Rénan, or Keim. This may be progress, but to us it seems progress toward the arctic regions of religious thought. All parties have moved, but the question which determines the character of the movement depends on whether we have come nearer to, or gone farther from, the heart of Christ.

In 1839 an interesting series of Unitarian lectures was delivered in Liverpool, and in one of those lectures Rev. James Martineau says, about Christ, "Him we accept, not indeed as very God, but as the true image of God commissioned to show the entire moral perfections of Deity." In those days the force of Unitarian argument was directed against Calvinism, and against the Athanasian doctrine of the Trinity. But phrases seemed to escape from those defenders which implied a closer approximation to orthodox views of the Person of Christ than we always meet with now. In theological thought tendencies should be carefully watched; and we note that Unitarianism goes surely though slowly away from the Divine elements of Christianity.

The crucial question of all the debates of our day must turn on the Person of Christ. We naturally wish, therefore, to learn what the Unitarianism of the present day has to say in answer to this ever-recurring problem. And as far as affirmation is concerned we cannot exactly find where the lecturers are. Do they all know themselves?

One of the lecturers speaks of Christ as "the moral re-

generator of the human race," and as possessing an "absolute power" of passing through the fire unscathed, and of being wholly turned to God. In other words, we understand him to affirm the sinless manhood of Christ.

But when we turn to the lecturer whose business it is to discourse on "Jesus Christ," we do not find ourselves in the region of clear affirmation. He says, "I have not advanced the doctrine of Christ's sinlessness." And further on, his words that "imperfection is of the very essence of humanity," seem to imply that were he free to utter his whole mind, he would conceive the sinfulness of Christ to be a fact. But here we find this vagueness, with its implied denial of Christ's sinlessness, at open issue with the writers of the New Testament. In the fourfold biography of Christ there is the singular absence of all self-abasement on account of personal sin. Is there another biography in the world marked by this remarkable omission? But what perhaps will strike Unitarians most is not the contradiction of Scripture, but the antagonism of their own teachers among themselves, and sometimes the see-saw variety of thought in the utterances of one of their number. For example, the lecturer who affirms the imperfection of Christ, and will not affirm the sinlessness of Christ, yet goes on to affirm, "I find no fault in Jesus." This is verily a Pilate come to judgment. Let an attentive reader scan the lecture on Jesus Christ, and he will be able to read between the lines a denial of the perfection of Jesus. Surely it would have been well to put as one of the positive aspects of Unitarianism this moral likeness of the man Christ Jesus with all other men. We hail the reticence and sensitive shrinking as one of those many signs which have always abounded that Christ draws all men to Him; but we regret the absence of clear statement from an argumentative point of view. We certainly need to hear the whole truth about Christ, and all that is in men's thoughts when they write about Him who professes to be the Saviour of the world. Before these lectures can hope to impress the religious world, the one on Salvation and that on Jesus Christ must learn to speak with the same voice about our Lord. And, further, the discourse on Jesus Christ must be self-consistent.

"My sorest need is for the strong, bright, beautiful Son of

Man," says the lecturer. But if there is imperfection in the Son of Man, as is asserted, then that sorest need is not met. And if Christ is perfect, then a perfect man is as much out of the course of nature as a man-god, says the same lecturer. The dilemma lies between logical contradiction and the acknowledgment of the supernatural. As to the latter, however, there is no thought of any such acknowledgment. Unitarianism is able to trace the growth of the idea of Christ's divinity as easily as a botanist can describe the form of a flower. From Plato to Philo, from Philo to John, from John to Athanasius, the finger of the lecturer moves along as smoothly as that of a schoolmaster over a map when he is teaching his boys geography. There is something suspicious about this ease. Those who have studied Plato and Philo will not be taken captive by such bold affirmations; and even those who are ignorant of both philosophies will perhaps ask to have Paul's position and Peter's conceptions explained and accounted for. Even the lecturer admits that Paul's Epistles are the source of what is called Evangelical Christianity. But if so, what becomes of the hypothesis respecting Plato and Philo? The ideas about Christ which prevail in Evangelical Christendom in the nineteenth century are derived from the first century; and they will satisfy all the ages, not merely because we thirst for "the strong, bright, and beautiful man," but because, with the ancient psalmist, humanity's present and perpetual cry is, "My soul thirsteth for God, for the living God." Nothing can satisfy that craving but the sublime revelation of the Godhead, in God manifest in the flesh.

We have to complain that these lectures are directed against a distorted and exaggerated orthodoxy. The process of argument becomes very easy when you may choose out your own oppugnant doctrines. On one page we have the peculiar doctrines of the Gospel set forth as the complete depravity of human nature, the Divine wrath, the universal incapacity of pleasing God, a transaction between God's justice and His mercy whereby the innocent pays the penalty and the guilty go free, the appropriation by the believer of merits not his own, &c. Even Dr. Martineau disfigures an otherwise gentle and appreciative preface by representing Evangelical Christianity as a scheme, a system, a miraculous paroxysm in

human history; without adding those large views of the Divine love which render the gospel something far grander than a mere scheme in the Divine counsels, or a cataclysm in the Divine life. The Christian world has moved on since the days of Calvin; and it is surely a waste of mental ability to be fighting with forms of thought which have become modified by new and, as we think, higher modes of regarding the Divine ways.

What we think must be clear to every reader of these lectures is that Evangelical Christianity is still as far removed as ever from Unitarianism. We do not doubt that Unitarians have done good work in moderating some of the harsher sides of Calvinism, and in saving thoughtless theologians from the errors of Tritheism. Their ethical teaching has always been of the purest, even when its motives were not of the most distinctively Christian order. The religious sentiment which has breathed through their teachings has touched many diverse souls. Their reverence for the character of Christ has been such as we believe our Lord will not disdain. But all this does not alter the fact that between Unitarianism and Evangelical religion there is a great gulf fixed. We rejoice that this should be brought out clearly by the Unitarians themselves in their very efforts to put in the forefront their positive truths. For them and for us it is a wholesome incident that makes the world see the specific difference between modern Unitarianism and New Testament Christianity.

It would be a strange thing if Unitarians could discourse on God, Worship, the Moral Law, on Man, the Bible, and the Religious Life, without bringing out many most valuable truths on which we are all agreed. But it is the function of philosophy to detect differences in order to see what are the fundamental bases of sound doctrine. And these differences, in the case before us, are as instructive as they would have been in the days of Priestly and Channing. Nay! more so. They reveal a downward tendency in Unitarianism toward Deism. In this volume we look in vain for the acknowledgment of the miraculous in any shape. The grave questions as to Christ's supernatural origin and supreme authority are simply shirked as irrelevant. And, as a result, we have a God without a specific revelation, a gospel which is a mere ethical code, a

Christ who is only a man, a Christianity without miraculous credentials, and without a Divine Christ ; a Church that is without definite convictions, and a religious life which is self-sacrifice without a sufficient motive power. Such is the positive but meagre fare on which Unitarianism seems to expect to feed the life of a lost world.

Now and then in this volume there is a strain of congratulation that these views are spreading outside the ranks of Unitarianism. This conviction, as far as Congregationalists are concerned, is, we are persuaded, utterly fallacious. Here and there there may have been an approach to humanitarian views of Christ, but these have been so singular as to be by their very rarity conspicuous. They have occupied attention to the exclusion of the whole body of Congregational Christians, who, we venture to say, abide by the old truths of the gospel, though they may not put them in the old way. These writers seem to forget that others beside themselves find the fountains of knowledge accessible, and take advantage of their opportunity. If Biblical criticism has opened up new fields of thought, if science has made fresh discoveries, if enterprize has widened our knowledge of the human race, Congregationalists were bound by their very position to take advantage of this augmenting information. If they to-day stood in reference to theological science where their fathers stood three hundred years ago, they would have been self-condemned. None are such sturdy defenders of the right and duty of private judgment as they. And having exercised it, they have modified and altered, and in some cases rejected, opinions held by the old Independents.

But for them as for their fathers, the facts of the gospel remain unchanged and unchangeable. They have their affirmations. And the lectures and books which have proceeded from them show that they have not kept an ignoble silence. We thankfully recognize all the spiritual utterances which we find in these pages ; but the truths contained there are by no means the exclusive discovery or property of the Unitarians. The positive and affirmative elements, in as far as they are true, are common to all who read and accept, or even only partially accept, the Bible. But there still remains an enormous difference in our estimate of facts, in our views as to the



authority of Scripture, as to the main doctrines of Christianity, and, above all, as to the Person of Christ; and this difference must inevitably keep us apart. These pages afford abundant evidence why Congregationalists should not only be welded together by their form of Church polity, but much more by the great Evangelical truths which they hold in common.

A very significant sentence occurs in the lecture on "The Church:" "The utmost claim of the open-trust and non-subscribing principles does not preclude the right of a congregation at any time to defend itself from being turned aside from the pursuit of its own edification according to its own free right of judgment." Put into plain English, this affirms the right of a Unitarian congregation to turn off an Evangelical minister. We ought not, therefore, to be exposed to the charge of bigotry when we affirm the right of a Congregational Church to part with a Socinian teacher. The terms of religious communion are plainly dictated to us by our very mental constitution. And when once affirmations so attenuated as these are started over against our own Evangelical creed, we see at once that Congregationalists are not at all likely to sympathize with the essence of modern Unitarianism.

There is much in this volume to invite criticism and to call forth argument. Our purpose, however, has been a plain and simple one, namely, to show how utterly worthless are all the alarms about our theological degeneracy, if this book be a standard by which to judge truly of our present position. To breath reassurance into some timid minds, to induce the rash to hesitate, and to remind our Unitarian friends that we are never likely to be in the same camp as themselves, may be humble endeavours; but they may, at the same time, meet a few of the minor wants of the hour. The very title of this volume challenges intellectual contradiction. It assumes that Unitarianism contains at least the essence of Christianity. There was a time when its honoured editor, Dr. Martineau, refused to call any form of thought which repudiated the miracles, by that venerable name. There is no hint, as far as we can discover, that any one of the present writers believes in the Resurrection of Christ, that main miracle of Christianity. We are not entering on the moral region, where the

denial of the name Christian seems to be associated with some amount of opprobrium; but as a purely intellectual question, Dr. Martineau may be appealed to in order to decide whether Unitarianism now deserves to have the Christian name attached to it. Once he gave great offence to his own co-religionists by refusing to call anything Christianity which eliminated the supernatural. And if in the supreme discussion as to what is the nature of Christian Truth, we have to reject these "positive aspects," and to choose our own reading of New Testament facts and the Pauline interpretation of those facts, we cannot hesitate for a moment in our selection. If we want to win the world for Christ, and to see His gospel regnant, we must have something more positive than these aspects of Unitarianism. And if we wish to account for eighteen centuries of Christian history, we must get beyond Plato and Philo to the supernatural fact of an Incarnation, and to the merciful provision of pardon for the penitent by means of an atoning Saviour.

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### *THE BISHOP OF LIVERPOOL AND RELIGIOUS EQUALITY.*

An eminent authority has warned all disputants to be careful in the definition of their terms. No warning could be more necessary or more salutary. Attention to it would prevent a multitude of mistakes, and save much bitterness and misunderstanding. Strength would be economized, because irrelevant arguments, on which time and temper are wasted, would be shut out, and there would be an approach, if not to agreement, at least—the issues being thus narrowed—to a better understanding. Religious equality is the watchword of a great party; it is perpetually introduced in our controversies. It might be assumed that it is perfectly understood by the combatants, and yet it is doubtful whether, in general, there is any accuracy of conception as to the exact significance of the phrase. If we are to understand aright the nature of the struggle and the probability of the result, we must first

distinctly place before ourselves the ultimate aim of those engaged in the conflict by defining the range of religious equality.

The terms Equality and Liberty are often identified, and not without reason, for without the accordance of equal rights and privileges to professors of all varieties of opinion there cannot be the full realization of liberty. The State that boasts of granting perfect freedom of thought, and yet rewards those who adopt one system by certain public privileges and endowments, is unfaithful to its own professions. Practically it says to its subjects, Think as you will, teach as you will, worship as you will; but here are certain preferments open only to those who in doctrine and worship conform to the standard which the State has set up. When the competition of life is thus seriously interfered with, and a man starting life with genius, learning, and eloquence, *plus* orthodoxy, has an immense advantage over a man possessing the same qualities *minus* orthodoxy; nay, when a man without genius, but having orthodoxy, has an advantage over the most gifted man who is not orthodox, thought is not free. Freedom means that the law takes no cognizance of opinions, and where the State undertakes to discriminate between truth and error there can be no religious equality. Still, there is a general distinction in the significance of the terms. Liberty is opposed to the repression of opinion; equality to the bestowal of unjust or invidious privilege on account of opinion.

The Bishop of Liverpool has, in his primary charge, given us a sufficiently clear and distinct idea of the difference between them. He thinks Dissenters have already so much liberty that Churchmen may reasonably envy them; but he also gives in contrast a graphic picture of what equality would be. He is evidently astonished at the audacity of Dissenters, who, being allowed to build their chapels where they please, and in them to teach such doctrines as they believe, and worship God in what forms they think right, have still the assurance to ask for more. But what that equality means he very clearly sets forth.

If (he says) the union of Church and State were dissolved, all Churches and sects would be left on a dead-level of equality. No favour or privilege would be granted by the State to one more than another. The

Infidel, the Deist, the Mahometan, the Socinian, the Jew, the Romanist, the Episcopalian, the Presbyterian, the Congregationalist, the Methodist, the Baptist, all would be regarded with equal indifference. The State itself would have nothing to do with religion, and would leave the supply of it to the principles of Free-trade and the action of the voluntary system. In a word, the Government of England would allow all its subjects to serve God or Baal—to go to heaven or to another place—just as they pleased. The State would take no cognizance of spiritual matters, and would look on with Epicurian indifference and unconcern. The State would continue to care for the bodies of its subjects, but it would entirely ignore their souls.

The outlook which seems so greatly to alarm the Bishop, and by which he apparently hopes to excite the fears of others also, does not at all disturb us. In contending for religious equality, Nonconformists are perfectly aware that they are not likely to obtain, nor do they desire to obtain, any special advantage for themselves; and they are aware also that some of these consequences may be no more welcome to them than to others; but the consideration with them is one of justice, and justice only. They do not ask what will be convenient, but what will be right, and they act upon the conviction that they who trust in God and do the right cannot suffer ultimate disappointment. At all events they are prepared openly to face the consequences of their fidelity to justice and freedom. The Bishop puts his case with tact. Infidels, Deists, and Mahometans figure in the programme as the names which are sure to excite most prejudice. His logic is irresistible, and he hopes its results will alarm weak minds. If different bodies of Christians are to be placed upon a level, those who are unbelievers must also be on an equality with all who profess to call themselves Christians, and the Bishop presents this consequence in its most most obnoxious form. He hopes that many who do not see the justice of establishing a distinction between Episcopalians and Methodists, for example, would refuse to extend the same equality to the unbeliever. Perhaps there may even be Dissenters who share this feeling. They cannot have faith in the power of justice, in the force of truth, in the word of God. It is not enough for them that this word is the word of the living God—it must be safe-guarded by Acts of Parliament, or its authority, its very existence, is imperilled. What a satire is this upon all our principles, on the influence of the religion we teach, on

our faith in the truth which we love, on that truth itself, even on our trust in the God whom we worship! Unbelievers, unhappily, are to be found in the nation. Is it consistent with political justice, is it in harmony with the example of Him who refused to call down fire from heaven upon the inhospitable villagers who would not receive Him, that these men should be subjected to civil disabilities because of their want of faith? Is human power to usurp to itself a Divine prerogative and undertake to punish those whom the Divine patience spares?

The question is one which needs to be dealt with on the ground of strict principle rather than mere sentiment. The pious heart naturally recoils from the negations of atheism, especially when they are presented in a form so extreme and defiant as to become daring blasphemies. But sentiment like this, however honourable, cannot be allowed to guide public opinion. We are bound to come back to first principles. Justice requires that political privileges shall not be in any way dependent on religious opinion. The law of Christ requires that we do unto others as we would that they should do unto us; which being interpreted in this case means that Evangelical Dissenters should mete out even to unbelievers and atheists the same measure which they expect Churchmen to deal to them. Apply this law to the question which has excited considerable controversy of late, and there should be little difficulty as to the mode of solution. An unbeliever has, unhappily, been chosen for one of our legislators, and the result has been a vehement and unreasoning appeal to religious prejudice and passion. The intense excitement of numbers who have never previously given evidence of religious zeal has certainly been surprising, and ought to have led others who were inspired by a nobler motive to suspect the purity of their action. To those who hold the principles of religious equality there ought to be no room for hesitation in this matter. As electors, they may naturally refuse to support a man whose views, in their judgment, disqualify him for a place in the Legislature. But when a constituency has seen fit to elect him, it no longer rests with them to decide whether or not he is a desirable Member of Parliament. In the former case they have the right to exercise their own judgment, and

are in no way open to the charge of bigotry or injustice because they will not vote for a man whose principles they regard as false and mischievous in their tendencies. In the latter case it is the member's right which is at stake, and they have no right to curtail that. No doubt the necessity for accepting him is a very unpleasant incident in the application of a great principle, but we have no right to trample principle underfoot when some of its results are unsatisfactory to ourselves. Righteousness must be served with a whole heart, or it cannot be served at all.

There are, however, many whom it is hard to convince that God will not be dishonoured, and the most sacred interests of religion compromised, unless the unbeliever is put under the ban of law. It is surprising that they do not feel that God is more dishonoured by the methods employed professedly in vindication of His claims. For is not much of this boasted championship of religion rotten to the core? Does not political malignity clothe itself in the robes and utter the cries of religious bigotry? Does not hollowness and insincerity taint much of the service professedly rendered to the God of truth? And can those who are influenced by higher motives really believe that the interests of truth can be thus promoted? Alas! every other consideration seems forgotten in the one thought of putting down unbelief, and those who will not unite in the injustice are suspected of infidelity to the truth. Nothing could be more unfair. The champions of religious equality do not love religion less because they hold that to divorce it from justice is to sacrifice both. In truth, they love it more wisely because they trust more to its Divine power.

The Bishop is a Protestant. He is not one of those modern prelates who are ashamed of the name, but one who loves it, glories in it, complains of infidelity to it and its principles on the part of others. But clearly he is afraid of the thorough carrying out of his own principles. It is only necessary to change the expressions in his argument, and it would be equally effectual as a defence of the most intolerant theories of Rome. When Protestants first claimed the right to think for themselves, the authority of the Romish Church was more universal than that of the Anglican Church to-day, and seemed to rest on a more solid foundation. The idea of the

Holy Catholic Church had hitherto not even been challenged, and the idea of separate communities was all the more alarming because it was an absolute novelty. Protestantism had no basis on which to rest its appeal for liberty; except the absolute supremacy of conscience in matters of religion. If that had been denied it would have been crushed out by the force of law. We complain that so often it was ignored, and honour the noble army of martyrs who resisted the tyranny unto the death. Are we prepared to make martyrs in our turn? The supremacy of conscience means freedom from all human interference, exemption from all temporal disabilities for purely spiritual offences, and, in short, the absolute equality of all religious opinion in the eye of the law. Any departure from this means simply the rule of mere force. The Romish Church of to-day would justify its measures for the suppression of Protestantism in Spain on precisely the same ground as is taken by those who would inflict political inequality on unbelievers in this country. The only principle on which either can be safely challenged is that which traverses the right of the State to interfere in such matters at all. No doubt it will be argued that the cases are different, inasmuch as in this country the protection of the State is invoked on behalf of the truth. Strange that these inconsistent Protestants do not see that the Romanists would advance precisely the same plea, and that in both cases the judgment as to the truth is practically left in the hands of the State, and that the authority of conscience, which is the basis of true Protestantism, is absolutely sacrificed. One thing is perfectly clear. It is idle for English Protestants to be claiming liberty for their oppressed fellow-religionists on the Continent, if they will not grant equal liberty to those in this country who differ from them even to the extent of rejecting all religion.

The Bishop has his quiet hit at poor Gallio. He seems to imagine that it is the worst thing that could happen to the English State that it should sink to the position of Gallio. But which of the Roman governors of whom we read would Dr. Ryle prefer? Pilate, who was content to shed innocent blood rather than compromise his reputation with Rome, who saw the right and yet did the wrong? Felix, who, "willing to do the Jews a pleasure, left Paul bound"? Festus, who



forgot the impartiality of his office and the dignity of his personal character, in his rude interruption of the apostle, "Paul, thou art beside thyself; much learning hath made thee mad"? These men were the protectors of the established religion, and if Gallio had acted at all he must have pursued the same course. But he rightly concluded that the State had nothing to do with the matter. If he had interfered, it would certainly not have been on behalf of "the way which men call heresy." Is the Bishop of Liverpool prepared to condemn him because he did not scourge Paul or commit him to prison as did the magistrates at Philippi? It is the logical consequence of his censure and of the principles on which it is based, but a consequence from which he would certainly shrink. Yet how he is to evade it is certainly not very evident. Gallio was not a Christian or the representative of a Christian State. If he had acted at all it must have been in opposition to the new heresy. So in all cases. If the magistrate is to protect religion, it must be the religion of the State; and if this principle be accepted, we must revise our Protestant ideas of history and confess that Philip II. and Mary only did their duty as defenders of the faith, though perhaps they erred in the way of excess.

The consequences which the Bishop dreads as the result of religious equality are certainly alarming enough. He is fond of conjuring up visions of this kind. We all remember how in the discussion on the Burials Bill he graphically described the wrong that would be inflicted upon those excellent men the sextons, by their being compelled to be present at a funeral celebration by a Dissenting minister. He now endeavours to alarm timid spirits by threatening them with the loss of the joys of music. "For fear," he says, "of offending infidels and people who object to the recognition of God by intercessory prayer, I suppose that regimental bands would be logically forbidden to play 'God save the Queen.'" Even a calamity like this might possibly be survived. It is hardly worth while to perpetuate invidious distinctions because of religious opinions to secure for nursery-maids and children the pleasure which they at present find in the performances of the Coldstream Guards at St. James's Palace, at eleven o'clock parade.

More serious is the suggestion that under the *régime* of religious equality "the Sovereign of Great Britain might be a Papist, the Prime Minister a Mahometan, the Lord Chancellor a Jew." Waiving here the question as to the religious faith of the Sovereign, which requires to be treated on political as well as ecclesiastical grounds, and which would assume an entirely different aspect when once the State had ceased from interference with religion, there does not seem to be any imminent danger of our having a Mahometan for a Prime Minister. It is but recently that we had a Premier who seemed desirous of propping up the falling system of Mahometanism, and, in fact, made his sympathy with a great Mahometan power the keystone of his foreign policy. The nation emphatically expressed its opinion upon this line of action, and, in fact, showed itself generally so disgusted with these leanings that it is hardly likely to repeat the experiment of a minister even with sympathies for Islam rule.

As to the Lord Chancellor being a Jew—what is there in a Jew that should disqualify him for the exercise of the judicial or political power belonging to the Lord Chancellor? One of the ablest Chancery judges of our day is a Jew, and might not impossibly be advanced to the woolsack were it not that it is safeguarded by a religious test, because of the ecclesiastical patronage which attaches to the office. Whether a Jew in his natural condition may not be able to exercise ecclesiastical patronage quite as wisely as a Jew in a converted state is a delicate question with which I do not propose to meddle. The the remedy of friends of religious equality for this awkward position, however, is a very simple one. Take away the right of patronage from the office, and a Jew may fulfil its duties as well as a Christian. In short, these alarmist predictions by which the Bishop seeks to terrify those whose faith in God and truth is weak are hardly becoming his high position. They may suit a Church Defence platform, but they are certainly not worthy the dignity of a diocesan throne or the authority of a primary episcopal charge.

The Bishop of Rochester has adopted a tone in relation to Nonconformists from which the "first" Bishop of Liverpool might well take a lesson. Dr. Thorold is not less earnest in his zeal for the Establishment than Dr. Ryle, but he would

conduct the defence in a more rational spirit. He has measured too accurately the strength of his opponents to suppose that they will be influenced by mere declamation, which has only to be taken to pieces for its weakness and fallacy to be detected. He so far feels the difficulty of his own position as to confess that Nonconformists have a case. Only two of our objections appear to him

Of real moment, but they are serious. There is the objection felt by spiritually-minded Nonconformists to the standards and formularies of any one communion being held to be representative of the Christianity of the rest. There is the undeniable anomaly of a spiritual community being subject to the "temporal dictation of politicians and indifferent laymen;" "of Ministries appointing the Bishops, whilst a Parliament of fifty sects settle the ritual in schedules to its Acts."

If these objections stood alone they are sufficiently serious to determine the whole question, especially if we take into account the various indirect and subsidiary difficulties and anomalies arising out of them. We intend to put these before the Bishop of Rochester at another time; but even here we may say that both he and the Bishop of Liverpool have furnished us with a new reason in justification of opposition, by their tacit confession that the National Church is not fulfilling its mission. The latter says that in the diocese of Liverpool only about one-eighth of the insufficient provision made by the Establishment for the religious wants of the people is maintained by public endowment. The Bishop of Rochester says, "There are thirty-five parishes in the diocese with a population under five hundred; and some of these are under the charge of vigorous and willing men in the prime of their life." In other words, the distribution of force is so bad that in one class of parishes we have people without clergy, and in another clergy without people. But we cannot deal with the general question now. We would only commend to Bishop Ryle the suggestion of his colleague, when he asks, "Are we quite at sufficient pains to measure the living forces of Nonconformity?" Certainly if he understood it better he would feel that Nonconformity demands a very different treatment from that accorded to it in his primary charge.

### THE LONDON SCHOOL BOARD.

To all who are really interested in the work of education, or, indeed, in the promotion of good municipal government, the recent controversies about the London School Board are seriously and painfully distressing. Of all the governing bodies of the metropolis the School Board alone has hitherto inspired general respect and confidence. The more intelligent and independent citizens of London, who are not profoundly impressed with the perfect wisdom of the Corporation, and who sometimes feel themselves deeply humiliated by the contrast between the municipal administration in Birmingham and other of the large towns, and the wretched inefficiency of the local government in their own magnificent city and its suburbs, have hitherto had a pride in pointing to the undoubted success of their education Parliament. Of this satisfaction they have been suddenly and rudely deprived. For some time past, indeed ever since the introduction of a new element into the Board at the last election, there have been signs of a bitter spirit of faction and frequent wranglings, alike unworthy of the dignity of the body and the greatness of the interests entrusted to its charge. It had perhaps been too readily assumed by the friends of the Board policy that its triumph had been secured, and in consequence there had been a carelessness and a want of united action on the part of its supporters which allowed of the introduction of a class of pure obstructives. From the very beginning of the existence of the present Board it was only too evident that there were among its members some who were possessed with the wretched vestry spirit, and others filled with bitter hostility to the old leaders, who eagerly seized upon every occasion to interrupt business and to thwart the designs of the directors of the Board's policy. The death first of Mr. Rogers and afterwards of Sir Charles Reed removed some of the restraints by which they were held in check, and for some time past keen observers have noted painful signs of deterioration in the proceedings of the Board. Long and heated debates, plentifully interspersed with unworthy personalities; miserable imitations of the obstructive tactics pursued in the

House of Commons; unruly outbursts of discourtesy and defiance even of the authority of the chair have taken the place of those more thoughtful and business-like deliberations which were more consistent with the dignity of an educational body, the delicacy of the questions which it had to discuss, and the vital importance of the work entrusted to its supervision. The election of some of the present members appeared, indeed, at the time to be little better than a sorry burlesque, and the experience of two years has more than confirmed the worst predictions which were hazarded when the constitution of the new Board became known. It seemed to many that some of the members had been chosen, not to carry on the work of education, but to prevent it from being thoroughly and efficiently done; and if this was the intention of the electors in choosing them, and their own object in seeking the position, it has certainly been effectually done. The position in which, by a combination of unhappy circumstances, they have succeeded in placing the London School Board before the country, is little less than a national misfortune. We have a firm persuasion, and, indeed, confident belief, that any triumph which these obstructives have achieved will be but short-lived; and it is in the hope of promoting that reaction which every sincere friend of education must earnestly desire to see that we propose briefly to review the incidents of the controversy.

The one thing which was lacking to the success of the opposition party at the Board was the want of popular sympathy outside. There could be no question that the people had by a large and decided majority definitely approved of the policy of the Board. They had recognized the value of the work which it was doing, and, despite some objections entertained on one ground or another to some parts of its action, had done full justice to the purity of motive, the singleness of purpose, and the wisdom of administration by which the action of the Board had been distinguished. In vain, therefore, had attempts been made to create prejudice in consequence of the expenditure, which had necessarily been very heavy. The popular instinct had been too true for constituencies who were largely interested in the establishment of efficient schools to be influenced by the new zeal

for economy shown by those who had been sufficiently lavish in the use of money elsewhere, but who had been suddenly smitten with a desire for retrenchment when the work of popular education was to be done. Even the mistakes which had been committed in relation to the *Shaftesbury* training-ship, and which were shamefully exaggerated for purely party purposes, failed to produce the desired impression on the minds of electors who were keen enough to see through the device, and were not prepared to allow a few errors to obliterate the memory of the countervailing good which had unquestionably been accomplished. Unhappily, the revelations of the state of affairs at the St. Paul's Industrial Schools served to produce a considerable revulsion of feeling. The startling statements which were made were just of the kind to touch the popular imagination, and to awaken the popular feeling in opposition to the Board which was supposed to be responsible for the abuses thus disclosed. At first they may have been received with some amount of incredulity, but when Mr. Justice Hawkins, with an impulsiveness which it is not easy to reconcile with strict judicial impartiality, gave credence to the tales of the boys who were convicted of setting fire to the school, and pleaded the cruelties to which they had been subjected as an excuse for the crime they had committed, the affair acquired an importance which hitherto it had not seemed to possess. The humanitarian spirit was fairly and, if the stories were true, properly aroused, and, for the time, a calm consideration of the subject was out of the question. The newspapers of all shades of politics gave expression to the general feeling of indignation without, to say the least, any careful sifting of evidence, and without any moderation either of spirit or language. The enemies of the Board's policy had accomplished what once seemed impossible. The untested stories of a few boys, who assuredly were not the most trustworthy of witnesses, were allowed for the time to efface the recollection of years of good service, and the Board was assailed as though it were supporting institutions which far outdid the economies and atrocities of Dotheboys Hall. The triumph seemed to be complete when the Home Secretary addressed an approving letter to the lady who had made herself con-

spicuous as the patroness of the supposed victims of School Board tyranny.

The assailants have, we believe, overacted their part, and reaction is not only certain, but has already begun. As the fiery and unreasoning excitement subsides, men are beginning to perceive that the evidence on which these grave allegations have been based is not free from serious suspicion; that cross-examination would unquestionably prove it to be grossly exaggerated, if not something worse; and that even supposing that there is ground for severe censure, it by no means follows that it ought to come upon the School Board, or upon the ill-used gentleman who has been selected for special vituperation. Sir William Harcourt's hasty and ill-advised movement has recoiled upon himself; for, as impartial observers detect the manifest desire to divert popular indignation from his own office—on which the responsibility for the inspection and proper control of these industrial schools chiefly rests—and to fasten it on a Board and an individual who happened to be under a cloud of public displeasure, they naturally resent so unworthy and ungenerous a procedure. We have no wish to return to the manifesto of the Home Office, and we may therefore at once say that we regard it as one of the most unhappy incidents in the whole controversy. Had Lord Norton or Lord Sandon been Home Secretary, and been eager to seize the opportunity of damaging School Boards and their work, he could hardly have dealt a more unjust and cruel blow than that administered by Sir William Harcourt. Of course that was not what the Home Secretary meant. In the days of the agitation he proved himself a friend of liberal education, and we have no doubt that he remains so. But when he sees how he has gladdened the hearts of all the little vestrymen, of the weak sentimentalists who have never grappled with the real difficulties of education, of those who still hanker after denominationalism and cannot forgive the School Board for the work it has done, he must surely suspect that he has committed a gross blunder in assuming the office of judge, and, before he has heard evidence, pronouncing sentence; and that against men who, even as supporters of the educational policy to which he stands committed, were entitled to fair consideration. The



blunder was one that cannot easily be repaired, and the subsequent failure of the 'Home' Secretary to order a public inquiry is only one sign of the difficulties in which he finds himself involved by his own rash procedure. We hope Sir William Harcourt's action is not to be regarded as a test of the soundness of his Liberalism, or a measure either of his practical sagacity or his loyalty to his friends. The Liberal members of the Board had no right to expect favour even at the hands of a Liberal minister, but they certainly had a right to demand justice, and justice they have not received.

There are two questions which are continually confounded in the controversy, but which are essentially distinct. The first is as to the truth of the charges against St. Paul's Industrial School; the second as to the amount of culpability attaching to Mr. Scrutton as manager. As to the former, it is still *sub judice*. Mrs. Surr, of course, has given her sanction to the wild assertions of the interesting *protégé* whose cause she has espoused; and all who are eager to find ground of accusation against the Board on the one hand, and those on the other who take it for granted that any charge against a public body must be true, are ready to accept her authority as decisive. But sober-minded people will not be so easily satisfied, and though it is always possible to get up indignation meetings, and obtain what seems to be the popular verdict against the supposed offenders, we have such faith in the justice of the intelligent artizans, that we have no doubt that sooner or later they will reject any statements which are not sustained by trustworthy evidence. The characters of honourable men are not to be damaged and the progress of a great work arrested because of the reckless assertions of boys, belonging to a class specially likely to take a morbid view of the discipline to which they are subjected, and, indeed, of the whole surroundings of their life, and among whose virtues a severe veracity is scarcely to be reckoned. It is not to be forgotten that such evidence as they have given has already been met by strong testimony of an opposite kind. Mr. Plummer, the clergyman whose church the boys attended, who has been in the habit of constantly visiting the school, and who has been a friend of the boys, to whom they might have made their grievances known, has written to say—

Until within the last few weeks I had no suspicion that any cruelty was practised. I knew that the Governor was strict, but that was all. I firmly believed that the Governor and Mrs. Hinchcliffe were kind to the boys, both from what I had seen and from what the boys had said in my house. Of course I never questioned them, as I had no right to. Mrs. Hinchcliffe seemed really to take an interest in the boys' welfare, and in cases of sickness I have found her sitting by a boy's bedside, and doing what she could to relieve him.

Of course this is not conclusive, but it must be taken into account even in the judgment on Mr. Hinchcliffe, and still more in that on Mr. Scrutton. For here is a gentleman who visited the school twice a week, and who had opportunities not only of official, but of more friendly intercourse with the boys—who went with them on excursions to Gravesend, had them to work in his garden, and prepared some of them for confirmation. If he neither saw nor suspected ill-usage, Mr. Scrutton might well have failed to detect the evil, supposing it actually to exist. The gentleman employed by the united synagogue to give instruction to the Jewish boys bears like testimony. We do not ask that it should be accepted as decisive, but it certainly is a sufficient reason for suspending judgment on the truth of the accusation, and goes very far towards the vindication of Mr. Scrutton. It is not necessary to conclude that there has been even negligence on his part, because he failed to discover what eluded the closer observation of two gentlemen, more or less engaged in the work of the establishment, and who might naturally have been selected as the depositories of the confidence of the boys.

It is right here to say that Mr. Scrutton has the reputation and work of a lifetime in his favour. He has not been a screaming sentimentalist, but a steady worker in the cause of philanthropy. In education, and especially in the education of the neglected classes, he has taken a deep, practical interest, spending time, money, and energy in the service. It is his misfortune to be an active promoter of the policy of the Board, helping to mould it by his sagacious intelligence, and giving his undoubted talent and energy to its practical development. That is really the "head and point of his offending." The zeal and ability he has shown in promoting the efficiency of the Board have made him obnoxious to the little clique who form the Opposition. Hence the stories of these discontented

boys have been eagerly picked up and used as missiles wherewith to assail the gentleman who most unwisely had drifted into the position of being practically sole manager. We are not disposed to say that Mr. Scrutton has committed no mistakes. We know too little of the internal arrangements of the school to form any opinion as to the circumstances which left so much of the direction in one hand. It may be that Mr. Scrutton accepted too much responsibility, and that having accepted it, he, like many another overworked man, was unable, in consequence of the pressure of other duties, fully to meet its demands. It may be, too, that when the attack was first made he treated his assailants in too cavalier a style. Indeed, it seems that this was the chief fault both on his part and that of the Board. They were too indifferent; possibly too contemptuous. They knew there had been no error of intention, and they believed that the alleged wrongs had been manufactured. They would have acted more wisely had they recognized at once the bitterness, not to say malignity, of their adversaries, and seriously addressed themselves to the work of investigation and defence. But their very confidence tells in their favour. It is a sign at least of the *mens conscia recti*. Their insensibility, or even scorn, was the disdain of those whose integrity blinded them to a sense of the peril which menaced the Board.

When we have said thus much, we have admitted all that can fairly be alleged against Mr. Scrutton. What is it, taken at the worst, as compared with his life-long devotion to every kind of good work? Possibly, with the exception of the impolicy of despising opponents, who had proved themselves at once so bitter, so pertinacious, and so unscrupulous, nothing at all can be established against him. The defence appears to us to have been conducted with a singular want of judgment, and some of those who have been prominent in it seem to have gone out of their way for the purpose of justifying the accusations of their opponents as to their arrogance. If Mr. Lyulph Stanley could have moderated the keenness of his well-deserved censures, if Mr. Murphy could have repressed the sneer at the screaming of the newspapers, if there had not been so much impatience of criticism, the Board would have occupied a stronger position. We know the pro-

vocation was extreme. Mrs. Fenwick-Miller's letter to *The Times* revealed the spirit of the Opposition, and did much to weaken its influence with all rational people. When a lady gives herself up to unmeasured railing ; when she applies to a number of honourable men, to whom her only objection is that they differ from her in educational policy, one of the most odious epithets she can find ; when she describes them by a name that reminds us of the fraud, the trickery, the intrigue, which are unhappily associated with the "ring," she abandons the high ground of courteous discussion, and descends only to the platform of ribald abuse, where eminence can be only a disgrace. Her letter gave the outside public some knowledge of the internal state of the Board, and in the light it shed upon the secret motives of the critics damaged the value of the criticism. We are greatly deceived if that letter did not open the eyes of many, and weaken the cause it was intended to benefit. Still, if some of the lady members of the Board see fit to introduce this element, the best course is to meet it with dignified forbearance. There is no advantage, and there is a considerable loss of dignity in advising a lady to take care of such rags of her reputation as are still left to her, and the bitterness thus imported into the controversy tells most against the defence.

We regret that the cause should have been thus prejudiced, chiefly for the sake of the Board, but partly also on Mr. Scrutton's personal account. It is no light thing to have to face such a storm of indignity, contempt, violent denunciation, and indiscriminating censure as that which has beaten upon his devoted head. In the heat of controversy, and especially of controversy which is so deeply coloured by personal feeling, it seems to be often forgotten that opponents are men and not lay figures. For a man who has made real sacrifice for the public good, and has laid out his life for good work, to find himself held up to scorn as though he had been a very monster of inhumanity, must be a sufficiently trying experience. Hitherto no offence whatever has been proved against Mr. Scrutton in the matter of St. Paul's Schools. His case has doubtless been prejudiced by the memory of the *Shaftesbury* ; but surely any extravagance which can be alleged against his management of the ship cannot be quoted as

evidence of a cheeseparing economy in the school. We are quite prepared to believe that there may have been mistakes in the management of the latter, and yet the blame may not rest on Mr. Scrutton or the School Board, but on the Home Office and its inspectors. Our feeling is that the management of Industrial Schools lies outside the province of the School Board, and ought never to have been undertaken by them; and further, that the whole system needs searching revision, with a view especially to the abolition of all divided responsibility. But in the meantime, we protest against either the Board or Mr. Scrutton being made the victim of an unwise system. The public have a right to demand the fullest investigation, and if abuses are proved, the most thorough reform, with the punishment of any who are convicted of actual wrong-doing. But we protest against the shameless system of lynch law which has been applied to Mr. Scrutton, and which is not recommended to us at all the more because its iniquity is veiled under a plea of philanthropy. Had this been a case of mere individual injustice, we should still have felt that Mr. Scrutton has claims to the support of his friends, who know his worth and cannot stand by while he is so cruelly assailed. But there is much more at stake in this matter than any personal interest. The London School Board is the real object of attack. There is a strange coalition of parties for the purpose of arresting its work, and their success would be a serious blow and heavy discouragement to the great work of education in the country. For this reason all its friends are bound to rally on its behalf, and if the leaders of the Board will show themselves a little wiser and more conciliating the resistance will be successful. They are bound to remember that their friends have a hard battle to fight for them in the constituencies, and they must not increase their difficulties. It is not enough that they mean right. They must take care not to provoke needless opposition by too lofty a bearing. There is infinite wisdom in the lesson of the old book: "Let not your good be evil spoken of."

## BISHOP THIRLWALL ON QUESTIONS OF HIS DAY.\*

NEWMAN AND PUSEY.

Corresponding with W. Dundas, Esq., in reference to some contemporary conversions to the Church of Rome, he writes in 1867 :

"Nothing appears to me less probable than that he [Newman] has given way to any arguments which might be refuted by appeals to the evidence either of dogmatic theology or of ecclesiastical history. It is far more likely that he has been partly overawed by the dogmatic tone of his teachers, commanding him to submit to an infallible Church, and to seek safety and repose of conscience within her pale, and partly attracted, as most young persons and women, through the imagination and the sentiments, which are not merely incapable of being moved by the logical arguments, but absolutely deaf to them. If this is the case, I see no remedy for the mischief. . . .

"My view of his character and internal history is that his mind was essentially sceptical and sophistical, endowed with various talents in an eminent degree, but not with the power of taking firm hold on either speculative or historical truth. Yet his craving for truth was strong in proportion to the purity of his life and conscience. He felt that he was entirely unable to satisfy this craving by any mental operations of his own, and that if he was to depend on his own ability to arrive at any settled conclusion, he should be for ever floating in a sea of doubt; therefore he was irresistibly compelled to take refuge under the wings of an infallible authority. No doubt this was an act of pure self-will. He bowed to an image which he had first himself set up. There was at once his strength and his weakness. He could deceive himself, and could not help letting himself be deceived."

"Dr. Pusey is to me not indeed an object of horror, but a painful enigma. I cannot help thinking him less ingenuous than Newman. And when I consider the changes through which his views have passed, and his present dogmatical intolerance on the one side and his leaning to Rome on the other, I recoil from the thought of the mental process—I fear a moral self-maiming—which alone I can conceive capable of leading to such a result."

Referring, in a letter of March 31, 1870, to the Rev. A. R. Fausset, to certain expressed opinions of Dr. Pusey upon a matter of critical interpretation, he writes: "I hope I may now infer that your extracts contain all that related to that of Haggai. With regard to that, Dr. Pusey's remarks have a little lowered my estimate of his Hebrew scholarship, which was high, and have not raised my estimate of his judgment, which was low."

### MR. GLADSTONE ON RITUALISM.

Referring, in a letter to the Rev. E. H. Plumptre, dated 6th October, 1874, to Mr. Gladstone's article on "Ritualism" in *The Contemporary Review*, he says :

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\* We make the following extracts from the recently published "Letters, Literary and Theological," of the late Bishop Thirlwall, edited by the Very Rev. J. J. Stewart Perowne, D.D., Dean of Peterborough, and the Rev. Louis Stokes, B.A.

"There is no doubt a great deal in it which, though not quite new, is very true and deserving of attention on the æsthetical aspect of Ritualism, much also that is highly edifying on its religious or spiritual aspect. . . . But admitting all this to the fullest extent, I conceive that a statesman, who is also a political leader, is hardly at liberty to publish his thoughts on such a subject and at such a season, just as if they were simply those of a private person. If he handles it at all, it should be from the statesman's point of view. And from this the article appears to me utterly unsatisfactory and worthless. For it wholly overlooks and ignores the great and, in my view, by far the most practical question of the day, which is this: Shall any section of the Church, or any clergyman, be permitted to conduct the public services of the Church in such a way as to make it appear that the Church gives its sanction to a doctrine—I mean that of the sacrifice in the Romish and Tractarian sense—which the greater part of her members reject as false and mischievous? So long as the Church is secured from this flagrant wrong, I (for one) am ready to allow the widest possible latitude that any heart can desire, both as to the quantity and the quality of ritual."

#### THE MACKONCHIE CASE.

"Our own ecclesiastical affairs," he writes to Archdeacon Chard, in February, 1869, "are in a very perplexed state. Still, I believe that the decision of the Privy Council in the Mackonochie case has given very general satisfaction to all but the Ritualists. They are endeavouring to console themselves, partly by abuse of the court, and especially of Lord Cairns, and partly by putting constructions on the judgment as to points which were not in question, by which they hoped to embitter it to their opponents. On the other hand, the prosecuting Association is going, as it is said, to beg the question of vestments, and a passage in the judgment leads me to believe that they will be successful. The doctrinal question itself is to be tried with Mr. Bennett, who has been, I think, the most audacious in his utterances, which would nearly satisfy Manning. Mackonochie has lost himself, even with many of his own party, by the extreme silliness and intemperance of his language. He has become an uncompromising Liberationist, and urges his injured and oppressed brethren to agitate for separation between Church and State. But none seem prepared to respond to his appeal. Denison himself counsels moderation and obedience; and nobody seems to understand why Mackonochie does not set the example of liberating himself from State bondage."

#### THE IRISH CHURCH.

Writing to Lord Arthur Hervey, June 18th, 1868, the Bishop says:

"Whether the fact that the Irish Church has become the 'rallying cry of a party' is due exclusively to the cause to which you ascribe it, and not in any degree to the march of events, raising all Irish questions into extraordinary prominence in the public mind on the one hand, and on the other to the incapacity of the Government to deal with them; this is a point on which, of course, people will hold different opinions, generally according to their political bias. But it seems to me that if the



case is as you represent it, it suggests the question, how it has happened that the Irish Church *could* be used as a party rallying-cry when no other institution or interest in Church or State was found available for such a purpose? Does any one believe that if the Irish Church had not existed the anomalies of the Church of England in Wales—considerable, and in one respect similar to to the Irish, as they are—would have served the same purpose? Bright's speech at Liverpool shows, I think, that they neither would nor could. But if so, can it be rightly considered as merely an unlucky accident, arising out of party strife, that the Church of Ireland is now threatened? Does it not rather appear that this was the inevitable result of a precarious, because radically false, position, and that the only effect of the extraordinary conjunction of foreign and domestic politics, to which on a superficial view it might be owing, has been to hasten the events by a few years? If so, is it not best to look the past in the face? . . .

"When you take the ground that 'wisdom' requires that the Irish Church should be maintained, notwithstanding its anomalous position, for the security of the English Church, you tacitly assume two things: 1st, That the Irish Church is actually a bulwark and a source of strength, not a burden and a weakness, to the Church of England, and more particularly that its continuance places the Liberation Society under a disadvantage in their appeals to public feelings, a proposition which seems to me paradoxical; and 2nd, That Ireland may be 'wisely' treated, like the Papal territory, as existing only for the sake of England, and its ecclesiastical Establishment for the sake of a kindred English institution. What is this but to say that Ireland shall to the end of time be governed by the bayonet? I do not say it is impossible that such may be the case whatever we do; but no statesman capable of grasping the importance of the subject as an imperial question would feel himself at liberty to act on such a supposition. Among all the topics which have been urged on the Conservative side none surprise me more than that of the alleged 'suddenness of conviction' as to the disestablishment of the Irish Church in the leader of the Opposition and his followers. It is so directly opposed to all my recollections, and to what I had imagined to be the most patent and notorious facts in recent history. I cannot recollect the time when there were two opinions among Liberal politicians as to the Irish Church. I do not know of any conviction that more generally pervaded the public mind, before the opening of the present Session, than that the state of Ireland would and must occupy the attention of Parliament above, if not to the exclusion of, every other question. The disclosure of the policy which the Government meant to adopt was looked for with the most anxious expectations. It turned out—as no doubt might have been foreseen—to be that of the man of phrases, utterly null. The Opposition took the place which the Government had abandoned in the consciousness of its incapacity, intellectual as well as political, to deal with the Irish difficulty. That it should be taunted with the 'suddenness of its convictions' appears to me astonishing. But if the taunt was as just as it appears to me unfounded, it would be totally irrelevant—an *argumentum ad hominem* not *ad rem*. That party feeling

should have had no influence in this case would indeed be a marvellous exception to universal experience; but the fact cannot in the least affect the merits of this question, any more than of the others in which this element entered as largely, without being ever supposed to exclude the operation of great principles. This is an *argumentum ad hominem* with two edges. No doubt the fate of the Established Church of England depends on the prevailing disposition of Parliament, and they again on the prevailing disposition of the public mind. But whenever it falls, its fall will not be owing to a mere party combination in Parliament, but to the prevalence of hostile views out of doors. That the hostility will be stronger and more dangerous if the Irish Church should be (in some sense or other, for in what I do not pretend to know) disestablished, seems to me, as I have said, a simple paradox. But if the fact were so, it would be beside the question."

## LITERARY NOTES.

"Some of the books which beguiled your prison hours I know, but by no means all. One of these I was induced to get from seeing that it was somehow of sufficient importance to occupy two or three columns in *The Times*. But when it came to the reading I was disappointed and disheartened, and found myself obliged to lay it on the shelf half read. I think I was wearied by the appearance of a continual effort at drollery, which was a continual failure, as it always must be, for all true humour is grave and seemingly unconscious. When your author slaps you on the shoulder, makes faces, and insists upon your laughing at his fun, you—or at least I, for my part—resist, and find myself more inclined to yawn than to smile . . . I believe that there is a rather numerous tribe of writers in his style; and, if I am not mistaken, Dickens has a great deal to answer for about them. His own manner requires all his extraordinary talent to make it endurable. 'Teneriff' I have neither met with nor otherwise heard of; nor have I seen either of your two novels. Alas! what an irreparable loss have all intelligent novel-readers suffered in Mrs. Gaskell. I am trembling lest she should have left her last novel, 'Wives and Daughters,' which she has been writing for the *Cornhill*, unfinished. I did not know who was the author until I saw the report of her death; but it appeared to me one of the most delightful specimens that I have ever read. 'Jean Ingelow' is also one of my special favourites. I do not know whether I was quite so much interested by Lyell's work as by Lubbock's 'Prehistoric Times'; but I do not think Lyell has left much room for doubt as to his opinions on any point on which he must be supposed to have made up his mind, nor did his book acquaint me with any as to the main questions which I had not previously heard from himself in conversation. Forty years ago I used to read La Motte Fouqué's stories with pleasure, but they belong to a period of unnatural excitement, and are not, I think, a good sample of German literature. I have not read 'Mendelssohn's Letters,' though I have seen the translation. The better letters are, the more they are likely to lose in a foreign language; as what would be left of Madame de Sevigné in an English dress? But would it not be better to learn German once for all than to be constantly regretting that you did not do so years ago? It would not cost you more than six months if you

worked steadily, or a year if you took it easily. My own English reading of late has been a good deal of the epistolary kind. I am making my way through poor Lady Theresa Lewis's last editorial labour, 'The Journal and Letters of Miss Berry,' and find it very interesting. It reflects the image of the political and social changes that have passed on this country during about seventy of the most stirring years of its history, as viewed from the midst of the best society by a very intelligent observer. The first volume, which alone I have finished, is enriched with a long series of unpublished letters of Horace Walpole, exhibiting the usual merits of his style, and placing his style and placing his character in a more favourable point of view than most of his other correspondence. Macaulay's judgment on him is certainly too severe, and less fair than that of Charles de Remusat in his 'Essays on English History,' though it can hardly be denied that he was something of a coxcomb even in his best moments" (pp. 42-44).

"I have read that 'Armada,' drawn on by curiosity to see how such a very complicated skein is to be unravelled, but with very little enjoyment. Miss Guilt is a tragic Becky Sharpe, but immensely below her prototype. On the whole, I consider this class of novels as an unhappy invention, creating an insatiable demand which must be met by less and less wholesome food, and absorbing a great deal of ability which might be much better employed. A new writer has made his appearance in *Macmillan* with a story called 'Cradock Nowell,' which is really remarkable, if not for the composition of the framework—of which it is too early to judge—certainly for the power of description, which is of very rare quality, and a command over the resources of the language perhaps still more uncommon. There's a little spice of sensation in it, but not enough to give a twang to any source of legitimate enjoyment. I am in the third volume of the 'Berryana,' and find the interest rather grow than decline. If it is sustained to the end I shall be almost sorry when all is over, though three such thick volumes make a little hole in one's leisure hours" (p. 48).

"We seem to be nearing land in 'Armada.' Is it not marvellous that anybody could have conceived it possible for Miss Guilt to write such a journal? It is a comfort to think that she cannot go on much longer, and that almost the only doubt remaining is whether she is to poison or drown herself. In the same number of the *Cornhill* you will not overlook Matthew Arnold's paper on 'Celtic Literature.' You will admit it to be very clever—as everything he writes—and will only lament that it is not quite orthodox, but, perhaps, will condone his errors in consideration of his good intentions, and of his promise to make some amends in the second article" (p. 61).

#### SIN AND REPENTANCE.

"How quietly you drop into your postscript a few words raising some of the most difficult questions in theology and moral philosophy. I must condense my answers as far as is consistent with perspicuity. I agree with your unnamed friend as to the influence of (practical) mistakes on

every one's present life, and have always believed that the future state will be affected by (most divines would say it entirely depends upon) the character formed in the present. This might well be after the cause had been forgotten; but I do not understand how memory can cease without the loss of personal identity. We look forward to a new life, but of the same person, not of one with whom we have no common consciousness. In your queries about the effect of repentance and forgiveness of sins, you seem to me to have overlooked an ambiguity in the words 'sin' and 'repentance,' which is such that an answer which would be true in one sense would be wrong in another. Have you considered the infinite difference between sin as a particular *act*, and sin as a state or habit, of which the sin is a mere sign or effect? And then what can it avail if the sin should be forgiven, blotted out, annihilated, and forgotten, so long as *sin*—the cause, the root, the fountain—remains? Suppose two friends really loving one another, but liable now and then to quarrel. They may easily forgive and forget the occasional offence, because their habitual disposition is one of mutual good-will; but should the case be the reverse—hatred stifled, but occasionally venting itself by unfriendly acts—how little would it matter though they should forget the particular offence if the enmity should remain at the ground of the heart. Then as to *repentance*. It is often used—and I think you take it—for the compunction with which one may reflect on a particular sin; whether such compunction procures the forgiveness of the sin seems to me a question which it is rather too bold to ask, but which is quite unimportant to have answered, unless forgiveness of sins was the same thing as forgiveness of *sin*. We have seen what entirely different things they are; and there is an equal and an exactly corresponding difference between *repentance* in the sense just mentioned, and in that signified by the word which in the New Testament expresses the condition to which forgiveness of sin is attached. The Greek word denotes a change of mind, of heart, of disposition, which is equivalent to the cessation of *sin* as a *habit* or *state*. Sins may be *repented* of without any such annihilation of *sin*. And without such annihilation I venture to doubt whether God Himself could forgive sin any more than He could make two contrary propositions identical, or the same thing to be and not to be at the same time" (pp. 45, 46).

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### WORDS FOR YOUNG FOLKS.

#### "MYSELF."

SELFISHNESS is one of the worst of sins. To think how much you can get for yourself, or to seek your own pleasure always first, or to care little about other persons, and not to feel for them, and not to help them, is very bad indeed. It is quite unlike God, who is always giving, and quite unlike Jesus Christ, who gave Himself for us.

But there is a right way of thinking about self as well as a wrong one. I want you to think about yourself a little now. If you wish to be wise you must sometimes think about yourself as well as about the many people and many things that you meet with.

If any one were to ask you your name, and where you lived, and what you had been doing to-day, you could easily tell him. If he asked you next, "Are you alive?" you would perhaps think it rather a silly question. He might know without asking. For how could you look at him, or hear him, or answer any question at all if you were not alive?

But if the question made you think what being alive meant, it might be a very useful question to ask. Did you ever think to yourself, "It is very wonderful to be a living human being, and that is what I am"? You know quite well that you are alive, but perhaps you never thought much about it. You are different from a kite, or a top, or a doll, or a balloon, or a magic lantern. When I remind you that you are alive, it means a very great many things. It means that your heart beats, and beats, and beats all day and all night without stopping at all. To be alive means that your lungs go on taking in air and breathing it out again many times every minute, and that they never stop. It means that the blood runs from your heart through the arteries, and goes back again through the veins, and never stands still.

These things, and very many more, are always going on. If any of them ceased you would die. But yet you perhaps never think of them. They all go on of themselves. No one has to come and make your heart beat like winding up a clock. No one moves your lungs up and down like a pair of bellows. When you are quite alone, and even when you are fast asleep, the wonderful parts of your body which you call "myself" keep on doing their work. It is a wonderful thing that you should be alive at all, and not like a rock or a cloud. Life is the gift of God. He, and He alone, has made you what you are.

But you are not only alive, *you can move* by your own intention. Your eyelids, your lips, your tongue, your neck, your legs and arms, your fingers and toes, are all made on kinds of hinges so that they can move. You can throw and

catch a ball, and do needlework, or play on the piano, or a hundred other things, by being able to move your limbs, and while you are sitting in one place. But in addition to this you can also get up and walk about. You cannot fly like a bird, nor swim under water like a fish, nor burrow in the earth like a mole, but you can hop, skip, jump, run, and dance.

You may think it strange, but it is true, that you are a little *locomotive*. That means a machine that, by a power inside itself, can move from one place to another. But such a machine must have a man to make it go. It can neither go when it is stopping, nor stop when it is going, by any will of its own, for it has no life and no will. The man who sets it going is called "the driver," but you are a driver and a locomotive in one. By your own will you can move from one place to another, so that your will is the driver. This power of moving from place to place is given you by God. It is very wonderful. There are many living creatures to whom it has not been given. Let us be thankful that it is ours, and let us mind that we never do any act or move to any place in which we should be displeasing to God.

But there is another thing quite as wonderful about yourself, and that is, that *you grow*. You are growing every year, every month, every day, every hour. As you read this at the beginning of the year, it is a good time to measure your height. If you will do so now, and then do it again in six months, or this time next year, if you have patience to wait as long, and if you should, by God's mercy, be still alive, you will find you are a little taller than you are now. And so it will be for a few years. Then you will not grow any higher.

All the parts of which your bodily frame is made up will grow at the same time, and in perfect and beautiful order. One ear will not grow to the full size and then the other begin. One arm will not wait till the other has finished growing, and then take a start. All the many parts grow in perfect harmony. A left hand will not belong to a right arm, nor will one of the feet point backwards and the other forwards. Anything like this is very uncommon, and a great number of deformities that we might think of have never been known.



This growth is not like building a house, to which men bring stones and bricks and mortar and wood, and many other things. Nor do your limbs become larger by exchanging little ones for big ones, as lobsters do with their shells. If a watch-maker puts a little wheel or a little spring into a watch, and looks into the watch five years afterwards, neither the wheel nor the spring will be any larger than they were when they were first put in. They will not grow. If the maker found larger ones he would be quite sure they had been changed. But you grow, and by a power in yourself. It is a power so wonderful that no one understands what it is. And you have to take no trouble with it. You need never be anxious that, of the food you eat and the air you breathe, exactly the right quantity should, after very wonderful changes, go to your hair and nails, and eyes and skin. You are not required to watch the process, as the builder would watch a house his men were putting up, or as a dressmaker would have to see that buttons and button-holes and hooks and eyes were all put in their proper places. A merciful God, by the wonderful power of the bodily life He has given you, does it all for you.

I could name, and if you will try you may soon think of, many other wonders about that body which you call "myself." Try and think of some. You will soon remember that you not only live and move about and grow, but that you think and feel, and like and dislike, and hope and fear, and remember and fancy. You cannot *see* any of these as you can see your hand or your foot. They belong to the soul. It is the soul, not the body, that thinks and feels. And the soul is more truly *you, your very self*, than your body. It lives in the body for a time. I trust you may have a happy new year. I hope you may live many happy and useful years as a faithful Christian. But some time or other the body will die. While it lives it ought to wait upon the soul, and be used by the soul for nothing but what is good. The soul is to go on living. It will not die and be buried, and it does not stop growing like the body. It will want your constant attention. If your knowledge is to grow you must try and take care of it, and not be forgetful and indifferent. You are to grow in industry, in patience, in control over your temper, in thoughtfulness, and in kindness, in love to those you know, and in



love to God. As I have been telling you, your Creator has given you a wonderful body; and I tell you now, He has given you a far more wonderful soul. He has made it so that it can live for ever and ever, and never be tired and never worn out. He has made it so that it can know Him, and love Him, and obey Him; and so that it may be trained for His service every day, and be fit for His presence and for perfect happiness for ever. It is to put on immortality when this world is done with, for the Lord Jesus Christ is the Saviour of the soul, and has gained heaven for those that trust Him. It will not make you selfish to think like this when you think of "myself."

THOMAS GREEN.

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### GENERAL MISSION RECORD.

INDIA.—The Charter of Education in India is the despatch sent out by Lord Halifax to the Marquis of Dalhousie in 1854, which (1) formally recognized missionary schools and colleges, and directed that grants in aid be given to all efficient institutions not conducted by the Government; (2) created the three universities of Calcutta, Bombay, and Madras, in the senates of which missionaries and Christian men sit side by side with Hindoos, Parsees, Buddhists, Mohammedans, and secular officials; (3) directed the more extensive education of the common people in their own vernaculars. The late Dr. Duff, Dr. Wilson, and Mr. J. C. Marshman of Serampore, had much to do with the preparation of the despatch. Twenty-seven years have passed since it revolutionized education in India, just as the present acts are doing in Scotland and England, and the time has now come officially to take evidence and report on its working. The Government of India has accordingly resolved that a Commission of Inquiry shall sit in Calcutta at this time. It is of vast importance to all missions in India, but especially to those of the Free Church, that Christian effort should be well represented in the Commission itself and among the witnesses. The Foreign Missions Committee are alive to this, and the missionaries at Calcutta, Bombay, Madras, and Nagpore, as well as the India Office, have been communicated with.

*Education.*—The Rev. J. P. Ashton (L.M.S.), speaking of the Bhowani-pore Institute, Calcutta, says: "The leavening influence of Christian education has been felt in many ways. It may be calculated that about 5,000 young men over sixteen years of age go up every year for the first time to the matriculation examinations at the three Indian universities, so that in the last thirty years 150,000 have had the key of the English literature put in their hands. Perhaps about five per cent. or more of these have in mission schools become as familiar with the Bible as young people are in Sunday-schools in England. But even in secular schools, where the Bible is rigidly excluded, the admirably selected courses in

English literature appointed by the universities to be taught in Government schools, as well as in those maintained by missionary societies, have indirectly, and often insensibly, filled the youthful mind with Christian principles and sentiments. It is true that our best authors in the hands of a godless teacher may not produce these results to any large extent; but to the missionary they supply many an opportunity to impress Christian lessons on his pupils. Our own institution in Calcutta has taken its share in this work, and may be said to have permeated the large suburbs of Bhowanipore and Kalighat with Christian knowledge."

*Female Education.*—"In this department," says the Rev. J. P. Ashton in the same article, "as in others, the great want is native helpers; but it is encouraging to know that a new zenana training-house is now in process of erection, in which not only will young Christian girls be brought up as teachers, but also the younger teachers and the pupil-teachers will reside and carry on their studies in their leisure hours, and have the benefit of the counsel and experience of the resident lady missionaries. It may, however, be asked why the education of Hindoo girls should not be attempted on as large a scale as that of young men. A lady who has taken an active part in the work in Bhowanipore for many years once said to the writer that she hoped to live to see the day when a building for girls would be built similar to the one for boys and young men. The idea is not altogether chimerical. More than 200 girls are now being taught in our Bhowanipore schools, which, however, are temporary buildings ill adapted for the purpose. The number of pupils is likely to be much increased, and, as enlightenment spreads, they will attend schools for longer periods and be able to pursue their studies to higher standards. It will be a great blessing when the women of the Hindoo middle-classes are able to peruse with ease and comfort the pure and ennobling literature of our English tongue; and if, as would be the case in a missionary establishment, sound Biblical and religious instruction is imparted along with the higher education, a most complete and salutary revolution in the zenana would sooner or later result."

*Mohammedans, Work among.*—In the Harris School (C.M.S.), Madras, are 134 pupils, all Mohammedans, and all receiving instruction in the Old and New Testaments. But the teaching difficulty is great. Religion and custom demand that years should be spent in Maktah Khanas (native elementary schools) learning to read the Koran and other matters. The consequence is, that youths are of an advanced age before they begin to learn anything pertaining to higher education. We have directed particular attention to this work in Madras. But from other quarters also there is evidence that the labour spent among Mohammedans is far from being in vain. As is usual nowadays, we find it stated that Islam does not rely upon its own resources. The controversial books written by Moulavis "borrow from all European infidel writers, tending to downright scepticism, and rejection of all Divine books and of the Koran itself. Islam allies itself with the devil in the great battle of truth and error, and many promising young men are poisoned in this way." Nevertheless we hear, as in the accounts given by Mr. Hughes from Peshawar, of great changes.

Mullahs in the mosques talk freely with the missionaries. Indications of even more than friendship are not wanting in some cases. Opposition is much softened, although the attitude is still hostile. This is probably as much as can be expected considering how recent have been the endeavours in India, except of the most desultory kind, to bring the gospel to bear upon the Mohammedan portion of the community. Openings seem to be on the increase. Judgment and kindness of course are essential, but those who have traced carefully the accounts of the intercourse of our missionaries with Mohammedans can hardly fail of being struck with the more than ordinary sympathy manifested by those who would fain turn the souls of these people from the darkness emanating from the Koran to the light of the gospel. It is our belief that God is visiting them "to take out of them a people for his name."

*Santal Mission (C.M.S.)*—The Rev. W. Cole, of the Baháwa district, reports that the congregations number 769 souls, of whom 263 are communicants. Twenty-two adult baptisms are reported. Mr. Cole goes on to say: "The weekly offerings during the year have been steadily increasing. The firstfruits of everything are brought to church, and offered to God in kind. Half the salaries of the two native pastors of this district have been paid for by the contributions of the people. Two village chapels have been built by the Christians, and one repaired, during the year. These were built entirely by the people; not a pice was given by the Society. The one at Lakhipur is a very fine building. This place is the head-quarters of the native pastor of the district, the Rev. Sham Besra. I am most happy to say that the native pastors in this district have given us every satisfaction. They are very much respected, and are working hard. The Lakhipur congregation has much improved under the care of the Rev. Sham Besra. He is not very clever, but he is earnest, and full of love. Nearly all the people, I believe, try to make Christ known to those with whom they come in contact. I must not forget to say that all the teachers in the schools here go voluntarily to the villages around to preach. They also take turns in addressing the people who come for medicine every day. Since I last wrote we have opened a charitable dispensary.

*AFRICA.—French Missions.* The projected mission to the Zambezi, for which our French brethren have long been preparing, will probably soon be started. Meanwhile, the native Bassutos whom Mr. Coillard left on the banks of the river when he made his first exploratory journey to that region, are pursuing a quiet and not unsuccessful work among the natives around them. A school is held, and also services, and several conversions have taken place. One of these, writing from Nguape on 21st of May, says, "The Christians from Mangwato (Shoshong) often come to visit us, that they may hear the young girls sing and see them read. This delights them, and the Lessonto hymns are a great joy to them." But he afterwards adds, "It is said that Jesuits have already settled at Patamatengu, others at Tati, and others have gone to the Mashonas (to the north-east of the Matabele). They are even going to pay missionary visits to Sesheka (the king)."

SIERRA LEONE.—A hundred years ago Sierra Leone was simply an *entrepôt* of the negro slave-trade. "Slaves were then the circulating medium." At the present day the population of the peninsula, including some adjacent islands, is reckoned to be over 60,000, of whom less than 200 are whites. There is not, probably, a colony in her Majesty's dominions where the population is so mixed. "Some sixty languages are spoken in the streets of Free Town." Among the tribes represented are Timmanees, "dishonest, depraved, and indolent;" Mandingoes, "shrewd and industrious;" Foulahs, "dirty, but rich;" Soosoos, "a hard-working people;" Meudis, "warriors, and well-disposed towards the English;" and Kroomen, so many of whom are found on board ship in various parts of the world. The first ordained Wesleyan missionary went to Sierra Leone in 1811, but the Church Missionary Society had sent agents in 1804. According to a recent census the number of members of the Church of England is 18,860. The Wesleyans of all denominations amount to 17,098. There are 2,717 in Lady Huntingdon's connexion. The Baptists are a small body of about 400, divided into two nearly equal divisions. The Roman Catholics only number 369. It is satisfactory to notice that not only in the case of the Church of England are the native Christians maintaining their own ecclesiastical establishment, but other denominations also are mainly in the same condition, although the self-supporting system may not be quite so complete in all cases.

TURKEY, CENTRAL.—The "English movement," to which reference was made in our December number, is exciting much attention, and has led to correspondence and an interview between Dr. Trowbridge and the Archbishop of Canterbury. Canon Tristram's report to the Archbishop concerning his tour through the regions where our missionaries have laboured so long has been published. The Canon affirms that there is a widespread movement in favour of the English Church, with its ritual. He says that "in towns and villages alike there is a harvest ripe for us to reap, which we have not sown." No one can question the assertion that, whatever harvest the promoters of this new movement may reap, they did not do the sowing for it. It is a significant fact that, of the long list of cities and villages mentioned by the Canon where he had found adherents, every one is a station or out-station of our mission.

The *Bible Missionary Society*, whose fields of labour are India, China, and Africa, employed last year 184 missionaries (of whom 75 are wives of missionaries), 6 native missionaries, 99 catechists, 33 evangelists, and 158 teachers. Its income was £36,340. They report that during 1880 as many as 932 heathen were baptized, and that the total number of converts actually received was on, the 1st of January, 1880, over 14,000 souls. Of the 932 baptisms, 204 took place at Kjebi station in Akemland (Africa, Gold Coast). The report says that the revival at this station has led to a very regular and numerous attendance at the services, and to much missionary zeal, especially on the part of the Presbytery. At times the whole community, men, women, and children, go to a neighbouring village, where addresses are delivered by various persons. The innate idleness and dislike of work is gradually disappearing.

## ALEXANDER RALEIGH.\*

ALEXANDER RALEIGH is one of those men whom we would not have forgotten. We have always wondered how it has happened that we have had no biography of his tutor and companion in the deputation to the United States, Dr. Robert Vaughan, and the regret we have felt on that account makes us disposed to give all the more hearty welcome to the interesting volume in which Mrs. Raleigh has given us the story of her husband's life. It is true that there was not much incident or excitement in the record. Dr. Raleigh was not the head of a great ecclesiastical confederation, or the leader of any popular movement. He was an eminent and successful Dissenting minister, who achieved a high reputation by the rare beauty and power of his preaching, and the life of unsullied purity and high principle which lay behind the pulpit and gave it so much power. This is not the kind of life which supplies considerable material for a biography. But Dr. Raleigh had a distinct and striking individuality of his own, full of interest, richly suggestive of valuable lessons, attractive to all who had any personal acquaintance with the man, and to the wider circle who knew him only as the great preacher. The book before us simply presents to us the man. There is no attempt to weave a sensational story out of a comparatively uneventful life, but, on the other hand, the man himself is before us as he was at the different periods and amid the various surroundings of his devoted and successful ministry. We see him as he appeared to those who were most familiar with him and most appreciated his character, his teaching, and his work. We know him as he discloses himself in his own most intimate and confidential communings with those he most trusted. We need give the book no higher praise than to say that it is a photograph—striking, impressive, and eminently true—of the man.

The taste with which this difficult work has been executed may be judged from the modesty with which Mrs. Raleigh describes herself as editor only. The truth is the narrative is

\* *Alexander Raleigh. Records of his Life.* Edited by MARY RALEIGH. (Edinburgh: Adam and Charles Black.)

entirely her own, and it is done with grace and beauty. If the widow cherishes the beloved memory in affectionate reverence, she has never permitted this feeling to seduce her into vapid sentimentalizing or extravagant eulogy. Her own work is marked by great judgment and delicacy of touch. What ought to be known is clearly and frankly told; but there is nothing to satisfy an unreasonable and vulgar curiosity. As little is there of the unhealthy adulation of mere hero-worship. Those who, like ourselves, knew Dr. Raleigh intimately will feel that the portraiture is eminently faithful, and will be grateful for the loving care and skill with which it has been done. Indeed, when the qualities of his preaching and work are to be described, Mrs. Raleigh does not trust to her own judgment, but gives the testimonies of those who having known her honoured husband at some period of his career, record the impression he produced upon them. Some of these sketches are among the most interesting portions of the volume. Here is one of the earliest. At the time to which it refers our friend was a Sunday-school teacher in connection with the church at Crescent Chapel, Liverpool, of which the Rev. John Kelly was the minister. It is an extract from a journal kept by a sister of Mr. Lockhart, the Chinese missionary, and is specially interesting as showing how early Dr. Raleigh's peculiar gifts revealed themselves, and how they impressed the companions of his early days:

29th Dec., 1839.—“The whole school and the Bible classes were to be addressed in the vestry—a goodly company. Alexander Raleigh gave the third address. I was astonished. It was plain and simple, admirably adapted to his audience; but elegant and poetic, and delivered with a point and earnestness which made me actually shed tears. . . . We were all delighted, and felt that a young man of very great promise was among us. His shyness and reserve could not conceal the truth that he had the soul of a poet.”

This was a true verdict, but were it not that the poet, like the prophet, is not always recognized in his own country, we should not say that it required any special insight to pronounce it. The poetic spirit was always conspicuous in Alexander Raleigh. It was seen in his intense love of Nature; in that child-like simplicity of heart which never left him; in his broad and generous humanity; in his singular felicity of expression and wondrous touches of pathos; perhaps, even,



in the refusal to submit to some of the stern conclusions of logic which used occasionally to perplex some of his friends, who fancied themselves more robust in principle, when possibly they only lacked the sentiment which coloured his views. Dr. Raleigh could not look at questions in a hard, practical way, and yet when the time for serious discussion arrived he was sufficiently trenchant and vigorous. This is well illustrated by his private correspondence with Mr. Kingsley, at the time of the Bicentenary controversy. He admitted, very unnecessarily as it appears to us, that the admission of the iniquity of the Act of Uniformity had been rendered almost "supernaturally difficult" for Evangelical churchmen "by the conduct of certain Nonconformists," but nevertheless he vigorously defended the Nonconformist position in relation to subscription. Such admission of any Nonconformist excess was the less necessary since Mr. Kingsley had said in a letter which led to this interchange of thought, "*It seems to me that the silencing of the Calvinistic party, by however base men and means it was effected, was a boon to liberality and the expansion of the human mind.*" The Church of England platform, I hold, is in every way wider than that of any Calvinistic denomination." This is a singular utterance for a Broad Churchman. That Mr. Kingsley should prefer the platform of his own Church was to be expected, but that he should regard with any feeling of satisfaction the *silencing of the Calvinistic party* is certainly astounding. After such a declaration, any confession of Nonconformist error was certainly gratuitous, and we venture to say, from an extended knowledge of the controversy, could not easily have been sustained by evidence. We doubt whether Dr. Raleigh would have made such a concession in late years after the evidence they furnished of the justice of the Nonconformist contention both in 1662 and at the Bicentenary. The correspondence in question, however, called forth a better confession from Mr. Kingsley, which will be read with great interest.

I am an Evangelical. I can't see how any one, believing his Bible, can be anything else. But I revolted from their narrowness and cruel judgments, and contradiction of plain facts, and sad ignorance. . . . I then, at my ordination, threw myself into Newman's party, into which all the young men of scholarship, life, and power were rushing. I soon found that meant, honestly, Rome, and to that place I would not go. Anything



might be true, *but Rome was the lie*. Then I turned, and ever since have been hewing out for myself painfully, in fear and trembling, a standing-place which shall reach down to the Rock of Ages. Whether I have got down to it or not, I shall know at the last day.

Nothing would be more interesting than to follow the course of this charming memoir, about which there is an atmosphere of sincerity and unreserve which makes it singularly refreshing. But the exigent demands of space forbid. On one or two points only can we make passing comment. Very true is the following estimate of the effect of London on Dr. Raleigh. "London developed all his powers, and rounded while it strengthened his character. The 'multitude of business' never soured his nature, but, by the discipline of its continual demands on patience and self-control, his life in a great city helped to make him the man he was." This became especially manifest in the closing years of his life. It was an aggravation of the sorrow caused by his loss that he never seemed so full of power and so adapted for noble service as at the time when he was suddenly cut down. We cannot mourn over the circumstances which led him to London, and afterwards induced him to remove from Canonbury to Kensington. But there is a hint which churches might lay to heart in the passing remarks on the first change. Very suggestive is the observation. "The conservatism of a long-established congregation, with ways and ideas fixed for fifty years, hampered his action, and, without any blame being attachable to individuals, fettered his freedom in a way that he felt was a hindrance to his work." This would, as Mrs. Raleigh adds, have been overcome in time had not reasons of health also suggested a change. Still Glasgow lost, as many a church has lost, by the conservatism of a section of its members. We believe it is often want of proper consideration that interposes the hindrances that check a minister's usefulness, and often lead to his removal. It would be too sanguine to hope that such lessons will be appreciated and remembered.

We part with regret from this book, which carries with it a commendation in its subject, but which is fully entitled to high praise on its own merits. Gladly would we have quoted some of its more attractive passages, but we must content

ourselves with an amusing reminiscence of one of the Doctor's Highland journeyings.

He happened to travel for some hours in the company of the late Mr. Campbell of Monzie. A party of Oxford men, with High Church proclivities, joined them, and the conversation turning upon church matters grew somewhat warm. Mr. Raleigh took a middle position in the discussion, and expressed broader views than a Church Tory and a Free Church Presbyterian could approve. As the party was about to separate, Mr. Campbell looked with a little disappointment at his countryman in the tweed suit and broad felt hat, and asked, "What minister do *you* sit under in London?" The reply, "I don't sit under anybody," brought the vehement rejoinder, "Oh, I *thought* you were one of these lost Scotchmen!" Mr. Raleigh enjoyed the mistake too much to offer any explanation.

Dr. Raleigh is not the only man who has supplied subject for perplexity to too curious travellers, whose mistakes may well serve as a warning to others against an obtrusiveness and a prying inquisitiveness which are essentially vulgar.

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### CURRENT LITERATURE.

*God and the Man.* By ROBERT BUCHANAN. Three Vols. (Chatto and Windus.) Mr. Buchanan has undertaken a difficult task in this "study of the vanity and folly of individual hate." The portraiture of a character absolutely given up to the dominion of a malignant hatred, at once passionate and unreasoning, must be repulsive, and the poetical "proem" by which the story is prefaced prepares us for society which will not be very agreeable, and for scenes which will certainly be exciting and tragic, and may have something of the melodramatic about them. These anticipations are abundantly realized. The life of Christian Christianson, whose hereditary feud with his prosperous neighbour, Richard Orchardson, is the central point of the tale, is wild, stormy, and eventful, in perfect harmony with the vindictive prayer of the "Proem":

If God stood there revealed full bare,  
I would laugh to scorn His love or care;  
Nay, in despair, I would pray a prayer  
Which He needs must grant—if a God He were!  
And the prayer would be, "Yield up to me  
This man alone of all men that see!  
Give him to me, and to misery!  
Give me this man if a God Thou be!"

It is not to be denied that Mr. Buchanan, having started with this idea, develops it with remarkable force. The contrast between the two rivals as they appear on the page of the story is extremely effective. Christian-

son has in him more of the spirit and force of the old Norseman. He is full of life, of force, of courage; but his entire nature is swayed and his life governed by the unrelenting hate with which he pursues his enemy, who, it must be confessed, does his best or worst to inflame the passion. If there could be any extenuation for the fiendish malignity which the one cherishes, it would be furnished by the diabolical craft and wickedness of the other. Richard Orchardson is simply detestable—soft, sleek, and supercilious, an incarnation of unscrupulous selfishness, always doing Christianson cruel wrongs, and aggravating them by the insults with which they were accompanied. At every point his path was crossing that of Christianson, and everywhere he inflicted upon him injury which was sufficient to rouse even a meek man to vengeance. Christian, unhappily, was anything but meek. He started life under the influence of the old family feud, and every new incident added fuel to the fires of his passion, until it became the one object of his existence to avenge himself. Out of such materials a skilful artist might easily weave an exciting story, and this Mr. Buchanan has certainly done. The tale is full of life, incident, and movement. There are in it unquestionable signs of genius, even if there be some exaggeration both in the character and the incidents. The lesson which it is sought to impress is one that was well worth teaching, and it is certainly developed with great ability. A life is given to the service of hate, and it is shown to be not only a wickedness but an utter waste. The time comes when the object to which the efforts of years had been devoted, and for which all that was bright and beautiful in life had been sacrificed, is within the reach of the man, and then the better part of the nature, though it had been stifled so long, asserts itself, and the vengeful hand is arrested. The power of this novel is undeniable. It has all the characteristics of the author's genius and temperament, and is no doubt on some sides open to criticism. But it is not to be dismissed as an ephemeral production, or a mere outburst of unreasoning extravagance. The story has its own points of interest and beauty, apart from the central idea.

*Sunday Evenings with my Children.* By Rev. BENJAMIN WAUGH. (Isbister and Co.) We can best express our judgment of this admirable companion for the home by advising all parents with families of young children at once to get the book and use it. We have recently had some excellent volumes of short sermons for children. Only recently we noticed Dr. Macduff's *Hosannas of the Children*, and Dr. Macleod's volumes have secured for him a well-deserved reputation in this department. But Mr. Waugh has achieved a greater success than either of his able predecessors. The volume is really a service book for the young. There are forty-two separate services, each one including a short hymn, Scripture reading, prayer, and sermon. Mr. Waugh shows a remarkable capacity for understanding and meeting the wants of children. The book is beautifully illustrated, and the pictures will doubtless make it all the more attractive to the class for whose benefit and pleasure it is principally designed.

*The Poet's Bible.* By W. G. HORDER. (Isbister and Co.) Mr. Horder

has hit upon a singularly happy idea, and the execution is fully equal to the conception. "The Bible," he tells us, "as a whole, has often been illustrated by the painter, but never by the poet, although it will be acknowledged by most that many of its greatest scenes lend themselves far more readily and naturally to poetic than to pictorial treatment." Mr. Horder has undertaken the task thus indicated, and has done it with exquisite taste and judgment. The "New Testament Section" is all that has been published as yet, but it is sufficient to exhibit the editor's remarkable fitness for the labour of love on which he has entered. We have not here a miscellaneous collection of well-known pieces of sacred verse tacked on to a text, but a carefully-selected series of poems gathered from the best class of authors. The volume has thus the charm of freshness as well as of beauty. It is as unlike an ordinary book of poetic extracts as it is possible to conceive. Mr. Horder shows the genius of the collector as well as the taste of the poet, and has produced a book which has in it all the elements of a wide popularity.

*The Story of Penelope.* By EMMA JANE WORBOISE. (James Clarke and Co.) Mrs. Worboise shows here considerable capacity for that skilful elaboration of a plot which her title would lead us to expect. She manages to interest us in the heroine, albeit she is a trifle too perfect, commands too universal homage, and has a larger number of proposals than ought fairly to fall to the lot of any young lady, and gives us a story of change and adventure which is sure to be attractive to the general reader. Still we cannot but feel that the story would have been improved by curtailment. It seems to us that after the discovery of the heroine's parentage it should have hurried rapidly to the end. But this criticism does not interfere with our full appreciation of the many admirable qualities which have given Mrs. Worboise so high a position among novelists of her class.

#### MAGAZINE VOLUMES.

If in our notices of the annual volumes of the magazines which may be regarded as peculiarly the magazines of the home circle, we give precedence to those of the Religious Tract Society, it is because we have an increasing appreciation of the great service the Society has rendered as a pioneer in the work of popular literature. We shrink from the institution of comparisons which are pretty sure to be unsatisfactory and invidious between a number of works each of which has some distinctive feature of its own, and all of which are doing good service in providing for popular instruction and recreation. In relation to all of them, indeed, it may be said that they have risen considerably above their original ideal, and that they are conducted with an ability and energy which enable them fully to maintain the high reputation they have won. There are, of course, the ebbs and flows both in the character and success of such periodicals, but the marvel is that they are all able to preserve so high a standard of excellence. If we give priority to the publications of the Religious Tract Society it is because they are the oldest, and are in every way fully entitled to take their place by the side of their competitors.

*The Leisure Hour* is wonderfully true to its name. It gives easy, pleasant, and attractive reading, such as is well suited to our times of quiet rest, and yet in these brief and sketchy papers we often get a large amount of valuable information. Take, for example, the valuable series of "Memorable Scenes in the House of Commons" in the present volume. They are light enough for all except those who can endure nothing stronger than fiction, and yet the careful reader may gather from them an amount of general knowledge as to the characters and incidents of Parliament which he would not find anywhere else, and which may serve to impress more vividly upon his imagination, and so upon his memory, lessons learned from graver historical books. We do not always agree with the writer. It appears to us an extremely superficial judgment of the Long Parliament to say that "its actions tended rather to stifle debate and to interfere with liberty of speech;" for, despite the high-handed proceedings to which it was sometimes driven by the stress of circumstances and the secret intrigues as well as open violence against which it had to contend, there can be little doubt to those who take a comprehensive view of the history that we owe the liberty of speech in our legislature, as, indeed, we owe our freedom generally, more to the action of those great men of the Long Parliament than to any other influence. "Natural History" furnishes the subject of another series of "notes" extremely instructive and interesting. Then we have sketches of eminent men of the day, such as the Marquis of Hartington, Sir John Lubbock, and Sir Antonio Brady, which always have a charm of their own. Of course there are the stories, which will be the principal attraction for many, but which are not the best part of this admirable magazine.

The last observation applies still more to *The Sunday at Home*, which relies even less than its companion on its tales for success. To provide a magazine really adapted for the special work which this magazine has taken in hand is no light undertaking. There are prejudices to be consulted as well as cravings to be satisfied, and in the endeavour to guard against the former it is quite possible that there will be a deficiency in the provision for the latter. Correctness may be secured by the loss of interest, and the magazine to which no one can take any exception may very possibly become one which nobody cares to read. It requires no ordinary tact to avoid these two errors, and we heartily congratulate the editor of *The Sunday at Home* on his success in dealing with a very difficult problem. There is a great deal of warmth and brightness about the magazine, which seldom indeed suffers its readers to find its pages dull, and yet there is a simple and devout tone which harmonizes the magazine with the spirit of the day. Especially do we admire the way in which interest is created in Holy Scripture. It requires no little ingenuity to devise the various plans by which the young are led on into the study of God's Word. The study is made, as it always ought to be, a pleasure and not a task, and the result must be a large addition to scriptural knowledge, acquired by a very interesting method. But the contents generally are extremely varied. There is an enlightened and catholic spirit pervading the whole, and very great credit is due to Dr. Macaulay, to whom not only these periodicals, but the companion volumes for boys and girls which we recently noticed are so greatly indebted.

We do not remember a more attractive issue of *Good Words* (Isbister and Co.) than that before us. Mr. J. A. Froude has contributed a series of papers entitled "Reminiscences of the High Church Revival" which are themselves sufficient to give character and value to the volume. Mr. Froude occupies an exceptional position in relation to the movement whose leaders and incidents he describes. He was so far in its inner life that he was familiar with its chiefs, and at one time breathed its spirit. But he has gone utterly away from it, and, unhappily, away from other associations and principles of a more sacred and abiding character. He and Francis Newman exhibit the kind of reaction which High Churchism may produce. Froude's brother, who was prematurely lost to the party, was a precursor of John Henry Newman, and occupied a position hardly inferior in influence to that which the latter subsequently attained. The "Reminiscences" before us are full of intrinsic interest, and the remarkably graceful style in which they are presented invest them with a special charm. They are one of the most valuable among recent contributions to the records of a crucial period and a most important movement, the history of which has yet to be written. Dr. Herbert Storey's paper on "Dean Stanley" and Mr. R. H. Hutton's on "Carlyle" have a special attraction of their own. Among the contributors of religious papers which are sufficiently diversified we have Dr. Matheson, an author whose great ability seems to us as yet to have been hardly appreciated on this side the Tweed; Mr. Baldwin Brown, the late Dean Stanley—one of whose tender and touching sermons to children finds a place here—Dean Howson, and Mr. Page Roberts—who, while discussing with great liberality and freshness "Old and New Creeds," utters "a warning against that creedless condition into which so many hopelessly subside." In fiction, *Good Words* is singularly rich. R. D. Blackmore, L. B. Walford, Madame Galetti, and Charles Gibbon provide what even lovers of stories must surely find to be *un embarras des richesses*. "Christowell," by Mr. Blackmore is unquestionably one of the ablest works of fiction of the season.

There was a time when we had misgivings about *The Sunday Magazine*, but it has regained more than it lost, and is to-day a much more attractive periodical than at any former time. This is due doubtless to the ability of Mr. Waugh, who has shown great tact and judgment in conducting it, and has proved that it is better for a magazine that an editor should derive a reputation from it, than that it should trade upon a name which he has gained in some other department. In the former case the magazine itself must be a success, in the latter it may continue to maintain an existence by means simply of the previous reputation of editor. Mr. Waugh appears to have a genius for this special kind of work, and certainly discharges the duties of his office with an ability which must command, as it certainly deserves, success. Here, too, the element of fiction is somewhat abundant, and is of high quality. Hesba Stretton contributes one of her charming stories, and we have other tales of a high order from the pens of Miss Birrell, Mrs. Stanley Leathes, and T. L. Meade. Dr. Angus's papers on the "Revision of the English New Testament," Mr. Charles Garnett's articles on the "London Boy Brigades,"

the pages for the young, including both the stories specially intended for them, and the "Sunday Evenings with the Children," all deserve notice, and our only fear in mentioning them is lest we should seem to undervalue others which are equally deserving of commendation. There is a skill shown in the variety of subject, in the adaptation of the matter to different classes of readers, in the general tone of the magazine, and in the literary ability by which it is characterized, which deserves the highest praise.

*Cassell's Family Magazine* (Cassell, Petter, Galpin, and Co.) maintains its established character for solid usefulness and sound instruction, as well as for healthful amusement. There is in it plenty of lighter matter, but it is distinguished chiefly by the large amount of information which it contains on all kinds of subjects connected with domestic life and management. It has capital tales with which an idle hour may be pleasantly spent, but the value of the magazine is not exhausted when these have been read. It is an excellent book of reference which may be consulted in relation to the thousand and one points which are continually arising in a home, and generally it will have something to say upon them. Hints on garden work for every month in the year, chit-chat about dress, papers on painting, heraldry, and a multitude of other points full of suggestions about that light work in which ladies take so much delight make the magazine singularly useful for the fairer sex. "The Gatherer" is a rich quarry of curious information which might easily supply a diner out with abundant material for conversation of a far more improving character than that we are accustomed to hear at the dinner-table. The series of papers entitled "The Family Doctor" is extremely valuable and timely. There are several stories, all of which seem to be of a high tone.

*The Quiver* (Cassell, Petter, Galpin, and Co.), in its handsome but sober brown cover, has for the most part a gravity of character corresponding to its appearance. It was started chiefly as a religious magazine, and it remains so still. We should be sorry if in saying this we were to convey the impression that it is either prosy or heavy, for, in truth, it is very much the contrary. Of course it has its tales, for it would almost seem as though no magazine of the class could live without them. But they do not form the prominent feature of *The Quiver* which ardently aims at giving a large amount of sound religious instruction, and fostering a devout spirit. Without having any approach to a party character, it is certainly evangelical in its tone and tendency, and as such deserves to have a cordial welcome into numbers of families who are disposed to regard some of its rival publications as a trifle broad. Not the least attractive of its distinctive points is the space it gives to music, and especially to new tunes for old hymns.

But *The Magazine of Art* volume is the *chef d'œuvre* of Messrs. Cassell's house in this department. It appears this year in a new and larger form, and is certainly a very gem of beauty. The exterior is prepossessing, and the favourable impressions it produces are more than confirmed as we make a fuller acquaintance with the contents. For a



frontispiece we have a capital etching in the highest style of art—"The Trio," by M. Lalauze—which is only one of the treasures of art with which the volume is enriched. Everywhere we find evidences of exquisite taste and of extreme care, the smaller plates being executed with the same finish as the larger and more attractive illustrations. It is a perfect drawing-room book, but it is much more than this, for it contains instruction as to art and artists, as well as these admirable specimens of art itself. In these days, when so much attention is given to æsthetic culture, the book must be extremely popular.

*The Fireside* (Home Words Office), conducted by Rev. Charles Bullock, B.D., is a publication which is sure to be valued by numbers. Some may regard it as too severe, as preserving too much of the Puritan idea, as lacking something of the breadth and freedom so popular in our days. For ourselves we heartily rejoice that there is a magazine conducted on these lines. The editor has faith in the old evangelical type, which alas! is falling too much into disuse, and he has done important service to the school of which he is a member by his indefatigable labours in the field of popular literature. *The Fireside* is an extremely creditable production. Its "get up" is attractive, and its contents admirably suited for the place it is intended to fill as a religious companion in the house. It is devout yet practical, religious without being sanctimonious, and though it is evangelical in its tone and teaching, it has nothing of the party spirit.

MESSRS. EYRE AND SPOTTISWOODE have sent us a selection of very choice Christmas cards, which certainly show how much artistic culture has advanced in this country of late years. When we recall the beginning of these cards, which have now become an established institution, and compare them with the elegant and tasteful works of art before us, the rapid development is simply amazing. Some of our best artists are employed on the designs, and neither ingenuity nor expense is spared in order to make them attractive. In the spirited competition which each season produces, Messrs. Eyre and Spottiswoode have always commanded a high place, and this year they are certainly equal to themselves and behind no rival. In their cards every variety of taste has been consulted. We must specify, as indicating this diversity and having high merit, a series of "England's Defenders, Past and Present," chromo-lithographed from original water-colour drawings, by Harry Arnold; a quaint and striking series of old English cards, "Ye Meates," "Ye Fruites," and "Ye Games;" and some exquisite four-page cards, which are more adapted to general taste, and appear to us to approach perfection. But we have a scruple in mentioning these, lest by omission we should do injustice to a number of other exquisite productions.

#### CHRISTMAS BOOKS FOR THE YOUNG.

The bright army of Annuals becomes greater year by year, and every year more dazzling in appearance, and more sure to make conquest of all

young hearts. So beautiful, and in every way so excellent, are nearly all of these volumes, that it would be almost invidious to select any for special praise. All that we mention below deserve the heartiest commendation.

*Little Folks* has long ago established itself in the affections of the class for whom it is intended, and it would take a great deal to make it lose their good graces. No danger of this is indicated by the present volume. Its woodcuts are as charming and as plentiful as ever; its stories as captivating, and its instruction as attractively conveyed. There are capital songs and music for children, and unfailing sources of amusement in its puzzles and recreation pages. The tone of the book throughout is so excellent that no child can read it without being made both wiser and better.

Some of the most exquisite productions that have come under our notice in the way of books for the young are issued this Christmas by Messrs. Griffith and Farran, of St. Paul's Churchyard. We select for notice the three following:

*Our Little Ones at Home and in School* is a volume comprising 384 pages, 357 separate articles, 350 original illustrations, and many "head and tail pieces" in addition to these by the best artists. Some idea may thus be formed of the variety and abundance of entertainment provided for those who shall become the fortunate possessors of this beautiful book. It is a gift the very youngest will delight in, and of which they will never tire. Oliver Optic, the editor (Mr. W. T. Adams), evidently understands children, and he has been assisted by writers and artists of like sympathies and abilities with himself. The book is beautifully printed upon fine thick paper, and the illustrations are admirable specimens of the engraver's art. The coloured cover is charming.

*The Loving-Heart's Poem Book.* By MARGARET ELENORA TUPPER, is full of sweet child-like songs, illustrated with great artistic beauty, and the loving-hearts who read it will be made more loving as they listen to its strains. Love to God, to man, to all God's creatures inspires every page. And this lesson of love is skilfully interwoven with fairy stories, and with all manner of interesting and instructive rhymes.

A world of delight and amusement is contained in *Holly Berries*. Nursery rhymes, songs for older children, funny stories told in verse, and we know not what beside that young people delight in, is here in plenty. The great feature of the book, however, lies in its coloured illustrations and of these it is difficult to speak too highly—of their beauty, their quaintness, their humour, and their perfect representation of the incidents and experiences of child-life. A facile and skilful pencil has Miss Ida Waugh, and one which fairly rivals that of Miss Kate Greenaway. To say this is to say much, but not more than is deserved.

*The Rosebud Annual* (James Clarke and Co.) is the result of an experiment begun about a year ago when the publishers commenced the issue

of a monthly illustrated periodical adapted for the youngest children in the nursery. It would appear that this experiment has been successful. It certainly deserved to be, and the publishers are to be congratulated upon the completion of the year's effort. The book will be a boon to all to whom is committed the charge and entertainment of very young children. Here are nursery rhymes which are likely to be quite as popular as, and certainly are much more sensible than many of the famous ones of old; stories of which the youngsters will never weary, and pictures that will afford them unending amusement. Come rain, snow, or whatever other weather may befall, with a bright fire and *The Rosebud Annual* little folk are certain to have a happy time.

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*King's Marden.* By the Author of "Our Valley." (S.P.C.K.) Reading this book we are irresistibly reminded of George Eliot's "Adam Bede." Not that there is any attempt at imitation of the style of the great novelist, or any similarity between the plots of the two stories, but many of the characters and circumstances here portrayed and described call up those with which the genius of George Eliot has made us so familiar. The father of the twin sisters who are the heroines of "King's Marden" is a carpenter of Adam Bede's type, with his sterling and somewhat rugged integrity of character, his underlying deep tenderness and gentleness of spirit, his shrewd common sense, and with the same tinge of sadness resulting from that deeper insight into men and things which discerns much in life which the more thoughtless and less penetrating never dream of. One of the sisters has much in common with the calm, gentle, patient and devout spirit of the unworldly Dinah, though far beneath her in force of character and exalted spirituality; while the other sister, less frivolous and vain, indeed, than the foolish and unhappy Hetty, and with nothing in the events that befall her corresponding to the tragic consequences of Hetty's weakness and folly, is still greatly like her in love of admiration and longing for the gaieties and pleasures of the world, despising a good man's love for the sake of a selfish and weak-minded youth in a position much above her own, whom she loves with Hetty's passionate ardour, but who at length casts her off, and almost breaks her heart by marrying some one else. These sisters, left motherless in infancy, develop, with unusual graces of person, charms of character which are somewhat surprising, considering that they grow up entirely under their father's care. The elder (by a few hours) sensibly marries her father's apprentice, a young man of genuine goodness, who makes her really happy. And the younger, after the stern lesson of her great sorrow, comes at length to see the worth of the man whom she has slighted, who has shown for her a rare fidelity and unselfishness of affection, and becomes his wife. His character is a fine and instructive study. He has not the "guinea stamp" of rank, being only a village schoolmaster, but far beyond most possesses the fine gold of true nobility. The other personages who play their parts in the course of the narrative are drawn with great artistic skill. The descriptive portions of the story are equally well done; a fine tone of Christian feeling pervades the book

from beginning to end; and if the author can lay no claim to such genius as that of the writer to whom we have referred, he has manifestly talent which places him far above mediocrity, and which will ensure for his work a permanent place and value.

*Our Captain.* The Heroes of Barton School. By M. L. RIDLEY. (Shaw and Co.) It is a long time since we read a boy's story which has pleased us as much as this one. Dealing with the incidents and experiences of school life, it is of necessity very much like others of its class so far as the general lines of the story are concerned; but in the filling in of the details there is considerable originality and unusual power. Mr. Ridley knows boys and knows how to write for them. Some of the characters in the book are finely delineated, and will form instructive studies for the more thoughtful lads into whose hands it may fall. There is a manliness, and in some instances a real heroism, associated with the goodness of the boys here held up to admiration, that will make the story attractive even to those who generally avoid books in which good boys are described because of the weakness and sentimentality which too often characterize them. Without anything of unnaturalness, exaggeration, or improbability, it is here made clear that even a boy at school, notwithstanding his many temptations and difficulties, may live a Christian life, and bear an effective Christian testimony. Nothing could be better than that boys home for the holidays should read this book and take it back to school with them. Wherever it goes its influence will be elevating, and it will be an effective help to many who are trying to carry out the principles in which they have been trained in Christian homes, amidst hindrances and discouragements at school.

*Silent Highways.* A Story of Barge Life. By F. PALMER. (Shaw and Co.) Public attention has recently been called, mainly by the earnest efforts of Mr. George Smith, of Coalville, to the sad condition of the people who navigate our canals, and who, until lately, have scarcely been cared for at all, or even thought of, by philanthropists and Christian workers. Mr. Palmer's story will be an effective helper in this new enterprise. It is one of great interest, and the painful revelations it makes of evils whose existence is never dreamed of by people in general will surely stir up many to take pity upon our canal population, and to do something for the amelioration of their condition. The book is not, however, a mere stringing together of facts such as we refer to; although its purpose is plain enough, it is a veritable story skilfully written, with plenty of incident, pathos, and graphic description; a story calculated to stimulate the best feelings of the heart, and to lead to generous and beneficent action.

*Friendly Greetings.* Illustrated Readings for the People. (Religious Tract Society.) A happy title this for a most attractive book. Carrying friendly greetings into the homes of the people, it will be sure to meet with friendly greetings wherever it makes its appearance. To the young it will be attractive by reason of its stories and anecdotes, and its many striking illustrations; but all ages will find something suited to their tastes and needs. The greetings, moreover, are only introductory to the

presentation of gospel truth, which by means of this book will find a way to many hearts that otherwise would not have been so ready to receive it.

*In Times of Peril. A Tale of India.* By G. A. HENTY. What Mr. Kingston has done for boys in regard to adventures by sea, Mr. Henty has accomplished for them in reference to tales of battle and adventures by land. As a Special War Correspondent he has had exceptionally good opportunities of collecting material which needs but little aid from the imagination in order to its transformation into thrilling stories of the kind in which boys especially delight. Here we have many episodes in the famous Indian mutiny described with most graphic power; and tales of bravery, fortitude, and heroism are told which will fire many a youthful reader with noble emulation. The book is one of the best of its kind, and will be a most acceptable present to boys.

*The Andrews Family.* By the Author of "Mary Arnold." (S.P.C.K.) A simple story of family life with its trials and discipline; recounting the difficulties arising out of the differences of disposition among children of the same household, and of the need and efficacy of love, hope, and patience in the training of the young. The story is pleasantly told, and will carry home to many hearts lessons which, could they but be learned, would make family intercourse happier and more helpful.

*Christianity, Science, and Infidelity.* By Dr. HILLIER, Aylesbury, Bucks. (Dickinson.) Perhaps the fact that this book, which consists of a series of letters vindicating the received truths of our common faith, is avowedly written for the purpose of showing that Mr. Bradlaugh is unfit to represent any English constituency in Parliament will induce some people to read it who would not otherwise spend their time in studying the evidences of Christianity. In so far it may do good. But there is nothing new or specially telling that we can see in the presentation of the argument, and the writer's purpose has imported a bitterness into his tone with which we have no sympathy. The style is far too rhetorical for a series of argumentative letters, and they read more like excited speeches at an anti-Bradlaugh meeting. Mr. Henry Varley writes a commendatory preface, and in return Dr. Hillier bestows a commendatory addendum upon Mr. Varley and his pamphlet.

*Hints to Christian Workers.* A Manual for Parochial Missions. By W. HAY M. H. AITKEN, M.A. (Shaw and Co.) Such a little book as this from one who has had so much experience of parochial mission work, and been so successful in it as Mr. Aitken, is sure to carry authority, and to be widely used. And the wider the better. It is full of practical directions and wise suggestions which will be useful to a far larger circle of Christian workers than is included in the writer's own communion.

*The Frontier Fort; or, Stirring Times in the North-West Territory of British America.* By W. H. G. KINGSTON. Needless to say, remembering who is the writer of this little story, that it is one of thrilling interest. There is a novelty about the plot which distinguishes it from

most of Mr. Kingston's books; some of the most interesting and adventurous portions of the narrative recounting the attempts of an Indian chief to carry off the adopted daughter of a captain who is in charge of a frontier fort, and the efforts of her friends to frustrate his plans. There is, as will be seen in such a subject, plenty of room for the play of those peculiar powers which made Mr. Kingston *facile princeps* in his own line of literature. It is in every way a fascinating and satisfactory story, and in tone and teaching is unexceptionable.

Very welcome to those who knew anything of the late Canon Stowell and Dean McNeile will be the two brief biographies of these good men which Rev. C. BULLOCK has just sent forth from the *Hand and Heart* publishing office. Both these divines were for a generation among the most prominent figures on all Evangelical platforms, both were endowed with exceptional gifts of eloquence, and rendered noble service to the cause of Protestant truth; and even those who could not understand their ecclesiastical position loved and revered the men. The biographical account of Dr. McNeile is very short, but the volume contains a lecture which he delivered on "Reformation Truth," which many will be glad to possess, and which gives a very fair idea of Dr. McNeile's style and spirit.

*Mother Herring's Chicken.* By L. T. MEADE. (W. Isbister and Co.) Such writers as Miss Meade have done much within recent years to familiarize us with the life of poor London children, and to show how, amidst all its wretchedness and monotony, there is much that is beautiful, tender, and heroic. The story before us is the old story so far as this class is concerned—a story of patient suffering and of brave struggle; but it is new and fresh notwithstanding. With growing interest one follows the development of the plot and studies the characters, which are sketched with much grace and skill. *Mother Herring's* chicken is her little daughter, her help and solace during the years of their abandonment by a wicked husband and father, and ultimately the instrument of the erring man's reformation.

*The Thorn Fortress.* A tale of the Thirty Years' War. By M. BRAMSTON. (S.P.C.K.) The author has taken a thrilling episode from the history of the Thirty Years' War, connected with the remarkable superstition of the Victory Shirt, of which we have an account in Freytag's "Pictures of German Life," and founded thereupon a story which all who begin to read will assuredly finish, and for which young people especially will be thankful. It is full of human and of religious interest, showing especially the power over the roughest natures of the love which is inspired by the Cross.

*Discipleship.* By Mrs. PENNEFATHER. (J. F. Shaw and Co.) The series of devotional and expository papers of which this book consists are pervaded by a deep spirituality of tone, and characterized by a clear insight into the meaning of Scripture truth, and a wise appreciation of its practical uses. It will be found a useful and helpful companion during many a quiet hour to the Christian disciple.

# The Congregationalist.

FEBRUARY, 1882.

*REV. H. R. REYNOLDS, D.D.*

DR. REYNOLDS does not often take his place among the public exponents and representatives of Nonconformity; his voice is rarely heard on the platform; he has not filled the chair of the Congregational Union; and he has seldom of late years occupied the pulpit on any great public occasion. But he is a fitting representative of the best thought and ripest culture of the Congregational churches; he is the most popular and successful of professors, the most genial of companions, the truest of friends; he has rendered the churches invaluable services by his pen, as well as by his influence in the college over which he presides, with such rare grace and ability, and it may safely be said that there is no one who enjoys a larger share of the confidence, esteem, and affection of his brethren. It is ill-health alone which has deprived him of the honours which the churches would so eagerly have bestowed upon him, and which has robbed the churches of the valuable service which he would so gladly have rendered. The chair of the Congregational Union has not only been offered to him, but earnestly pressed upon him by those who took part in his nomination, which was unchallenged, and would have been hailed with hearty acclamation by the whole Union. We still hope, though we confess it is almost against hope, that he may yet be induced to overcome the nervous feeling which prevents him from accepting a position which all would fain see him occupy. But however that may be, it is beyond doubt that he is one of the most able and learned, as he is also one of



the most earnest and loyal, representatives of Congregationalism.

Henry Robert Reynolds was trained in the principles of our churches, and his devotion to Congregationalism is thus something more than a passionless adherence to it as being, on the whole, the system that is least open to objection, and that allows the freest scope to development. His father was the Rev. John Reynolds, the second son of Dr. Henry Revell Reynolds, chief physician to George III., who was for a long period the faithful and successful minister of the church at the Abbey Chapel, Romsey. His mother was the sister of the eloquent and silver-tongued pastor of Stepney, the late Dr. Joseph Fletcher. Mr. Reynolds of Romsey was not less highly honoured in his generation than his son is in ours. He was a true old English gentleman, and one who in his character and work preserved the best traditions of the older Nonconformity. His name is still held in reverence in the district, where also may be heard pleasant reminiscences of the early efforts of the son, whose subsequent career has been watched with an affectionate interest, awakened, in the first instance, by the love borne to the father, but deepened afterwards by the personal qualities which led the Nonconformists of the region to regard with so commendable pride the young man trained among themselves. For it was with the church at Romsey that Dr. Reynolds first united himself, and it was in the district round that he first preached the gospel, giving in those early efforts promise of that distinction which he has subsequently attained.

He was born February 26th, 1825. He received his early education partly at a school kept by Mr. John Bullar, of Southampton, but chiefly from his own father. At the early age of sixteen, in September, 1841, he was received into Coward College, which was at that time connected with the University College, London. In 1842 he matriculated at the London University with mathematical honours, and two years later he took his B.A. degree, passing in the first division, again obtaining mathematical honours with the University Scholarship, one result of which was that University College honoured its successful *alumnus* by electing him one of its Fellows. At the close of this distinguished collegiate career,

he accepted the pastorate of the Old Independent Meeting, Halstead, Essex, where he was ordained July 16th, 1846, a few months after the completion of his twenty-first year. His ministry in this quiet village afforded a very useful period of preparation for the more public service to which he was speedily to be called. But it was not to be supposed that one of such gifts and graces would long be kept in obscurity. The demands for such service as he was competent to render are always too numerous and urgent to allow men of his calibre to enjoy comparative retirement. The ministry at Halstead did not extend over quite three years, for in January, 1849, we find Mr. Reynolds, not yet twenty-four years of age, installed as the successor of John Ely, at East Parade Chapel, Leeds.

The position was then, as it is now, one of great responsibility and influence. Perhaps at that time it was even more critical than at present. Dr. Hook was then in the full tide of his popularity, and every one who has read Dr. Hook's biography must have perceived that the one object of his life was to restore the supremacy of the Church in Leeds. His feeling towards Dissent was not only one of aversion, but of a stern reprobation, which he believed to rest on the eternal law of righteousness. Dissent was, in his view, a revolt against the true order of the Catholic Church, and so, despite his courtesy to individual Dissenters, and his readiness to unite with them in great public movements, not of a distinctly religious character, he had no tolerance for Dissent, and would make no terms with it. It need not be said that Dr. Hook had qualities which made his zeal for the restoration of Church power a very formidable force. He had an unfaltering faith in the rights of his Church; was possessed with a passionate and self-denying zeal; had not only a popular eloquence of the highest order, but also a practical intellect which enabled him to see the necessity of adapting his work to the tone and temper of the age. The power he exerted in Leeds it is not easy to exaggerate. But Dissent was also a formidable force, and on that very account needed a wise and vigorous leader. The death, in such rapid succession, first of John Ely, and then of Richard Winter Hamilton, had been a heavy blow and great discouragement. A congregation might reasonably

have hesitated to invite a young man to follow Mr. Ely, and the young man might just as reasonably have shrunk from so weighty a responsibility of leadership. But the Church at East Parade had confidence in Mr. Reynolds, and Mr. Reynolds had a trust in God which inspired him with courage. The result was in every respect happy, but, unfortunately, a failure of health terminated a connection which was eminently honourable and satisfactory. In June, 1860, Mr. Reynolds accepted the office of President of Cheshunt College, which he has filled ever since, winning a more than common degree of affection from the successive generation of students who have been under his care, and to whom he has endeared himself by that tender solicitude in their spiritual welfare, that kindly interest in their ministerial course, and that frank and cordial spirit which he has infused in all his intercourse with them, and which has made him a friend as well as a tutor.

If Dr. Reynolds has been shut out from public work, his literary labours have been all the more abundant. In 1853 he was one of the editors of the admirable hymn-book generally known as the Leeds Selection. In 1866 he became one of the editors of *The British Quarterly Review*, being associated with Dr. Allon up till 1874, when he retired in consequence of the pressure of other duties. During these eight years he not only took an active part in the management of the Review, but contributed numerous articles. From 1877 to 1881 he conducted *The Evangelical Magazine* with a carefulness and ability which well deserved success. To him was due the idea of the two volumes of essays on Church problems, considered from the Congregational standpoint, entitled "Ecclesia," which were published under his editorship. Two or three volumes of sermons have successively appeared from his pen. In 1858 appeared a volume on "Beginning of the Christian Life," in 1865 "Notes on the Christian Life," and in 1881 sermons on "The Philosophy of Prayer," a book of whose spiritual insight, devout temper, philosophical acuteness, and chastened eloquence we have recently had occasion to speak. In 1860 he broke ground in an entirely new line, and in conjunction with his brother, equally eminent in his own line, Dr. Russell Reynolds, published a story under the title of

"Yes or No; or, Glimpses of the Great Conflict." But his *magnum opus* was the Congregational Union Lecture of 1874 on "John the Baptist: a Contribution to the Study of Christian Evidences," a work of signal ability, and which, we believe, is not only destined to live, but to grow in popularity. When we add that Dr. Reynolds (whose degree was conferred upon him by the Edinburgh University in April, 1869, in honourable recognition of his services to literature and history), has been a frequent contributor to reviews, magazines, and to the "Dictionary of Christian Biography," it is clear that his life has been one of considerable activity. We can only regret that one so willing to work, and whose capacity for high service is so fully demonstrated by the power he wields by his books, has been prevented by ill-health from doing that work in the pulpit and on the platform for which he is so qualified.



### SERMONS IN FIGURES.

It does not tell to the credit of the Establishment and its supporters that they alone, among the members of the various Churches, seem desirous to regard the informal and unofficial census of religious worshippers which has been taken in some of our largest towns in its purely controversial aspect. That it should be viewed in its bearing on the great question of religious equality was, unfortunately, inevitable, for as one Church enjoys supremacy as the Church of the nation, it was inevitable that these figures should be carefully scanned in order to ascertain how far its actual position corresponds with its lofty claims, and justifies the retention of its exclusive privileges. But the revelations of the neglect of public worship by large masses of our population might have been expected to throw into the shade every other question except that which ought to present itself to every Christian as to the causes of this sad indifference, and the best means for removing it. For ourselves, as we certainly could never consent to allow a question of principle to be decided by mere statistics, and as our view of the essential injustice of an Estab-

lished Church would certainly not be altered by the mere accident of a majority being in its favour, we are not disposed to lay any stress upon the present returns, except as furnishing a proof that the work for the sake of which the institution is supported at the cost of serious wrong to Nonconformists has not been done ; and that the argument based on the practical advantages of a State Church has broken down. To us the far more serious fact is, as we have already said, that all the Churches combined do not include the nation. But the persistent endeavours, on the part of the champions of the National Church, to turn a practical census, such as it is, into a battle-ground, compel us to give prominence to points which otherwise we should have been content to leave in the background.

Perhaps the course that has been taken by these overzealous partizans is not surprising. The figures are so startling that the friends of the Establishment could not afford to leave them unchallenged. Whether a wiser policy would not have counselled silence, unless there was some more satisfactory reply than those which have been already given, was a question for themselves alone to settle. Certain it is that if the impression which has been produced is to be removed, we must have something more effectual than that mere carping at details and attempts to fasten upon slight alleged inaccuracies, which, if they were all successful, could do nothing to affect the general result. The Bishop of Winchester acted much more wisely when he practically gave up the large towns, apparently unconscious of the magnitude of the concession he made in confessing himself surprised that in these places the attendance at the churches nearly equalled those at all Dissenting chapels combined. The admission falls considerably below the truth, but it is one which ought to cause grave anxiety to far-seeing friends of the State Church. For the present the Bishop rests in the comfortable persuasion that the villages and hamlets would more than adjust the balance in favour of his Church ; but it is extremely uncertain how far this view is sustained by evidence, and even if it be true it does not alter the facts which are now staring us in the face, and which themselves are sufficient to disprove the pretension of the Church to nationality.

A safer course still is that of superfine critics who deny that numbers have any relevance to the discussion, and contend that the Church is "Catholic," and would remain the true Church of the nation whatever became of the people. The only weakness of such an argument is that it convinces nobody except those who do not need conviction, and that as a defence of the Establishment it is utterly worthless. If the Anglican church be really "Catholic" and "apostolic," so it will remain, though the whole nation refuse to acknowledge the validity of its claims. But the nation has it in its own hands to determine whether or not it shall continue a public institution, its doctrines scheduled in an Act of Parliament, its bishops members of the Legislature, itself a Church by law established. It will not be less a Church though the State shall resolve to take no cognizance of it; its bishops will have precisely the same title to regard themselves as the true successors of the apostles, though they cease to be peers of the realm; its doctrines will have precisely the same claim upon the allegiance of men's hearts though they be placed on the same level as all other creeds. The only thing of which Disestablishment would deprive the Church, its rulers, or its dogmas would be the national authority they at present enjoy, and on this point it is surely of immense importance whether the people are to be ranked among its adherents or not. Apart even from the fact that the ultimate decision rests with the majority, it is surely an argument of tremendous force against the perpetuation of the present system that, though the Church has the privilege which the patronage of the State gives, and the substantial advantages which are said to accrue from public endowments, it has lost its hold upon so large a proportion of the community. It may live as a Catholic Church, but it cannot survive as a National Church, if it is to be regarded only as the Church of select and cultured circles. The *élite*, like the Pharisees of old, may regard the people who know not the law as accursed, but wherever questions of public policy have to be decided it is the voice of the people that must prevail.

Even this arrogant mode of dismissing inconvenient facts, however, is preferable to the baseless misrepresentations in which *The Guardian* has seen fit to indulge. *The Guardian* enjoys a

reputation for moderation and fairness which it is a pity it should compromise or throw away by rivalling *The Record* in reckless partizanship. There could hardly be a stronger proof of the terrible significance of the figures than the spirit in which *The Guardian* resents them and does its utmost to explain them away. If, indeed, it could find any reasonable explanation, it would have been proper to give it the utmost possible consideration, and allow it all weight in determining the exact value of the returns. But sweeping statements, for which not a shred of proof is adduced, are not explanations, and when a respectable journal stoops to this kind of warfare, it presents one of the most humiliating and melancholy of spectacles, and injures not only itself, but the cause it desires to promote. Speaking of the letter in which Mr. C. S. Miall summarizes the results of the census, *The Guardian* writes thus:

This letter we reprinted last week. It betrays clearly enough what the purpose of this amateur Census-taking has been. The fashion was set by *The Newcastle Chronicle*, which inaugurated its articles on the recent Church Congress by despatching enumerators, on the first Sunday in October, to count the congregations in the various places of worship at Newcastle and Gateshead. That paper, if it can be said to have any religious principles at all, is emphatically anti-Church, and those who have followed it in this enterprise have been wholly of the same description. It would seem, indeed, that the leaders of the Liberationist clique thought that capital might be made out of a Religious Census taken by their own friends on their own plan in places selected by themselves, and have acted accordingly. We are not surprised to find allegations made, that there was a Nonconformist "whip" in several towns—Sheffield and Retford are named in particular—to secure an unusual muster on the day of reckoning.

These notable suggestions involve, in the first place, a sweeping reflection on the proprietors of the various newspapers who have undertaken this difficult and invidious task. They belong to different parts of the country; they acted in independence of each other; some of them (we do not answer for all, because we really do not know who they all are) are absolutely above all suspicion. None of them have any official relations with the Liberation Society. Mr. Joseph Cowen, of *The Newcastle Chronicle*, Mr. Russell, of *The Liverpool Daily Post*, Mr. Macliver, of *The Western Daily Press*, are as little likely to be made the tools of an unworthy Liberationist con-



spiracy as the proprietor or editor of *The Guardian*. We do not feel ourselves called upon to undertake their defence or that of the various newspaper proprietors who have followed in their wake. It is quite possible that in some cases there may have been a lack of wisdom, or an imperfection of method, leading to inaccuracies. That there has been intentional partiality the world will refuse to believe until it is proved by evidence.

As to the newspaper proprietors who have been aspersed, we may safely leave them to vindicate themselves, if they think an accusation so absurd deserves refutation. There are so many, however, who are ready to accept any charge against the Liberation Society, that it is necessary to meet the assertion that this census is in any sense a Liberationist move with a contradiction as unqualified as it is possible to give, and this we do on authority. It has not even that remote resemblance to truth, or even that slight element of truth in it which would allow of its being described as founded on fact.

There are, indeed, signs of an uneasy consciousness that the returns are more accurate than could be desired, and an attempt to meet them by some other figures relative to the inmates of prisons, hospitals, and asylums, and the recruits for the army and navy.

There can be no doubt at all (it says) that these sections much more accurately reflect the true relative strength of Church and Dissent, among the lower classes at any rate, than computations based on frequenting public worship. We might add that on the last Hospital Sunday in London there was collected in the churches £22,863 against £7,233 in all other places of worship put together.

Without questioning the figures as to gaols, &c., we demur altogether to the conclusion based upon them. But the figures are there to tell their own tale. If *The Guardian* chooses to estimate the strength of a church by the number of criminals who profess to belong to it, rather than by the number of attendants upon its public services, its taste must be peculiar. As to the Hospital Sunday collection, the argument is two-edged. It may prove, what we should none of us deny, that the Church of England has a large proportion of the wealth of the country; but it proves that of all churches it is the one which does not need public support for the carrying

on of its work. Its members gave £15,000 more than all other sects, but if we put on the other side the amount received from public endowments for the purpose of supporting its ministrations, we do not know that even these figures, the quotation of which is nothing better than the flourishing of the purse in our face, tell very much to its advantage. We are quite ready to accept them for what they are worth, but we fail to see that they weaken our case.

If, however, any Churchman can find anything hopeful for the future of the Establishment in the figures, it would be hard to grudge him the consolation. After all possible qualifications, it remains an unquestionable fact that in these large towns, in which so much of the vital force of the nation is concentrated, the Church which claims to be national does not gather in its sanctuaries one-half of those who attend public worship at all; and as these do not approach one-half of the population, it follows that not one-fourth, we might say not one-sixth, of the people give such "outward and visible sign" of allegiance to the national institution as would be supplied by attendance at its public services. The fact is solemn enough for all churches, but for the political Establishment it is alarming to the last degree. Its force is not to be broken by the argument that a census of religious profession would present a very different result. There could be nothing more cynical than the assertion that some of the best Churchmen seldom, if ever, go to Church, and in the implied contention that these men who have so little care to maintain even the externals of religion should be allowed to impose a religious Establishment upon the nation. But it is as weak and unconvincing as it is cynical. Whatever be the value attached to the religion of Lord Eldon, who is continually quoted as the typical illustration of the eminent Churchmanship which eschews public worship, and which hates religious enthusiasm, and would maintain an Establishment for the sake of suppressing it, it is simply ridiculous to suppose that he has many followers among the masses who are conspicuous by their absence both from church and chapel. Alas! it is but too certain that they care neither for the one nor the other, and if the friends of the State Church expect that it will find earnest defenders of its sectarian privileges among them they

are trusting to a broken reed. We should think that the more devout and earnest members of the Anglican Church—happily a large and increasing number—would feel that this condescending Erastianism was both a mockery and an insult to the Church which they love. That their Church should receive the support of these superfine thinkers, who wish to be esteemed religious, but who regard all the mightiest forces of religion with mingled hatred and dread, and would have the State hold them in check, or of those reactionary politicians who would maintain an Established Church as a breakwater against the surging tide of democracy, must surely appear to them a kind of indignity. There are, we feel satisfied, godly men in the Church of England who would rather see the Establishment perish to-morrow than have it preserved to quench enthusiasm, and to give the national sanction to a so-called religion which scorns the spirit, and does not care even to preserve the form of godliness.

One of the worst results of this plea, if it were to be accepted at all, would be the concealment or misrepresentation of the darkest features of these figures. However the millions who are outside our religious organizations may describe themselves, it is certain that the vast majority are indifferent to religion altogether, and that multitudes are estranged not only from the churches, but from the Christian faith. They may not be avowedly hostile; probably they would be indignant at the suggestion that they are unbelievers; but among some classes there is an ignorance of the gospel hardly less dense than is to be found in pagan countries, while in others there is an absolute unconcern which is not less distressing, and which it is, if possible, even more difficult to affect. It would be a great mistake to suppose that this indifference is confined to the working men; indeed, we doubt whether it has spread more extensively among them than among other sections of the community. There is a practical Agnosticism among numbers who would find it hard to define what Agnosticism means. They are not prepared to deny the truth of Christianity, though they have arrived at the conviction that at least some of its severer teachings must be abandoned. They cannot be said to have a creed, for the hazy ideas about religion and goodness which seem occasion-

ally to float through their minds cannot be elevated into the rank of opinions, and indeed hardly of sentiments. But being thus creedless themselves, they are willing to believe that there is good in all creeds, and are displeased only with those who have definite dogmas and attach importance to them. To many minds this view is extremely seductive, but nothing could be more fatal to the sovereign claims of the gospel. It seems to be extremely amiable, overflowing with charity, kind and generous to all, showing a wise and catholic preference for the practical over the speculative side of religion. But it is fatal to a Gospel whose message is that there is but one Name given under heaven among men whereby they must be saved. It means—though possibly this is not perceived by all who fall into this loose mode of regarding Christianity—nothing short of the rejection of that which is distinctive in the Evangelical system. This uncertainty about the very foundations of faith in most cases produces the same practical results as unbelief. Where there is a loosening of the hold upon the central verities of the Gospel it is pretty sure to be followed by a neglect of the ordinances of religion. Men will not care to place themselves under the restrictions of Sunday observance, or to frequent a place of worship, except under the influence of social considerations or the attractions of music or oratory, when they have come to the belief that all religions are equally true, and are rapidly hastening to the corollary which follows from this, that it is not very certain that there is any religion which is worth preserving.

This is the grave phenomenon which the churches have to face. They have to deal with multitudes who are Christian in name, and numbers of whom would be seriously offended by the suggestion that they are not so in fact, but who, in truth, are pagans—certainly in practice, and largely in creed. The actual problem to be solved is, how to Christianize the baptized paganism of England, and it is one to which all churches should address themselves. A great many suggestions have been thrown out as to improvements of plan and method, both in the internal management of the churches and in their evangelistic labours outside their own borders. There may be considerable wisdom in many of them, and it is well that any which appear at all feasible should be care-

fully discussed. It is not necessary, indeed, to spend much time on every crotchetsmonger who supposes that he has got pills for the earthquake, and who at every eventful crisis is ready with a proclamation of their merits as though they were perfect novelties. We all know men of this kind, who fancy that if pew-rents were abolished, or the form of public service altered, or Christian ministers put aside, and especially plain, unlearned men substituted for cultured preachers, or half a dozen other equally promising reforms effected, all would be well. It is melancholy enough, when serious work has to be faced, to have one man declaiming against clericalism, and another against read sermons, and a third against the selfishness of pew-holders, as though the salvation of a nation could be made to turn upon such petty changes as these. But it is one of the difficulties which we are sure to have to meet in any discussion such as that in which we are at present engaged. One of the worst results of these wild proposals of reform, many of which are impracticable, and none of which go to the root of the evil, is that they discredit wiser suggestions, and divert attention from serious questions of principle to points of mere detail. There are, as we have already contended, important practical reforms which can and which ought to be effected, and which involve none of those revolutionary changes that are sure to provoke serious opposition, and which if they accomplish any good would only secure it at the cost of a very large amount of evil. It certainly does not seem the most promising plan for an extension of the power of the churches to plunge them into hot and profitless controversies about methods which are at present in operation, and which are certainly accomplishing a considerable amount of good. We want consolidation and union, not division, and division is the one consequence which the advocacy of a destructive policy is certain to produce. Whether the adoption of its schemes would gather many into the Church of Christ is very doubtful, but there can be no question that the agitation for them would drive numbers out. Perhaps in the anxiety to attract the outsiders (whose liking for these changes is purely hypothetical) it would be expedient to have some care for others who have been trained in existing institutions, and are not willing to see them rudely disturbed.

Whatever is to be said in favour of these supposed reforms, it would at all events be wise to disconnect them from any suggestion, for new evangelistic methods. The two things are entirely distinct, and only evil can come from confounding them. Our churches may have much to learn and much to unlearn in relation to the arrangements for worship. It would be well that they should break the fetters of conventionalism. Less stiffness and formality in pew-openers and pew-holders, a kindly consideration for strangers which would make them feel perfectly at home as soon as they crossed the door of the chapel, more freedom and elasticity in services, would all have a beneficial effect. Ministers and people may alike contribute to the creation of a genial atmosphere, the influence of which will be felt by all who come within its range. As to the mode in which this is to be done, no rule can be laid down, for it is dependent upon spirit rather than method, but those who have the spirit will not fail to find out acceptable methods. When, however, all that is possible has been done in this direction, there will still remain numbers who, possibly because of prejudices which are very unworthy, but which must, nevertheless, be taken into consideration by those who desire to win them for Christ, will not go to churches or chapels, would not go there though every seat were free, would not go there though the preacher were a man whom they flocked to hear in other places. How they are to be reached is one of the pressing questions of the hour. Our own proposal in relation to it has already been stated more than once. We adhere to it still, and have only to add here that we have had more than one private communication confirming our view by distinct testimony to the good which has resulted from the establishment of halls such as we have advocated.

But there is something wanted more vital than any change of present method or introduction of new ones. A revival of faith—simple faith in the Lord Jesus Christ—is an essential condition of any increased power in the churches. If the people have at all fallen away from the churches, is it not because the churches have first fallen away from themselves, have lost something of their zeal for the principles they profess to hold, and are less zealous because they are not so

completely under the dominion of the old faith? And if there be any weakness of this kind on the part of any of the churches, can it have developed itself without some failure in the ministers? Is it possible that, in the recoil from the hard dogmatism and narrow sympathies of a former generation, and in the desire to render full justice to men of whose theology we conscientiously disapprove, we have unconsciously drifted into a style of teaching itself perhaps indicative of a prevailing tone of thought, which suggests that theological error, even though it may have relation to the fundamental principles of the faith, is not a matter of such essential importance as has been generally believed? An example of this has come under our notice even while this paper has been in course of preparation. A Congregational minister, writing in relation to Cardinal Manning and Mr. Stopford Brooke among others, says that "he has heard from them discourses full of the essence of gospel truth and of gospel charity," adding that "they present the truth in forms very different from those I deem to be right; but from all I have heard sermons which could come only from men who had companied with Christ and loved Him." These judgments of the men, be it observed, are based upon their sermons, and though the writer disapproves of the "forms" in which they present the truth, he still finds their teaching "full of the essence of the gospel." What, we ask in wonder, is the "essence of the gospel"? Is it that Jesus Christ died for our sins and rose again according to the Scriptures? Mr. Stopford Brooke does not profess to believe it, and has severed his association with the Church of his affection rather than consent to teach it or be in any way committed to it. The Gospel he preaches knows not the Divine Christ. Is it possible that when we have lost Him we have still the essence of the gospel? Cardinal Manning, on the other hand, has also found his differences with the Church, of which he was a dignitary, so serious that he has had to forsake its communion. Did he take this step because he had become more full of the "essence of the Gospel"? Or are we to understand that the differences between Romanism and Protestantism do not affect the heart of the Gospel, and that the glory of the Lord is not dimmed, nor



the sufficiency of His work impugned, when the authority of the Church is exalted, and the simplicity of the soul's trust in the Saviour corrupted by its being taught to look to priests and sacraments? In one teacher we have no sacrifice for sin, no atonement, no resurrection. In the other we have the cross and the Redeemer, but so hidden behind traditions and ceremonies that we are hardly able to discern the Lord's features, or to hear the simple words of love which call us to trust in Him. And yet one, who himself believes only in Christ crucified, sees here only a difference of form, and finds in all the "essence of the gospel." The writer, indeed, tells us (and this only makes the case more serious), "I am no advocate for a sentimental union of Christians which ignores all differences of religious thought." His position would have been more intelligible and consistent if he was. As it is we have a man who professes himself alive to the value of theological distinctions, who, nevertheless, can talk of Cardinal Manning and Mr. Stopford Brooke as though they were teachers of a Gospel which, in its essential features, is the same as that which he believes and preaches. If this be the teaching in the pulpit is it wonderful if there be latitudinarianism and laxity in the pew? "A frank recognition of excellences possible and actual in circles outside our own" is one thing; a mode of speaking which suggests that the differences between us are not very serious, and do not go to the heart of things, even though they relate to the Divine nature and atoning work of the Saviour, is a very different one. The men who have moved the world in past times have been men who, like the apostle of the Gentiles, were possessed with a faith in the risen Christ, and if we are to produce similar results we must be filled with the same faith and the passionate love which it induces. Before the question of machinery comes the question of spirit and principle. The first need of the Church to-day is a fulness of faith, and the one prayer we should all offer is, "Lord, increase our faith."

## *THE BIBLE, AND BIBLE-STUDY IN THE FOURTH CENTURY.*

### PART I.

THE interest excited by the publication of the Revised Version of the New Testament, and the fresh—to some even the startling—aspects under which the duty which Christian men are called to discharge in reference to the Bible has been thereby presented, suggest that it may not be unhelpful to many if their attention be directed to some of the earlier passages in the history of Bible transmission. The period named above has been chosen rather than any other, both because of the special importance of the events which transpired therein, and because of the varied illustrations it supplies of the nature and extent of human responsibility in reference to the work of Bible revision.

That in the arrangement of Infinite Wisdom the co-operation of man has been employed in giving to the Divine Revelation the outward form in which it has been conveyed to us, and that consequently the Bible contains not only a Divine but also a human, and therefore a variable element, are facts which it behoves every Christian man distinctly to recognize.

The kind and degree of human agency employed in the preparation of the Bible for the use of man have, indeed, varied with the varying circumstances of human history, but the demand for this service, and the consequent duty of rendering it, have been perpetual. As soon as the inspired books had been received from the hands of their writers, this obligation commenced; and in the case of the Christian Scriptures they demanded almost from the very beginning a three-fold service. The first and simplest was that of preparing and distributing copies of the sacred books. The second was that of gathering together the several writings as from time to time they appeared, making careful inquiry of brethren of other lands whether other books were known amongst them, and seeking from distant churches copies of any apostolic letter with which they may have been favoured. The third

was that of translating the separate or collected books for the use of those to whom the language in which they were primarily written was an unknown tongue.

The obligation of fulfilling these services was left, in accordance with the ordinary method of the Divine procedure, to be determined by the events of God's providence as interpreted by an enlightened conscience and a loving heart.

He who had acquired from any source a copy of a gospel or an epistle, and had come in some measure to know its surpassing worth, soon learnt the lesson that, as he had freely received, so it was his duty freely to give; and even although he might not possess the pen of a ready writer, yet would he labour as best he could to transmit to others copies of the life-giving words. He who in his journeyings into other lands, and his intercourse with the Christian brethren there, found amongst them other apostolic writings than those he heretofore possessed, would eagerly seize the opportunity of enlarging his own collection of sacred books, and might himself in turn be able to enrich the brethren he was visiting by copies of writings which they had not as yet secured. He again who, impelled by his fervent zeal, or driven into exile by persecution, went amongst distant peoples proclaiming the heavenly message, found in the circumstances of the people amongst whom he went the authoritative intimation of his duty to translate the Word into their familiar speech.

By such informal and spontaneous methods was this three-fold service fulfilled during the early centuries of Christian history. The multiplication of copies of the Scriptures was, it would seem, during the first three centuries, work done in private by Christians themselves. It was a work which demanded then a certain degree of secrecy. The simple possession of the books often involved a serious peril, and the time had not yet come when the task could be entrusted to the ordinary professional scribes. Each church would make its own arrangements for securing copies for public use, while wealthy individuals would sometimes provide the means for securing the material and the workmanship needed for the more carefully prepared Biblical manuscripts. It was a wealthy nobleman of Alexandria, Ambrosius by name, who enabled Origen to secure the services of a considerable body of

skilful writers,\* and of Pamphilus, the wealthy and faithful presbyter of Cæsarea, himself a diligent student of the Scriptures and the willing friend of all who were desirous of studying them, it is recorded that he prepared many codices for the purpose of either lending or giving to others, and that he readily gave, the writer adds with especial emphasis, "not only to men but even to women," when he saw them eager to read the holy writings.† We may not unreasonably infer that similar services would be rendered according to their ability by many others whose names, though unrecorded in human annals, are written in the Book of Life.

The work of collecting together the sacred books was necessarily more difficult and of only slow and gradual performance. It is needful that we should familiarize ourselves with the fact that for a considerable period the Christian Revelation existed, not in the form of a single book—a Bible, of well-defined contents—but as divers books, sent forth at different times and for the most part primarily addressed to particular churches or to private individuals. Only by degrees would Christian men become distinctly conscious that the series was closed, and hence only by degrees would that collection which we call the Bible become formed and recognized. The earliest step seems to have been taken quite early in the second century by bringing together in one volume the writings of the four Evangelists. This was followed by a collection of the Pauline Epistles; the former volume being in course of time commonly cited as the Gospel, and the latter as the Apostle. To these were subsequently added the Acts of the Apostles and some of the Catholic Epistles; and finally, as the evidence on their behalf became more fully known and appreciated, there were added the rest of the Catholic Epistles and the Apocalypse. Traces of this gradual formation of the Bible appear in the phraseology of early writers; for while Tertullian speaks of the "entire revelation of both Testaments,"‡ and views them as forming one Divine "instrument" or record, and also speaks of the Christian Scriptures particularly under the title of the "New Testament," he speaks also of the latter as "the Gospels and

\* Eusebius, *Hist. Ecc.* vi. 23. † Hieronym., vol. iv. pars. ii. p. 359.

‡ *Adv. Prax.* c. 20.

Apostles," \* and his contemporary, Clement, uses even the singular number and says, "the Gospel and the Apostle." †

The third department of service was also not unfulfilled in the early ages of the Church. So long as the labours of Christian evangelists were confined to the principal cities and the more central provinces of the Roman Empire, the Christian Scriptures in their original form would be sufficiently well "understood of the people," since throughout these parts the use of the Greek language then extensively prevailed; but as soon as the gospel was carried into the country districts of the border provinces, and still more into the regions beyond, then a fresh duty in reference to the inspired Word was imposed upon Christ's servants; and in order that the Saviour's commission might be fulfilled the form of the Scriptures must be completely changed. Instead of shrinking from this duty of pulling down the tabernacle in which the sacred gift was enshrined, as if it were an impious act, the faithful messenger of the truth, simple-minded man as he often was, felt no misgiving in yielding to the impulses of an earnest and healthy faith, and transferred, as well as his imperfect knowledge allowed, the heavenly message into the language of his hearers. It is probable that at a very early period of Christian history other translations of the Scriptures were made beside these which, in part at least, have come down to us; some, all traces of which have been utterly lost, and others which only reveal themselves in the more correct and carefully prepared versions which superseded them. In the region that lay to the east of Palestine, the ancient cradle of the Jewish race, in the valley of the Nile, in Carthage and the adjacent province of Numidia, numerous churches were soon gathered; and for the use of the Christians in these countries versions were made in the second century into the dialects of Mesopotamia, into the provincial Latin of Northern Africa, and into two of the Egyptian dialects. Of these some memorials have reached us in the Syriac, the old Latin, the Memphitic, and the Thebaic versions, which in a more or less perfect state are now extant.

As regards the books of the Old Testament, the form in which they were used by the early church was that known

\* Adv. Prax. c. 15.

† Stromata vii. 3. (§ 14.)

as the Alexandrine or Septuagint Version. Possibly in the mother church at Jerusalem the Old Testament Scriptures in the original Hebrew may have been used, and possibly also in some few exclusively Jewish churches. But this would only have been for a comparatively brief season. By the destruction of Jerusalem the character of the church in that city underwent an important change; and amongst the Gentile churches Hebrew was a language quite unknown. The books of the Law and of the Prophets and of the Psalms were read by Christians in the form in which they were read in the synagogues of the Greek-speaking Jews.

To what extent the circulation of the Scriptures had been carried by the end of the third century it is not easy to form even an approximate estimate. The number of copies, however, then in existence must have been very large, for not only was Christianity widely diffused through all the provinces of the empire, and every congregation would have at least one copy of both the Old and the New Testament, but the importance attaching to the books, the high esteem in which they were held, and the wonderful manner in which they contributed to the maintenance and spread of the Christian faith, had become now so widely patent as to attract the notice of the Christian's adversaries, and to suggest the quarter against which their attack should next be directed. In the cruel persecution connected with the name of Diocletian, and with which the history of the fourth century opens, this suggestion was carried into effect; and amongst the measures then adopted for crushing out the Christian name, the destruction of the Scriptures form a distinctive feature. In the edict issued at Nicomedia, the then capital of the empire, in February, 303, it was ordered amongst other things that the churches should be razed to the ground, and that the Scriptures should be destroyed by fire. How extensively this edict was executed is shown by the touching narrative of Eusebius, who tells us how he himself in Palestine had seen the houses of prayer cast down to the ground to the very foundations, and the inspired and holy Scriptures delivered to the flames in the midst of the market-places; and how strict the search which was made for the books of the Christians under this law, and how sturdy the resistance with which it was often

met by those in charge of the precious writings, is shown by the emphatic condemnation which in the universal sentiment of the church was passed upon those who yielded to the demands of the magistrate.\* Their guilt was deemed to be similar in its heinousness to that of Judas, and they were branded with the opprobrious name of Traditor, or traitor. Some even went so far as to contend that he who was guilty of it was *ipso facto* incompetent for the discharge of ecclesiastical functions, and that consequently all appointments and ordinations made by him were null and void. Out of this contention arose what is known as Donatist schism.

Although in some cases the officers of the churches succeeded in concealing the books which they had in their charge, and in some satisfied the magistrates by giving up heretical writings in their stead, it is certain that the number of copies of the Bible destroyed in this persecution was very great. Some interesting details upon this point are supplied by a narrative † which purports to be an extract from a record of the acts of the Roman officer who had been appointed to carry out the edict of Diocletian in the city of Cirta, the ancient capital of Numidia.‡ The officer coming to the place in which the Christians were accustomed to meet (*ad domum in qua Christiani conveniebant*), forthwith summons the bishop, and bids him to produce the Scriptures and the other church property in his charge. The bishop replies that the Scriptures are not in his possession; all else that is at hand he is willing to give up. The cups, flagons, candlesticks, and sundry articles of clothing are then duly delivered, and an inventory made of them. The library is then searched, but the bookcases (*armaria*) are all found empty. The rising anger of the officer is, however, somewhat assuaged by the timely production of some articles of silver by one of the sextons. These are received with the significant hint, "If

\* The thirteenth canon of the Council of Arles (A.D. 314) ordains that all church officers guilty of this act shall be deposed, provided the charge was sustained by the evidence of public documents (*ex actis publicis*).

† Routh's "Reliquæ Sacræ," vol. iv. pp. 102-104.

‡ This city was subsequently restored by the Emperor Constantine, and hence received the name which it still bears, the city Constantine in Algeria.



thou hadst not found them thou hadst been a dead man," and the search is then extended to the dining-room (*triclinium*), where some jars and casks only are found. Again the command is uttered, "Bring forth the Scriptures" (*Proferte Scripturas*), and at length one of the subdeacons delivers up a single large codex. "Why have you given me only one?" asks the officer. "Bring forth all the Scriptures you have, and obey the orders of the Emperor." "We have no more; we are only subdeacons; the readers have the codices." The officer then proceeds to the houses of the readers, and from the first of these he obtains four codices; from a second, five; from a third, eight; from a fourth, five large and two small codices; from a fifth, two complete codices and forty leaves. The sixth reader visited declares that he has no copies. The wife of the seventh gives up six codices. She is bidden to search for more, and on declaring that she has no others a slave in attendance upon the officer is ordered to search the house. No more, however, are discovered. It will thus be seen that from this one church thirty-three complete codices were taken; and if in a place so remote from the centres of Christian activity so many copies were obtained, we may in some measure realize how large would be the total number destroyed throughout the various provinces of the empire.

Upon the return of peaceful times it became one of the first duties of all such as had it in their power, to provide new copies of the Scriptures for use of the churches. By whom and by what means this duty was chiefly fulfilled no testimony has reached us. It may reasonably be inferred that it was in the first instance performed as heretofore by the earnest efforts of Christian willingness. When, however, the peace became fully established, and by the adhesion of Constantine to the Christian cause a new era in its history was commenced, the demand would arise for copies of the Scriptures whose outer form should in some fitting manner express the respect in which they were held and the honour they claimed. In troublous times copies had often to be made in haste, and the eager writer would give but little care to the style of his handwriting; it would be enough for him to secure in some fairly readable form a copy of the precious treasure; and when Christians were for the most part poor, their Bibles were written on the

more easily obtained and cheaper material—and very brittle and perishable was the paper, made from the papyrus plant, then commonly used. Now, however, the opportunity arose, and the means were at hand, for preparing copies which should, to use modern phraseology, be carefully edited, should be written in the clearest and most elegant style, and on the best and most durable material. The two MSS. which have survived to our own time from this age of church history, the Vatican and the Sinaitic, are both of them written on the finest vellum, and by the distinct and regular form of their characters show that great care was taken in the preparation of them.

One interesting narrative respecting the preparation of Biblical MSS. at this period is happily on record. In the year 330, the new city which Constantine erected on the site of the ancient Byzantium, and adorned with the richest works of art from all parts of the empire, was solemnly inaugurated; and shortly afterwards a commission was given by the Emperor to the celebrated church historian Eusebius then bishop of Casarea, to prepare fifty copies of the Scriptures for the use of the churches in the new city. The letter in which this order was conveyed has been preserved by the historian and runs thus: "Seeing that by the providence of God a large number of men in this city, which is called after our name, have devoted themselves to the most holy Church, it is very fitting that, as all things there are rapidly advancing, more churches should be provided therein. Receive, therefore, with all readiness this intimation of what I have resolved to do. For it appears proper to intimate to your Prudence that you give directions for fifty copies of those Divine Scriptures, whose preparation and use you deem to be necessary for the purposes of the Church, to be written on prepared skins, by skilful artists accurately acquainted with their craft, and such as shall be easy to read and convenient for use. Letters also have been sent to the Governor of the Province that he should make it his care to provide all that is necessary for the preparation of these; that the copies be written as quickly as possible falls to your care. Moreover, by virtue of the authority of these our letters, power is given you to use two public carriages for the conveyance of the books; for in this way, when they are

fully and fairly written, shall they most readily be conveyed into our presence, one of the officers of your church undertaking this service, who, when he shall come to us, shall have experience of our generosity. May God keep thee, dearest brother."\* The commission thus given was undertaken forthwith, and the fifty copies were in due time forwarded to the Emperor. They are described as made up of quires of three or four sheets each,† and as richly adorned. What was the nature of the adorning Eusebius does not tell us; but before the close of the century we meet with more than one reference to codices dyed in purple and written in letters of silver and gold.‡ It is not improbable that these MSS. were similarly distinguished.

The example set by Constantine would, it cannot be doubted, be imitated by some of his wealthy courtiers and others, and the demand thus created would in time give rise to a class of persons who made it their business to provide copies of the Scriptures, and from whom they could be purchased.§ Nevertheless it would appear that the copies used in the Christian assemblies were in the great majority of cases prepared under the immediate superintendence of church officers; and that when for any reason correct copies were specially desired by private persons, application was made to these authorities to supply them.|| In the latter part of the century the larger churches were accustomed to have in their employ certain officials called either *Notarii* (shorthand writers),¶ or *Excerptores* (reporters), for the purpose of taking down reports of the trials of those of the brethren who were dragged before the magistrates, the discourses of the preachers, the last words of suffering martyrs, and for other similar services; and we are justified in inferring that if this lesser duty were thus formally provided for, the more important one would not be less care-

\* Eusebius, "Life of Constantine," iv. 35.

† That is, of twelve or sixteen pages each. The Vatican MS. is in quires of five sheets, or twenty pages each, and so cannot claim to be one of these prepared by Eusebius.

‡ Hieronym., "Præf. in Job." Chrys. vol. viii. p. 188.

§ Augustine, *Psa.* xxxvi.; *Serm.* i. § 2.

|| The Emperor Constans (about A.D. 340) requested Athanasius to prepare for him a copy of the Holy Scriptures. Athan. *Ad Const. Apol.* § 4.

¶ Augustine, "De Doct. Christ." ii. 26. *Epist.* 110.

fully undertaken. The same conclusion is also supported by the evidence which shows that the copies of the Scriptures used in the churches were, after leaving the hands of the scribe, given over for examination to a person specially appointed to the task and called a διορθῶτης, or corrector. Probably few MSS. of importance were at any time left without *some* sort of revision, whether by the original scribe or by some other person. An interesting memorandum is preserved\* of a note appended by Irenæus to one of his works which shows the anxiety he felt that the work of the *corrector* should be duly fulfilled. "I adjure thee, who shalt copy this work, by our Lord Jesus Christ and by His glorious appearing when He cometh to judge the quick and the dead, that thou comparest what thou hast copied and correct it diligently in accordance with the copy from which you have written and that you transcribe this adjuration likewise and place it in your copy." On the other hand, Origen speaks in terms of strong condemnation of the liberties taken by some correctors with the MSS. which came into their hands. But the correction referred to by both of these earlier writers was something different from what I am now speaking of. That was either the correction made by the writer when reading over what he had written, or was the arbitrary change made by a reader in accordance with his own subjectivities. What was now done was to submit the manuscript to the examination of competent and responsible persons, and only manuscripts authenticated by these appear to have been used in the churches at the close of this century.

In these and similar ways did Christian fidelity then strive to fulfil its duty in the preservation and multiplication of copies of the sacred books.

SAMUEL NEWTH.

\* Eusebius, H. E. v. 20.

## *CHAPTERS FROM THE LIFE OF A CONGREGATIONAL MINISTER.*

### CHAPTER II.

LIFE in a humble Dissenting parsonage in a fourth or fifth rate country town, on which decay had already begun to lay its hand, will be assumed by all whose lot is cast amid the stir and excitement of the metropolis or large towns of to-day to have been a very dull affair. But though this latter half of the nineteenth century is characterized by a rapidity of change, an eagerness in movement and action, and in general a fulness of life to which it would not be possible to find a parallel, it must not be supposed that the world was all asleep in the years that went before. Just as Londoners are very apt to think that the country (by that term including all England beyond the postal district) must be extremely dull, so there are those so full of the spirit of this advanced and enlightened nineteenth century, that they fancy that before these times of intellectual progress there was, especially in small places, a monotonous style of life which was wearisome because of its mental stagnation. Such a view is as shallow and superficial as it is strongly coloured by conceit. As a general principle it may be laid down that the vivacity or dulness, the brightness or the gloom of a life will be determined quite as much by the character of him who lives it as by its own surroundings. But so far as intellectual vigour and culture are concerned, it is quite possible that more may be found in the quiet homes of a country town than in the more pretentious mansions of a suburb. In the latter, society continually absorbs the time which in the former is often given to reading. Nothing is more common than to hear the complaint of want of time for reading from those who ought to have the most ample leisure, and would have it had they not suffered themselves to be drawn into the whirl of fashion. Morning calls and evening parties, kettledrums and concerts are sad enemies to steady reading and patient thought. Hence, with the exception of the young ladies (happily an increasing number) who really give them-

selves to intellectual pursuits, there is, it is to be feared, but comparatively little attention given to solid literature in some suburban homes. Books lie on the drawing-room tables. Information about some of the more popular of them is gathered from the reviews, so as to furnish topics for a dinner-party conversation. Now and then a book which is the rage of the season is dipped into, if not actually read, and that is all that numbers attempt, even in an age and in districts supposed to be intellectual. In the country there are fewer distractions, better habits are formed, and with much less of outward show of intellect there may be far more substantial and valuable attainments.

At all events in a small circle in the little town of which I am speaking there was more of active intellectual interest forty or forty-five years ago than would be found to-day in many a home where there is considerable appearance of literary habit, where *The Spectator* is regularly taken, and articles in *The Nineteenth Century* are quoted as though they were familiar acquaintances. The circle was, no doubt, a very limited one, and, so far as my knowledge extended, was composed entirely of attendants at the Independent and Unitarian chapels. Of the culture of the adherents of the Establishment I had no means of judging. There are still large districts in England where strict barriers separate Churchmen and Dissenters to the injury of both, but half a century ago any intercourse between the two parties was rare indeed. There may have been, for aught I know to the contrary, Churchmen more highly educated than the Dissenters with whom I was acquainted. I speak only of a select number of the latter, who loved books, and were not only desirous of improving their own minds, but of doing something for the education of others.

Let me say, in passing, that in those days movements for popular culture had to rely almost exclusively upon Non-conformists and Liberals for support. It was so with the Mechanics' Institution of the town, on which most Churchmen looked askance, though everything was done to divest it of everything like a party character. The memories of its work are not the least happy recollections of my youthful days, for it occasionally brought me into association with

men who gave me glimpses of a world altogether different from that in which I moved. Among those who came to help the enterprize were Dr. W. B. Carpenter, Edward Forbes, the eminent naturalist, and the late Dr. W. B. Hodgson. With the last of these I was privileged to have more than a passing acquaintance, and certainly I have seldom come in contact with a man of riper culture or more genial spirit. What with books, with occasional visits from such men as these, and with the endeavours to maintain our little societies, life was not so dull, and certainly not so deficient in higher educational influences, as some might picture it. There was much enjoyment in it at the time—enjoyment in the long country rambles and in the quiet hours of reading and study, and enjoyment also in the local works and interests which in the retrospect seem so trivial, but which at the time had in them no little excitement and stimulus.

There are two volumes which used to be popular at the time referred to, entitled "Pursuit of Knowledge under Difficulties," whose title is suggestive of the conditions under which students then carried on their work. Books were not plentiful, and not easily accessible to those of limited means. Even newspapers were at a price which was almost prohibitory. I have reason, therefore, to be specially grateful that I was trained in a home where the love of books was one of those strong passions which is pretty sure to triumph over all obstacles. We owed not a little to the kindness of friends, who knew our weakness and were prepared to indulge it. My father's own library was by no means contemptible, but it was lacking in the very elements for which I craved. But in one way or other most of the deficiencies were supplied from the collections of friends; and probably the difficulty of getting books caused them to be more highly valued and more carefully read. The contrast, however, between then and now is very marked. At that time the idea of cheap literature had just been conceived, but the endeavours to carry it out were purely tentative, and some of them, perhaps, not very brilliant. This was *The Penny Magazine*, and following it, though on a different line, *The Saturday*, which was intended to have a more religious character. If a number of one of these was put by the side of *Good*



*Words*, or *The Leisure Hour*, it would look very poor, but the comparison would be eminently unfair. A great many things have happened since the time when the pioneers in the work of popular literature were publishing the magazines named above, when the Chamberses were entering on the great works which have associated their names with one of the most important of modern movements, when the *Journal* and other cheap serials from their own and other houses were introducing a complete revolution. The publication of works of the class referred to is among the most vivid and pleasant reminiscences of my boyhood. Another favourite was *Tait's Edinburgh Magazine*, which was then in the freshness and vigour of its youth, not able to dispute the supremacy with "old *Ebony*," but more popular both in style and opinion, and furnishing a corrective to his violent Toryism.

Perhaps these few recollections may serve to correct the notion which some Churchmen have got that Dissent was unfriendly to culture. A well-known champion of the Establishment, who has produced a defence which is certainly elaborate, if not weighty and convincing, says :

Most probably considerable effect was produced on the social character of Dissenters by their exclusion from some of the means of general culture, and by their voluntary withdrawal from others. Whilst they were shut out from the universities they also shut out from themselves the influence of that literature which has so great an effect in determining social character ; they tabooed Shakespeare as immoral, Bacon as profane, and Addison as frivolous.\*

Now it is true that at that time Shakespeare was not much read in certain Dissenting circles, but even then the prejudice against him was gradually giving way. As to the objections to Bacon or Addison, I never heard of them till I found them in Mr. Harwood's pages. But even the objection to Shakespeare had no relation to the Dissent which was tainted with it. It was part of the Evangelical code of spiritual ethics, and it was maintained at least as tenaciously and as narrowly by the Evangelicals within as by the Puritans outside the pale of the Establishment. There could be no more unfounded charge against Nonconformists than that of indifference to literature. Their ideas of certain books may or may not have been narrow, but there are many facts which go to show that

\* *Disestablishment*. By George Harwood. Page 286.

there were few houses in the kingdom where books were more prized, and more attention given to education, than in Dissenting parsonages.

As to the rigid theories of worldliness which obtained at the time, they were quite as prevalent, and often more severe amongst Evangelical Churchmen than among the Non-conformists. They were, however, sufficiently strict in my home; but even there I believe they were the fruit of ideas imbibed in earlier days, when my parents were members of the Anglican Church. There might be traced in them the same inconsistencies which are pretty sure to appear whenever it is sought to translate these extreme ideas into practical laws. I had an excellent grandmother, who in her youthful days had been an elegant dancer, and while she was decided enough against worldly amusements, she was always disposed to exempt from her condemnation the amusement from which she had derived so much pleasure, and which had done her no injury. My father, on the other hand, could not perceive the harm there was in an "innocent" game of cards; and while he was severe enough in his judgment of balls and dancing, he looked much more leniently upon the card-table. It is only just to him to say that he never indulged himself in the recreation, but his hesitation on this point—weakness, as severe precisians would have esteemed it—was an evidence of the practical difficulty of carrying out these rigid laws. Possibly we have come to a wiser state of opinion, when, instead of trusting to stringent prohibition, we recognize the liberty of the individual conscience, and appeal to it only on the high ground of Christian expediency.

One other point may be noted because of its bearing upon our ecclesiastical controversies. We are often told that the Dissenting minister is the minister only of his own little flock and that but for the services of the parochial clergyman a large number of the people would be left without any spiritual ministrations. All I can say is that, if this be so in country towns and villages to-day, things must have altered greatly since the time of my boyhood. My good father was a minister for all who chose to seek his help, and in this number were included many who were never found inside his chapel. It is true that he was not a bird of passage, who

was preparing to remove to another sphere before he had become known in that he then occupied. Years of patient well-doing had earned him a high reputation in the town for simple piety and untiring labour. He was known to be ready to listen to every appeal for sympathy and guidance, and his kindly ministrations were continually sought. The singular dea which was so strenuously urged by a distinguished Liberal statesman, that the people would be slow to apply to a minister on whose services they had no claim, certainly found no confirmation in his experience. A true minister of Christ would need no stronger claim on his services than that which is created by broad and catholic Christian sympathy.

One of the happiest memories of that period is the recollection of the good men who used to visit at our home. I suppose the country parsonage has still, as it had then, an open door and hearty welcome for ministerial visitors. For ourselves, we were somewhat favourably situated for the visits of friends from a distance, and I have still a pleasant memory of the good men who sometimes shared our humble fare or occupied our prophet's chamber. Many of them were humble labourers, whose name never travelled beyond the limits of their narrow dioceses, but their record is on high. One in particular rises before my mind's eye. He was a tall, gaunt man, awkward in gait, and slow of speech, but full of faith and of the Holy Ghost. If the story of his untiring toils, his tender and sympathetic care for sorrow and suffering, his devoted self-sacrifice, could be fully told, it would be seen that the plain, unpretending man, whose talk was apt to be a little prosy, and whose only attraction was in the singularly benevolent smile that used to light up his countenance, was one of God's true spiritual heroes.

There was another good man, the pastor of a distant church up among the hills, who used to pay a yearly visit to his friends, who were leading members of the congregation. The period of his brief sojourn was always a time of mild dissipation. There were social gatherings at the houses of various friends, and altogether there was a pleasant interruption of the dull monotony of a country town. The minister in question was the life of any party. Under a face and demeanour marked by unusual gravity there was an inexhaustible fund

of quiet humour. I think I see him now, seated in an arm-chair, quietly but steadily puffing away at an old churchwarden, and ever and anon pausing to give forth some remarkably dry and caustic observation, or telling some racy story, which convulsed the whole company with laughter. "Have you heard," said a friend to him on one occasion, "that your neighbour, Mr. —, has been dipped?" As the gentleman referred to was a minister well known to him, and the intelligence was itself somewhat remarkable, it was supposed that it would produce a considerable impression. But the good man maintained such imperturbable composure that his friend repeated the question, and asked him if he had heard the news before. "Oh yes," he said, "I have heard." "And what do you think of his conduct?" was the next question put with some eagerness. "Think?" was the reply, "Why, I think," and the words were rolled out with great deliberation, as though the result of great mental effort, "I think he would get very wet!"

Of one other must I make mention, who was a frequent and ever a very welcome visitor. Alfred John Morris was, at the time referred to, a young minister in the neighbourhood, and though there was between them a considerable difference both of age and opinion, my father and he were close friends. I was too young to be much interested in their theological conversations; but I was not too young to be impressed by the fervid and powerful preaching of Mr. Morris. One sermon in particular has left behind it a memory which remains to this day. I cannot recall the text nor the line of thought; the remembrance only of an overpowering impression continues with me. Some years ago I visited the old chapel, and, sitting once again in the seat which I had so often occupied, the whole scene rose before me as though it were yesterday. There were other sermons that I could recall, some that had attracted my youthful fancy by their rhetoric, some which were remembered because of the popular effect they produced; but that sermon of Mr. Morris's stood out as that which had most deeply touched my own soul. He was then extremely young, with all the freshness and fervour of an apostle possessed by the truth which he preached; and though he was not what could be called a popular preacher, he was

something really greater, for the living and glowing words which he spoke went home to the consciences of men. I always cherish his memory in affectionate reverence.

This comparatively uneventful life, therefore, was not without its interest. To the great world our passing excitements would necessarily be very slight and trivial, but they absorbed our attention, and perhaps they touched our hearts, quite as deeply as though they had possessed a more intrinsic importance. We were not so far removed from the stir of public life that we had no place in the conflicts of the time. We not only heard the distant sounds of the strife, but we ourselves took a humble part in them. We were keen politicians, and were always ready to contribute our small quota of service to the Liberal cause. Indeed, remembering that ours was but a small town, it is surprising how much of public spirit was developed in it. It was but little we could do to swell the volume of popular opinion, but we certainly sought to compensate by zeal and activity for the deficiency of force and numbers; and it must be confessed that we did not form a very low estimate of the help we brought to our party. There was an education, for which we can hardly be too grateful, in these experiences, which perhaps was quite as valuable as that received at school. Far be it from me to undervalue the benefits of my school life. It was a Dissenting school, and the classical education I received was lacking (as I afterwards discovered to my own dismay at college) in that thoroughness and finish which the public school training gives; and yet I have sometimes felt that there was abundant compensation even for that loss in the attention given to other subjects which the public schools of that time generally neglected. I have reason to be grateful also that my schoolmaster was one who not only held firmly by his principles, both ecclesiastical and political, but who also felt the importance of training his pupils to take an interest in public affairs. But it was the active engagements of the home life, small as they may appear, which were the most useful part of the training for the future. There were in that quiet life a reality and enthusiasm which had not been quenched by conventionalism; a faith which, if it was a trifle disposed to dogmatism, was at all events intense and

earnest ; a loyalty to party and principle which might easily run into the zeal of the partizan, but which at least kept itself from that wretched shilly-shally which leaves one in doubt whether there is any principle worth contending for. It is not to be denied that the progress of thought has brought with it many advantages ; but in the midst of them all we may wish that the cultured Dissenters of our large towns had possessed more of the simplicity, freshness, and fervour of our country churches in the last generation. Charity and breadth and refinement are all to be prized, but if for the sake even of them we sacrifice any of the elements of living spiritual force, the gain is more than doubtful.



### *TERRITORIAL MISSIONS.*

It is now more than thirty years since the late Dr. Chalmers, in view of the spiritual destitution of Edinburgh, resolved to establish a territorial mission on his own responsibility, and work it out as a model experiment. He selected one of the most destitute districts in the old town of Edinburgh, gathered the people into a central place of meeting, separated himself from every benevolent society with which he had been officially connected, that he might be the better able to advocate amongst the poor the doctrine of self-reliance ; and with a few godly elders so worked this mission that it soon became a prosperous cause. In the year 1846 he was able to build and open a mission church or chapel, with schools, and have them fully equipped ; and at the opening service on the 19th February, 1847, he said, " I have now got the desire of my heart. The church is finished, the schools are flourishing, our ecclesiastical machinery is about complete, and all in good working order. God has indeed heard my prayer, and I could now lay down my head and die in peace." The eyes of the Christian Church in Scotland were now fixed on this experiment, and expectation was at height when its devoted and benevolent founder was suddenly called to his reward. " It was the dawning," says his biographer, " that he was permitted to behold. A few weeks after the first communion in the West Port he was removed to the com-

munion of the heavens, and the work was left in other hands." The Rev. William Tasker, a single-hearted and earnest Christian minister, was called to take charge of the mission, and the reclaiming work was blessed. He died a few years ago, but the Rev. James Jolly has proved to be a worthy successor, and the continued prosperity of the Church under different ministers shows that the principle is a sound one, and not dependent for success on any one man. In a recent communication Mr. Jolly says :

As to our own West Port work, we continue to labour on. I am thankful to say we have some encouragement. Our church keeps full, and out of an average annual addition to our communion roll of 120, over one-third, or over forty are genuine cases of ingathering from among the lapsed. This has gone steadily on from year to year for a good many years, and that such tokens of the Lord's approval and blessing continue to be enjoyed, I feel to be a matter for profound thankfulness. We are existing mainly for the good of the locality, having the sittings brought within the reach of the poorest, there being no seat-rents, and only voluntary seat-offerings according to the people's ability, and the people of the locality having always a preference in the allocation of sittings. This was Dr. Chalmers' idea in making use of the word "territorial," which he intended to be pretty much equivalent to the old word "parochial." The minister was not to be the minister of the congregation only, but the minister of the district, responding cheerfully to the people's call at all times, visiting them stately, superintending and guiding the work of others amongst them, and in every way identifying himself with them as their minister.

The late Dr. Guthrie, while entering heartily into the scheme of Dr. Chalmers, yet felt that it could not be carried on effectually without some originating power; and believing that every self-sustaining Church should undertake some manageable district, and support a territorial mission there, he proposed to his own Church and congregation that they should set an example. This was done. Other Churches, especially in Glasgow, were led to adopt the same principle, and for years territorial mission-work became a popular and successful movement. The mission to the "Wynds," or courts of Glasgow, chiefly founded by the late Dr. Buchanan, of the Free Church, did a great amount of good; many of the outcasts in that city were reclaimed, and similar missions in Dundee and Perth were equally successful.

But still it was felt that there was a lower depth which had not yet been reached among the outcast population. We therefore selected a locality in the east end of the



city of Aberdeen, quite as bad in its character as the worst district in the east of London. Here the Albion Street Mission was begun, and step by step carried forward, it being a rule from the first that every one receiving good should do something for his ungodly neighbours and friends. The first service was held in a room on the ground-floor of one of the houses in the street, which was hired for sixpence a week. Here from twenty to thirty people were gathered, and were more or less impressed by the simple gospel. But fever broke out in the house, and then we had to get another place of meeting. Just opposite to where we then met there was a penny theatre, or *gaff*, as it was called. Here we leased a piece of ground, and built a wooden chapel. The proprietor of the *gaff* soon missed some of his conjurors, who were now with us, and thenceforward we had all the field to ourselves in that long-neglected locality.

Glancing over one of the more recent reports of the mission, we find it stated that the congregation who met in the new chapel on the first Sunday evening it was opened were literally of the poor, the halt, the maimed, and the blind. The congregation listened with attention; and when told at the close of the service that there would be Sunday and day schools for their children, meetings for temperance, social gatherings, and a penny bank, they were quite surprised. Step by step these departments grew out of the first scheme, and the effects were soon visible in the improved character of the neighbourhood. Magistrates and town councillors, sheriffs and policemen, all testified to the real character of the change. Public-houses were closed in the immediate locality, for the best of all reasons—the want of customers.

To meet the growing demands of the mission another chapel had to be erected, and a new and interesting feature of this work now appeared. The day-schools were attracting many children, although every child had to pay a penny a week as a nominal fee, the extra help being obtained from contributions by friends who sympathized with the work. Great good came out of these schools.

But, indeed, the whole system was educational. Take, for instance, our “Essay-box.” This was a box placed in the lobby, into which any member might drop a paper on any

subject he might choose to write on, without his name, and once a quarter a selection was read at what was called the "Essay-meeting." One evening an interesting paper was read on Tobacco. We traced the author, and found that he was an apprentice to a plumber and glazier in the city. Having encouraged him to cultivate his mind, he became a diligent student, attended the Mechanics' Institute in the evening, and step by step advanced, until, pushing his way abroad he got into an educational establishment in Bombay, and is now high in office in the Government service at Poonah.

Among other youths who attended these meetings was an orphan boy, who crept in one evening, attracted by the glow of warmth which seemed to invite him through the stained-glass window as he stood shivering in the cold. He slipped into a back seat, and ran out, as he afterwards told us, before the meeting was over. But he went back again, and became a diligent hearer. It would take a long time to tell how he struggled, and how he got to London, and how he succeeded until he was called to the Bar there, and how he became an able writer, and a tutor to the sons of one of the oldest and noblest families in England.

A new difficulty arose. The well-to-do look of the congregation in the larger chapel on the Sunday had the effect of keeping back many who could not, or would not, appear in their every-day rough clothes. To meet this emergency we opened branch missions, some of them in private houses, others in hired rooms, and one in an old mason lodge. These became recruiting stations. Our workers were found among the advanced members, and some of them were reclaimed infidels. Bibles were not given, but sold. The Rev. Dr. Alexander, of Edinburgh, who was present at one of our meetings, thus describes a scene which to him was new but to us common. He was addressing the inaugural meeting of the National Bible Society of Scotland :

I am glad that gratuitous circulation is not to be carried on extensively by this Society, but that the people are rather to be induced to purchase the Scriptures for themselves. This was one of the good plans adopted by my friend, the founder and first minister of the ragged kirk at Aberdeen. One of his principles from the very beginning was to give nothing away, but to help the people to get for themselves what was proper for them to have; and, among other things, he laid it down as a

rule not to give away the Scriptures, but to induce the people to purchase copies for themselves. I remember paying him a visit in his first rude meeting-place—a low cottage with mud floor, unpainted walls ; and after service they began to collect money for their Bibles. It was, indeed, a strange scene. For instance, the minister, looking over his list of Bible subscribers, called out the name of a man, say John Thomson, and said, "You have paid so much, and have so much more to pay ;" whereupon up started a rough sailor-looking man, who shouted out, "All right, mister ; look out !" and he sent the penny spinning over the heads of the people. Mr. Wilson called out the name of another, a woman, who replied : "I'm no payin' the nicht ;" and so on.

In the course of the first seven years those people bought and paid for more than a thousand Bibles, in penny-a-week subscriptions ! Years afterwards, when conversing with the Bishop of London (now the Archbishop of Canterbury), we told him how we got Bibles for the masses of the people, and urged him to try the same plan in London. He did so ; and, in connection with his great work in Islington, which was founded on the model of the Aberdeen Mission, and became the parent of other "district missions," made the sale of the Bible, in some such way as this, a prominent and interesting feature of his mission work.

The growth of the Church was now such that the largest chapel had to be enlarged, and the minister who succeeded to the charge when we left for London, and who had been for some time associated with us in the work, found it necessary a few years ago to look out for a site in another locality, build a new chapel, and hive off with four hundred members.

To the first Ragged School the Queen sent £20, to the second £25 ; and when the plan of the new chapel was placed before Her Majesty, we received £50 to head the subscription list. Ever since that time, now five-and-twenty years ago, the Queen has taken a deep interest in such Christian work, and has contributed £50 a year in support of the Aberdeen Industrial Schools.

The new chapel has now been opened for three years, the agencies are all of a similar character to those in Albion Street, and have been no less successful.

But what became of the old Mission when the new one took away the great bulk of its members ? It was still required in that locality, but the seventy members remaining were all poor, and a new congregation had to be gathered. This has

been done. The Congregational Union of Scotland took the mission in hand, appointed a minister well qualified for the work, the Rev. George Moir, of Greenock, and ever since it has continued to prosper. The little one has literally become a thousand, and viewed in connection with the territorial system of the Free Church, and other denominations, it has shown that concentration is sometimes the best preliminary to diffusion, and it may be said to have practically solved the problem of how to reclaim the moral wastes of Scotland.

J. H. WILSON.

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### *THE BIBLE A REVELATION OF MORAL LAW.*

LAST month we considered two of the views of the Law given by the Bible, viz., I. THAT IT IS THE EXPRESSION OF DIVINE AUTHORITY, and II. THAT IT IS A RELIGIOUS AND MORAL RULE OF LIFE.

III. Hence we come upon a third view of law, namely, the "Word of God:" DIVINE TRUTH as the practical guide of human life. This idea is set forth in Psalm xix.: "The law of the Lord is perfect, converting the soul" (ver. 7; where the Hebrew word is the regular word for "law," but its original meaning, as given in the margin, is "instruction," "doctrine"). But the great exposition of this view is that unique and wonderful Psalm, the hundred and nineteenth, in which the rabbis reckon up ten different names for the law of God. "Thy word," says the Psalmist, "is a lamp unto my feet, and a light unto my path." "Thy righteousness is an everlasting righteousness, and THY LAW IS THE TRUTH" (vers. 105, 142). On this view I do not dwell, because you may learn more by careful study of the Hundred and Nineteenth Psalm than I can tell you. Only I would notice how utterly opposed is the formal pedantic literalism of the Jewish rabbis, with their laborious counting up of 613 precepts of the Law, to the spirit of the Bible itself, alike in the Old Testament and the New Testament Scriptures. Everywhere, by breadth and variety of statement, freedom of quotation, embodiment of general principles in particular cases, and the whole tone of Bible teaching, our attention is drawn not to the bare words

but to the spirit, tenor, inward meaning of Scripture. Even under the Old Covenant, God would have His people regard His law not as a yoke of bondage, but as the guide and counsellor of their willing obedience, the light and comfort of their life. "He hath showed thee, O man," says the prophet Micah, "what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (vi. 6-8.)

IV. Accordingly, it is in words drawn from Old Testament Scripture—from the Law of Moses—that our Saviour expresses that view of the Law of God which is the most glorious, yet the gentlest; the freest, yet the most binding—namely, that THE LAW IS LOVE: love in its purpose, love in its requirements, to be truly fulfilled only by loving. "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37-40). That is to say, the whole moral and religious teaching of the Hebrew Scriptures concerning duty is summed up in these two laws. Looking at the negative side, and at duties to our fellow-men, St. Paul says, "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. He that loveth another hath fulfilled the law." (Rom. xiii. 10, 8.)

Imagine it possible that on some given day these two laws, in place of being utterly disregarded by the immense majority of mankind, and very imperfectly fulfilled even by those who aim at fulfilling them, were perfectly obeyed by every man, woman, and child on the earth. Suppose even they were as well obeyed as they are by multitudes of good earnest Christians, who deplore nothing so much as that their love to God is not stronger, and who honestly endeavour to do to others as they would that others should do to them. What an inconceivably glorious and blessed change would from that day pass over our world! The magistrate and the police-constable would find their offices sinecures. The courts of justice would stand idle, except as courts of friendly arbitration. All who are living on the vices and miseries of their fellow-creatures would at once with shame and penitence

betake themselves to honest callings. Adulteration of goods, false pretences in manufacture or sale, every form of dishonesty and imposture in business would become a thing utterly scorned and detested. Every workman would be considering how he could do his work in the best and most faithful style; every employer of labour how liberally he could pay his work-people. The shopkeeper would be anxious to take no more, and the customer to pay no less, than what is fair. Lying, intemperance, cruelty, injustice, vice of every sort would become unknown—dark, terrible shadows on the memory of a world that had passed away. Coercion would cease, because there would be nothing requiring it. Standing armies would hasten to disband themselves in a world in which war was become impossible. Poverty and disease would remain for a while; but life would be purified at its fountains; and since both poverty and disease are so largely the fruit of vice and ignorance, they would diminish with astonishing rapidity; and what yet existed would call forth the healing ministry of full-handed generosity and self-denying love.

When we consider that this is no fanciful exaggeration, but a sober outline of some of the inevitable results of universal obedience to God's law, must we not confess that that law, even in its strictest requirements, is (as St. James calls it) "the perfect law of liberty," and that "in keeping of them there is great reward"?

It does not follow that those moralists are right who can see nothing in righteousness but benevolence, and who identify love with duty. For, observe, it is our duty to love God and our neighbour. The essence of the law lies in the authority and obligation which speak in the command—"Thou shalt." Not, "It is a good thing to love God and your neighbour;" or "The more you love God and man the better;" or "Love to God and to man is the secret of universal happiness." No; nothing of the sort. "THOU SHALT love the LORD thy God with all thy heart, and thy neighbour as thyself." The measure of the love to be rendered is an inseparable part of the law. And behind that "*Thou shalt*" lies the warning: not to do so is to defy the authority of God; to measure your will against His will, your strength against His omnipotence; to rebel

against the law which He has given, not as private counsel to you, but as His published command to all men, in sight of the whole universe of intelligent minds and consciences. To allow His law to be broken with impunity would be to confess either that He was unreasonable in giving it, or that He is unrighteous in not enforcing it. "Be not deceived: God is not mocked." "The wages of sin is death." Not *although*, but *because* the law is love—love demands that it be maintained in eternal honour, in undiminished authority. Not *although*, but *because* "God is love;" it is also written that "Our God is a consuming fire."

V. There is one more view of the law of God presented in Scripture, which brings it home perhaps more closely than any other to our heart and conscience, and shows it to us as the object not only of loving obedience, but of faith, aspiration, inward experience. It is this: that God's holy law is the INWARD LAW OF MAN'S NATURE; the type or pattern, so to speak, of his original constitution; so that all transgression of it, or failure to live according to it, is not only guilt, but ruin, depravity, the disease, and, if not remedied, the loss and death of the soul. This is really implied in the declaration on the first page of the Bible, that "In the image of God created he man." But it is forcibly set forth by St. Paul, when speaking of the heathen, to whom the written revelation of God's Word was unknown, he says: "When the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: who show THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another." (Rom. ii. 14, 15.)

In awful contrast with this original glory of our nature, St. Paul depicts SIN as a miserable bondage to a sort of usurping *anti-law*, a perverse bias turning the will astray and disabling us from what nevertheless we see and confess to be right. "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." In view of the helpless agony of this conflict he exclaims, "O wretched man that I am!



who shall deliver me from the body of this death?" And in the triumph of faith and experience he answers, "I thank God through Jesus Christ our Lord." (Rom. vii. 21-25.) Then in that wonderful eighth chapter, he unfolds how by the life-giving power and presence of the Spirit of God in the spirit of man, this bondage is broken, this disease healed, power given to obey God's law, and the lost image of God again created within the soul, so that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "For as many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 4, 14.)

Thus that "exceeding great and precious promise" is fulfilled, which the prophet Jeremiah and the Epistle to the Hebrews set forth as the central promise of the New Covenant—that God's laws shall be put within men's hearts, and written in their minds. Thus Divine law is seen not as man's foe, but his friend; blessing, not cursing; not external, but internal; written not on tables of stone or rolls of parchment, but on our feelings, affections, tastes, judgments, will, conscience: our obedience to it, our only real liberty, the harmony of our whole nature, the inward earnest of that blessed life which our Saviour sets before us when He bids us pray that God's will may be done "in earth as it is in heaven."

Meanwhile, no renovation of our nature, no promise, no actual bestowment and experience of love to God's law and power to obey it, can change the past; undo the frightful fact that we have sinned; that we have not kept, but broken, the good and wise and perfect law of God and of our own nature. Neither sorrow for the past nor improvement for the future—both of which are implied in repentance—can atone for transgression, balance demerit, make it untrue that "the wages of sin is death." Nothing can meet the case but Divine mercy; God's free pardon. And no way has ever yet been shown of reconciling the free forgiveness of sin with God's unchangeable righteousness, and the honour and steadfastness of His eternal law, but that revealed in the gospel:—"that He might be just, and the justifier of him who believeth in Jesus." (Rom. iii. 20-26.)

Thus, to its exposition (historically developed) of the nature of moral law, which has no parallel in all ethical literature,

the Bible adds a solution, equally unique, of the problem, how God can maintain law and yet remit sin. And it super-adds the resolution and offer of a power (likewise undreamed of in all human systems of ethics) to obey God's law:—"that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." E. R. CONDER.



### *RIGHT HONOURABLE JOSEPH CHAMBERLAIN.*

THE President of the Board of Trade has numbers of sincere and enthusiastic friends, but we doubt whether he is not almost as much indebted to the bitterness of his pertinacious foes for the position which he at present holds in public life. He is one of the most conspicuous figures in the Cabinet, and the significance of that fact is very great when we consider that he is still a comparatively young man, that his Parliamentary career has been very short, that he has none of those aristocratic associations which to politicians born in the purple make up for the lack of years of experience, and possibly even of brain, and that he belongs to a class whose political advancement has hitherto been regarded with jealousy and suspicion. But the Tories have done their utmost to enhance his influence by their incessant attacks in which they represent him as behind the Prime Minister, and exercising a baneful influence over him. In conjunction with Mr. Bright, he is said to exert a control over the deliberations of the Cabinet, and to thwart the more moderate policy of the Marquis of Hartington. Lord Salisbury, in his inability to understand how a Marquis could be a party to a policy at once righteous and liberal, takes it for granted that Lord Hartington has been outvoted, and calls upon him to separate himself from the dangerous colleagues with whom he is at present associated. His lordship does not understand the man with whom he is dealing, and he seems equally unable to perceive that by his tactics he is playing into the hands of the very section he desires to repress. When he tells the country that Mr. Chamberlain has obtained such

power in the Cabinet, that the moderate counsels even of such a man as the Marquis of Hartington are overborne, he does his poor best to increase the reputation and influence Mr. Chamberlain already possesses.

If, indeed, the rising Minister were to become intoxicated by the rapidity of his elevation and the brilliancy of his success, and were to make reckless statements, or commit himself to a wild and irrational policy, it might be expedient then to single him out for criticism. Mr. Chamberlain has committed no such blunders, but has shown himself quite as cautious as he is unquestionably resolute and thorough. The assailants who have ventured on an encounter with him have had no reason to congratulate themselves on the result. The common device has been to take a few words out of their context, attribute to them a meaning in harmony with the critic's own ideas of the speaker's aim and intention, and then, on an interpretation of his language, which has been evolved out of the internal consciousness of the assailant, to indulge in sweeping denunciation of Mr. Chamberlain. For a time he has allowed fiery Tory orators to have their own way, never showing any impatient desire to expose their fallacies; but when the opportunity has arisen, he has quietly torn in shreds the web which had been ingeniously woven out of the misconstruction or misrepresentation of words which he had no difficulty in showing to have been perfectly innocent.

The Duke of Argyll has been one of the latest to expose himself to this kind of discomfiture. What is the exact political position of the Duke it would not be easy to determine. When he last appeared in Parliament it was as an ally of the Marquis of Salisbury, and yet for the sake of political morality as well as of his own honour, we trust that the Duke does not mean to place himself under the command of a statesman of whom he has spoken in such terms as those applied to the Foreign Secretary of the Beaconsfield Ministry. But he is at all events an opponent of the present Government, and his opposition betrayed him into a criticism of Mr. Chamberlain, which, to say the least, was in violation of the acknowledged etiquette of official life. What was worse for himself in

one respect, it was based upon a careless or unfair reading of the words he condemned. The reply was so simple and so crushing that it was only surprising how the Duke could have been so completely left to himself. It is no doubt mortifying to his Grace, as to other representatives of Whig houses, to find of how little account they are in the political life of the nation, and to see a Birmingham manufacturer wielding a power to which the heir of the great McCallum More cannot pretend. But when a nobleman allows that mortification to betray him into an attack upon one who only a few months ago was his own colleague, and in doing it to set at defiance some of the best traditions of political life, yet after all to score no point, he only shows how unsafe a guide in all controversies is personal or class feeling. The Duke of Argyll can hardly have intended to extend the popularity and influence of Mr. Chamberlain; but that has unquestionably been the result of his ill-conceived letter, which was as much a blunder in policy as it was an offence against good form and good taste.

The position attained by Mr. Chamberlain, which is considerably above his official status in the Cabinet, is a sign of the times. *Tempora mutantur et nos mutamur in illis.* Time was when the old Whig houses considered the Liberal leadership as their own, and the bitter resentment with which they regard the passing of the sceptre from their nerveless grasp is revealed in the ill-tempered railing of Lord Grey against Mr. Gladstone. It would be unfair to take Lord Grey as a type of the Whig chiefs, for he has been a railer and complainer all his days, an Ishmael whose hand has been against every man, and would have turned against himself if there had remained no one else to attack. If the Whig nobility had not produced more patriotic men (it has seldom trained abler ones than Lord Grey) it would not so long have maintained its supremacy. But the day of mere aristocratic leadership is gone. A sagacious and able Liberal nobleman like Lord Hartington will readily be accepted as a chief, and receive the hearty loyalty of a party which understands how much the cause of national progress and liberty has gained from the services of patricians who are in sympathy with right principles, and are able to place the well-

being of the country above the prejudices or interests of their order. But Lord Beaconsfield, by his Reform Bill, has wrought a revolution, the full extent of which neither Whigs nor Tories seem at present able to comprehend. The centre of political gravity has been shifted, and this change has put Mr. Chamberlain in the Cabinet, and makes his future elevation a matter of all but certainty.

His rise is all the more remarkable because until he became a Cabinet Minister he had done comparatively little in Parliament to justify it. His conduct in office has doubtless not only justified his appointment, but has revealed a capacity for service which only prejudice can deny. But until this official responsibility was laid upon him, none but those who knew him well had formed even an approximately just estimate of his power as a statesman. He had been but a few years in Parliament, and though he had made himself known as an able and, at times, brilliant speaker, he had lacked time and opportunity to win the high Parliamentary reputation which is generally regarded as a necessary preliminary to Cabinet promotion. He had, however, achieved great success out of doors as one of the most distinguished of municipal administrators. The stranger to Birmingham who has any recollection of the town as it was fifteen or twenty years ago, and who visits it now, cannot fail to be struck with the remarkable improvement that has been made, and from the monument to Mr. Chamberlain, which rises in the midst of the more imposing of the new buildings that have been erected, he will learn to whom the town is indebted for the striking change in its external aspect. If he pursues his inquiries a little further he will soon find that this appearance of order, progress, and even beauty, is only in harmony with the general character of a local administration, which has placed Birmingham in the front rank of English municipalities, and that by the general consent of his fellow-townsmen the credit of this is largely due to Mr. Chamberlain. This came out in a very interesting way at the recent meeting of the borough members with their constituents, when the Conservative mayor said that at the time of the appointment of the present Cabinet he had written to Mr. Bright suggesting that Mr. Chamberlain was eminently qualified for the office he

at present holds. This was a remarkable testimony to come from a fellow-citizen belonging to the opposite political party, and is sufficient to prove that Mr. Chamberlain is not a novice, though his training has been in municipal rather than in Parliamentary life.

He had been, however, much more than a mere municipal leader. For years he had taken an active part first in local and afterwards in national politics. It is his ante-Parliamentary career which a certain section of Liberals find it so hard to forgive. He first became known as a leader of the Birmingham Education League, and in that capacity was often a keen and caustic critic of Mr. Forster. That such opposition should have developed itself cannot be surprising to those who know the two men. They are both Liberals, but their Liberalism has taken a very different complexion. Mr. Forster is a decided Erastian, and Mr. Chamberlain holds just as firmly by the Nonconformist view of religious equality. It was certain, therefore, that they would not take the same view of the Education question. The sentiment of the country went against the League, but though it failed to secure the adoption of its own views, it succeeded in materially modifying the Education Act. Possibly Mr. Forster himself would hardly care to win many such victories. He carried his Bill and won the hollow praises of a party who have since shown him but scant sympathy and consideration in the serious difficulties he has had to confront; but he scattered seeds of division which led to serious party disaster. We have no wish to revive the memory of that unhappy conflict, and if we refer to it at all it is because Mr. Chamberlain has had to encounter not a little prejudice growing out of it, and that even among his Liberal allies.

It can hardly be objected to him that he has been in trade, seeing that Lord Beaconsfield made the great purveyor of newspapers his First Lord of the Admiralty; but it is not to be questioned that the rise of one who belongs to the commercial classes, and who himself was at one time a manufacturer, is specially offensive to the privileged orders. Then as a Birmingham man Mr. Chamberlain excites no little jealousy. Birmingham is not only provincial, but is supposed to be self-assertive. The charge is one which the town would

probably not be extremely anxious to deny. Self-assertion means independence, a refusal to bow to the idol of the hour, a disdain of the shams and conventionalisms of society, a hatred of snobbery in general. Very possibly these qualities may be accompanied by others less desirable, but it is fortunate for England that there is a great town which is not prepared to take its cue from the metropolis, and which will, if necessary, place itself in opposition to the dictation alike of the Stock Exchange or the West End clubs. Why Birmingham should take this strong ground rather than Manchester it is not necessary to inquire. Certain only is it that, except during the time of the Anti-Corn Law agitation, Birmingham has been the centre of the popular party, and showed itself worthy of the position by the return of John Bright after his rejection by the city which of all others ought to have clung to him through evil report and through good report. Possibly one secret of the prevailing Liberalism of the town is to be found in the more general distribution of wealth. A greater number of large fortunes have been made in Manchester and elsewhere, but in Birmingham there are proportionately more of a class who are well-to-do, who have not risen so high that their desire is to cast down the ladder by which they have climbed up, and to represent themselves as members of the class into which they have forced their way, and which, if truth be told, regards them with but scant favour. The atmosphere of Birmingham is certainly surcharged with Liberalism, and, as a consequence, the truth is hated by those who know its spirit and dislike its principles, but yet dread its power.

Still his connection with the great Midland metropolis has brought Mr. Chamberlain an enormous influence, for the town is the home of the "Caucus," and he was one of the authors of that much-abused but very powerful political instrument. Some would say that the Caucus has made Mr. Chamberlain; it would be at least as true to say that Mr. Chamberlain has made the Caucus. We use the designation because it is now all but impossible to get rid of what is really a nickname invented by its opponents for the purpose of discrediting a powerful political machine. As a matter of fact, however, it bears hardly any resemblance to the American device from which its name has been taken, and is nothing



more than an honest attempt to make representation a reality. A certain class of Liberals who desired to get into Parliament to gratify their own ambition, and who took advantage of their local connection for that purpose; or others of a nobler kind, whose intense idiosyncrasy scorned all party obligation, disliked the mode of Liberal organization which was fatal to club intrigues, local cliques, and exaggerated personal independence; old Whigs who had been accustomed to direct electoral movements, and fancied the party existed for them, not they for the party—have been almost as much disposed to join in condemnation of it as the Tories themselves. But the result of the last election went very far to silence all opposition by making it clear that, whatever objection might be urged to the so-called Caucus, it was a great power. So far from its influence being at all likely to decrease, it is clear, as the interesting little game which has recently been played at Preston sufficiently shows, that even the Tories themselves are becoming impatient of the dictation of small cliques to great constituencies—that dictation which the Caucus is intended effectually to terminate.

The triumph of the organization was little less than a personal victory for Mr. Chamberlain. It was not that his individual influence ever dominated the National Liberal Federation, but the politician who had taught his party one of the great secrets of victory, and whose much-assailed policy had vindicated the wisdom of his statesmanship by its success, had achieved a position which it was impossible to ignore. That position was all the stronger because he never showed a disposition to exaggerate or press his claims. His promotion to the Cabinet was understood to be due partly to his own proved efficiency as an administrator, and partly to the magnanimous action of Sir Charles Dilke, who was himself content to take the comparatively subordinate but highly important office in which he has won golden opinions even from opponents. As a Cabinet Minister, Mr. Chamberlain has distinguished himself alike as a debater and a statesman. He is beyond doubt one of the most efficient speakers on the Treasury Bench. While powerful as a popular orator, both the matter and the manner of his speeches mark him out as specially fitted for the House of Commons. He is lucid in

exposition, logical in method, keen and incisive in style. His speeches sparkle with clever witticisms, and are characterized by an adroitness which is specially valuable in debate; but adroitness is never with him a synonym for evasion or unfairness. He has strong and well-matured convictions, and is as frank and outspoken as he is clever and sagacious. His enemies sometimes complain that there is a tone of intellectual superciliousness about some of his utterances, but any appearance of this is due to the honesty and thoroughness of his own political views, and to the quiet contempt, which it is hardly possible at all times to repress, for the hollowness of the partizan arguments which he has frequently to oppose. He has in every sense the courage of his convictions, and yet he is never visionary or impracticable. This last quality often causes him to be misjudged by men who are fond of indulging in mere rhetorical declamation, full of high-flown sentiment, which they have never thought how to reduce to practice. He is eminently practical, and is thus peculiarly fitted to be a great popular statesman.

As a recognized representative of the Left in the Cabinet, he has been placed in singularly trying circumstances during the last twelve months. Irish coercion could not be more distasteful to any man in the House of Commons than to him. It was contrary to his instincts, embarrassing to his action, obstructive to the policy on which his heart was set—in all respects detestable. But he had the sense to perceive that the Land League agitation was nothing less than civil war in a new form, and that it was absolutely necessary to combat it by methods that were alien to the spirit of the Liberal Party and opposed to the maxims of constitutional government. He was not so foolish as to imagine that the liberty of the subject even in the freest state could ever mean liberty to organize movements not only for the subversion of all rule, but even for the very destruction of society itself. As long as it was possible he counselled patience and forbearance, but as soon as it became apparent that forbearance meant treason not only to the Constitution but to liberty, he bowed to a painful but inevitable necessity. He has been attacked on both sides, but has passed triumphantly through a very trying ordeal. Tory attempts to convict him of indifference to

national interests have been just as futile as the endeavours of Home Rulers to prove him guilty of infidelity to Liberal principles. His speeches during the recess at Liverpool and Birmingham have been singularly effective, and have materially contributed to strengthen the position of the Government. He has never been caught tripping, and his treatment of some of the great questions of the day has been not only exhaustive but brilliant. Office has exercised no deteriorating influence upon him. He has shown himself something much more than a popular tribune, he has given abundant evidence of his capacity as a statesman. His conduct of the Employers' Liability Bill, in the first session of the new Parliament, was alike masterly and conciliatory; his Bankruptcy Bill is universally admitted to be a most valuable contribution to the settlement of a complicated and difficult problem. In a word, he has amply proved himself to be one of the rising statesmen of the Liberal Party, and we earnestly hope that he will be spared many years to redeem the brilliant promise of his commencement.

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## *TWO WATER-COLOUR PAINTERS.*

SAMUEL PALMER AND A NAMESAKE.

By a curious coincidence there are two exhibitions this season in London of works by men named Palmer. The first, those of the late Samuel Palmer, exhibited by the Fine Art Society; the second, those by a rising young artist, Mr. Sutton Palmer, collected by Messrs. Dowdeswell at their gallery in the same artistic thoroughfare. It is the fame of the former which induces me to say a word on water-colour painting.

Water-colour painting, as we understand the term, is especially English and modern. All the illustrious painters in this medium have been men of this century. Paul Sandby, a Nottingham man, said to be the founder of this particular art, died in 1809, and his followers include Cozens, Girtin, Turner, Stothard, Varley, Samuel Prout, Dewint, David Cox, Copley Fielding, J. D. Harding, and Samuel Palmer. The rapid development of the art has been remark-

able to a singular degree. Sandby's method was to make his drawings in Indian ink, and then apply a few tints of thin colour. This was water-colour *drawing* pure and simple. What water-colour *painting* has become, even a rival to oil-colour, we shall indicate immediately. It is to Palmer as a water-colour painter, rather than an etcher, a wood-engraver, or an oil-painter—to all of which designations he had a justifiable title—that I refer to him here, and it is, perhaps, as such that he will be best remembered.

Samuel Palmer was born in 1805, in Surrey Square, Old Kent Road, then a pretty suburb, and died at Reigate in May, 1881. At thirteen he lost his mother, and became dependent on his father for education and training; and gently and well the good man fulfilled the trust which rested upon him. Leaving Old Kent Road, father and son removed to the still sweet retreat of Shoreham, near Sevenoaks. We have given in the pages of THE CONGREGATIONALIST\* an indication of the influence on Prout of the loveliness of Cornish coast scenery. A like beneficent influence lighted on Palmer from the surroundings of his home in Kent. His education was of an exceptional character in its simplicity, religiousness and almost exclusively English character. The Bible and the works of John Milton were the groundwork upon which his studies were based. His father made him learn by heart much of the Holy Scriptures: and an old nurse, with little education else, taught him "Paradise Lost." He recalled how, when less than four years old, he stood by her side watching the shadows on the wall from branches of the elm behind which the moon had risen, and the old soul repeated the couplet—

Vain man, the vision of a moment made,  
Dream of a dream and shadow of a shade.

"I never forgot those shadows," he said, in the long after-years, "and am often trying to paint them."

Palmer's art study was desultory, but while still a lad he came under the influence of Linnell—whose daughter, at a much later date, he married—and became one of a little coterie which included Blake, Varley and Mulready. That he

\* January, 1880.

must have worked hard, and profited much by Linnell's tuition, is evident, seeing that while only fourteen years of age he was an exhibitor at the British Institution and Royal Academy; and that when only seventeen one of his works was of sufficient merit to hang by the side of Landseer's "Larder Invaded." In 1835 we find him settled in London at Grove Street, Lisson Grove, where he practised his art, mostly in oils, and earned an income by giving lessons in drawing. In the following year he was sketching in North Wales: in 1837 he was married: and the two following years, being his bridal tour, he passed in Italy. Very rich is this present exhibition in works executed in the sunny south during that long, sweet honeymoon. In 1843 he was elected an Associate of the Society of Painters in Water-colours, and thenceforward employed that vehicle in the practice of his art. He became a full member in 1855.

The works now collected are divisible into three classes: (1) Outdoor drawings or studies; (2) landscape more highly wrought, and evidently studio work; and (3) illustrations of classical authors. This broad classification is sufficient in indicating the qualities which especially distinguished Palmer. Apart from an innate disposition towards the poetic and the mysterious, he owed much to the early pious training to which we have referred, and to the friendship of the mystic William Blake, the memory of association with whom no lapse of years could efface. From Blake, "who thought in painting rather than painted thoughts," he doubtless derived the disposition towards the mystic poetry and phantasm, which he loved well, and was ambitious to delineate.

Of the marriage tour pictures there are here especially to be named, "The Tivoli and the Campagna of Rome," "Ancient Rome," "The Amphitheatre, Pompeii," and the "Ponte Rotto." These all are fine and delicate in drawing, full of graphic information, and dainty and luminous in colour.

Of the second category, the highly-wrought pictures of the studio, noteworthy are, "A Farm-yard," "Mountain Streams and an Ancient Fortress," and "Sabrina." These are full of interest and charm for those who are familiar with the works of the Old School. The vigorous light and shade,

atmospheric effect, the splendid invention, poetic feeling, and idyllic beauty, which were first manifested, as it has been said, in the "Divine" landscapes of Elzheimer, then afterwards in those of Claude, and in the long after-time by Cozens and Varley, are equally apparent in these works of the last of the nobler order—Samuel Palmer.

Coming to the third category, Palmer's powers and the influence of his early training are most manifest. The Bible and Milton's works exercised their benign influence over all his life: while in later life Shakespeare and Defoe appealed to the rich imagination with which he was endowed. The Milton series of drawings are those which display this artist's powers in their plenitude and strength. He was literally saturated with Miltonic literature; and, in the luxuriance of his fancy, realized in pictorial form the grandeur, the sweetness and rich settings of the imagery of the Puritan poet. Palmer himself testified to the influence which Milton exercised when he wrote, "I never artistically knew 'such a sacred and home-felt delight' as when endeavouring, in all humility, to realize, after a sort, the imagery of Milton." His ideal was to realize the *via media* between fact and phantasm, holding that, exquisite as are certain aspects of nature, the mind finds rest only in the outward and visible in combination with the historic and poetic; and that without the latter all art-work must necessarily be mere sensual gratification. How nearly he touched his own ideal may be gathered from this Miltonic collection. Scarcely daring to leave his room when the inspiration was upon him, he "terrier'd into the Milton warren," and in a moment pounced upon the prey—sought for years—that shy animal, "The Curfew." This was painted in 1870. The blush of the sunset is merging into evening purple, the moon is high, above which is a lonely star, radiant; and over all are the stillness and gloomy shadows of departed day.

Turning into Messrs. Dowdeswell's gallery we note that the difference between Samuel Palmer and his young namesake is that between the phantasmic and poetic and the actual and realistic. Travelling over ground which is rich in historic and legendary associations, and Scott's "Rokeby" has rendered even classic, Mr. Sutton Palmer has not sought

in these sketches of 1881 to reflect any of the romance which the scenery might have suggested, but only the poetry of Nature herself, such as may be contained in the shadow of a cloud as it steals up the sunlit moorland side.

But as a reflex of the fair face of Yorkshire scenery, the sketches in Wharfedale, the Valley of the Tees, at Bolton Abbey, Rievaulx, Filey, Whitby and the rest, have their own peculiar charm. To turn in from Bond Street to this refreshing exhibition is to take Aladdin's lamp and to be transported out of the din and mist of London to fair hillsides, carpeted with colours many and rich, where one may gaze on purple distances, on the blue and grey sea and watch the fast-scudding rain-clouds—of which artists and farmers had a full experience last year. Mr. Palmer is a keen observer of the sweet transience of nature which swiftly passes away, and a faithful and lucid depicter of conditions which are more durable. "The Esk at Egton Bridge" is an elaborate delineation of the twilight effect which lasts but an instant, and recalls some of Varley's happy effects. "Egton Vale," as a masterly sketch of ordinary rich loam scenery, reminds one, with its ploughman and horses, of another great man of the past, De Wint: and "Rough Ground near Masham," a sweep of moorland, forcibly recalls Copley Fielding. But Mr. Sutton Palmer is not a copyist. He has evidently known but one teacher—Nature: and her he has loved even to complete obedience. "Filey Brig," the treacherous rocks of the Yorkshire coast, and "Saltwick Nab near Whitby" are instances of his fidelity. The rocks and sands are painted with geological veracity, and the sea and air lend the charm of ethereality in which he, as a marine painter and a master in atmospheric perspective, excels. The editorial mandate, which is as inexorable as the laws of the Medes and Persians, prevents me, I regret to say, from further commenting on this collection of high excellence; but as we pass out of the gallery notice, on the left-hand side of the doorway, the two Whitbys, Richmond, and Knaresboro' Castle, and learn how a faithful artist, with the perspective faculty largely developed, may register for ever effects of light and atmosphere which are as momentary as they are lovely. And so out into Bond Street, all shops and fashion.

SYDNEY ROBJOHNS.



## NOTES OF THE MONTH.

THE conscience of England has been aroused, and its feelings kindled to passionate indignation, by the stories of the atrocities perpetrated on the Jews in Russia—atrocities rivalling in brutal cruelty, and surpassing in sheer wantonness, the deeds of the Turks in Bulgaria. The Turks were at all events alarmed, and thought to anticipate insurrection by striking terror into the hearts of the disaffected, but in the case of the Jews there could be no suspicion of any danger. We condemned the Turks—much more, therefore, are we bound to reprobate the Russians. It may be said that as yet we have no trustworthy reports, and especially that we are absolutely without evidence to convict the Russian Government of complicity in the monstrous crimes of its subjects. The former plea we admit so far as to make allowance for probable exaggerations, though we feel that it is not likely they can materially affect the general issue. There is no opening for doubt that the statements made by the correspondent of *The Times* are substantially true; and if that be so we attach slight importance to any modification of the details. A series of diabolical crimes have been committed, and we have little patience to examine whether some of the reports of them have been too highly coloured. As to the second plea, it is worthless. The Russian Administration is not like that of Turkey—decrepit, powerless to control its own subordinates, compelled to connive at disorders which it has not the strength to repress or punish. On the contrary, it is able to assert its own will, it has a whole army of active agents, and for it to plead that it cannot detect the authors of crimes committed in the open day would be to presume a little too much on the credulity or leniency of its judges. We do not say that the Russian Government had any direct share in these outrages, but we do say that, unless it punishes the delinquents, provides for the security of the objects of their wild hate, and gives to the surviving victims of this frenzy such compensation as is possible,

it will have to bear the responsibility of these black deeds of violence.

It is melancholy that it should be thought possible that the feelings of Christian Englishmen on such a matter could be influenced by their party relations. Humanity is not of any party, and here is an appeal to humanity. The Jews may not have done much of late years to secure the approval of Liberals; but if that were true to a much greater extent than it is, it has no bearing upon the present question. As a matter of fact, Jews are found on both sides in our national and international controversies, but if they were unanimous in their opposition to the policy we advocate, we should not be the less earnest in our denunciation of this wickedness, nor the less decided in our condemnation of any Government by which it was tolerated. Nor should we do this the less because the Tories, with that abnormal development of factious violence by which they are just now shocking all calm and moderate men, may seek to make capital out of it. That the name of Mr. Gladstone will be dragged in, and that he will be charged with indifference to the wrongs of the Jews—*cela va sans dire*. What matters it? With that licence of invective in which even noble Earls and distinguished Quarterly Reviewers indulge, they have piled up one charge after another against him, equally indifferent to the want of evidence or to the incompatibility of the different charges with each other. *The Quarterly Review* accuses him in the same breath of being a favourer of Romanism and a sympathizer with "Bradlaughism." It may as reasonably accuse him of having stirred up the assailants of the Jews to their deeds of lust and murder, and it is very probable Tories will endeavour to turn the popular indignation against these miscreants upon him. But their injustice would be no apology for any failure on the part of Liberals to express their horror of these deeds in no weak or faltering tones, and so to strengthen the Ministry in the representations they will certainly make to the Czar. That is all any Government could do. Russia is not like Turkey—resting on us for support. We cannot control her internal administration. We can only make her understand how such proceedings are viewed by all civilized nations.

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The world must, however, surely be under the influence of some baleful star at present, so prevalent is violence, passing on to rowdyism either in speech or word. If we have "Jew-baiting" in Russia, there is what *The Pall Mall Gazette* calls "Christian-baiting" in this country. The attacks on the "Salvation Army" during the past few weeks are a disgrace not only to those by whom they have been perpetrated, but to the magistracy which has allowed them to attain such a height. The ruffianism of the mob is very bad, but in some aspects the weakness of the magisterial bench is worse. The violence with which the "Army" is attacked is one of the most emphatic testimonies to the work it is doing; and whatever may be our individual opinion as to the wisdom of the methods it adopts, there can be no doubt that its members ought to be protected so long as they obey the law and do not interfere with the liberties of others. It is strange that those who organize these riots, or who encourage them from behind, do not perceive that they are in reality increasing the popularity of the party they hate. Sufferers for "conscience" sake are sure to attract sympathy, and the "Army" is indefinitely stronger for the brutal assaults to which it has been exposed.

While thus giving all possible earnestness to our protest against cruelty and injustice, and rejoicing in real good, even though it is accomplished by unusual and grotesque modes of action that we disapprove, we reserve our opinion as to the methods. It does not follow that we approve the proceedings of the "Salvation Army," or would imitate it ourselves, or even support the organization because we are ready fairly to acknowledge any beneficial results which may seem to have accrued from its labours. We read in the accounts of the Sheffield riot such statements as these: "On Sunday there was a parade of the army at half-past nine, 'ammunition' having been 'laid in' at 6.30. At half-past ten a 'baptism of fire' took place at the Thomas Street barracks, and at 1.30 there was held a grand inspection and march from the barracks." So far *The Times*. *The Daily News* says: "The procession consisted of three carriages containing the officers of the army and a brass band. In the procession was, 'Lieutenant' Emmerson Davison, a converted Northumbrian wrestler, who carried the banner at the Stephenson centenary

at Newcastle. On that occasion he was presented with a scarlet uniform, and this he wore to-day. He was mounted on a grey horse, and rode just before General Booth's carriage." If there are those who believe that this style of evangelization is in harmony with the spirit of that "kingdom which cometh not with observation," they must adopt it. Our judgment is strongly on the opposite side.

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Passing from these outbursts of physical violence to the manifestations of a like spirit of intolerance in the less dangerous form of literary attack, we must express our extreme surprise at an article which *The Church Quarterly Review* inserts in its current number on "Congregationalism" à propos of Dr. Allon's May address. We do not refer to its views, extreme as they are, but to the spirit in which they are advocated. The criticism on the "Address" itself is simply rude and unmannerly, and utterly unbecoming a review which aspires to fill the position assumed by *The Church Quarterly*. The excuse might be, indeed, that it is only following in the example of the older and more dignified *Quarterly*, and exhibiting in the ecclesiastical the same temper as the organ of Toryism displays in the political world. Whether the religious element which is indicated by the additional word in the title ought to have brought with it some restraining force, we will not undertake to say. The Bishop of Rochester in his late charge refers to an "impending conflict, which, when we get into it, may stir a fiercer animosity in the country than has been seen since the great Rebellion." We had hoped that we had reached a point at which even the controversy about the Establishment might be conducted without any rancorous feeling on either side. But such an article as that before us, the writer of which seems filled with a passion so fierce that he takes any missile on which he can lay his hand to hurl at his adversary, awakens the suspicion that the Bishop may be right. The kind of argument which is employed proceeds so exactly on the lines of a criticism of the "Church Systems of the Nineteenth Century" in *The Saturday Review* that we could almost

suppose that the two papers proceeded from the same pen. In both there is the same arrogant assumption on behalf of the Establishment; the same attempt to convict modern Independents of departure from the traditions of their ancestors; the same appeal to Henry Barrowe and some of his strong utterances, and the strange complaint that the Congregationalists of to-day are more liberal and catholic in spirit and tone. All the bigotry and exclusiveness characteristic of *The Saturday Review* may be found in both, while they are almost equally deficient in that sparkling wit which in the better days of *The Review* formed some compensation for its impertinence and intellectual puppyism.

The fairness of the Reviewer may be judged from the accusation he brings against Dr. Allon of the "wholesale excommunication of the Churches of the Roman obedience," because he says that Episcopacy, Presbyterianism, and Congregationalism are the "three great ecclesiastical types which divide Christendom." It may not suit the purpose of the Reviewer to regard the Papacy as a development of Episcopacy; but such, undoubtedly, was Dr. Allon's idea, and to charge him with unchristianizing Roman Catholics because he classifies Church systems on his own principle is monstrously unjust. His view of Romanism, in fact, is not indicated at all by this general statement. The intolerance of the writer appears in the following sentences: The founders of Independence "were not 'Nonconformists,' as the modern Dissenters have so absurdly called themselves, and as Churchmen have politely, but unhistorically, called them since 1862, the bicentenary of 1662—they were Separatists." "The modern Independents are the heirs of the Separatists, and not of the Nonconformists." There is a hint of truth in this extraordinary statement, but as it stands its absurdity is grotesque. It is true that Independents are more closely allied to the early Separatists than to the Presbyterian section of the Nonconformists. But there were Independents as well as Presbyterians among the expelled of 1662, and they were all alike Nonconformists. Why the name should be grudged to us we cannot even conjecture, unless it be that there is so much Nonconformity within the Church that those whose consciences are uneasy on the subject find it unpleasant to be reminded

that there is a legal standard to which they ought to conform; and their conformity to which is the only legal ground of distinction between them and Dissenters outside.

When the writer, in order to make out a case against Dissent, takes up the statements which appear in the closing paragraphs of his article, he shows gross ignorance as well as malignity. To say that "the principle of Independency was mortally wounded when a Congregational Union was organized, and Central Boards of direction were concentrated in London and the counties for the management of missions abroad, for furthering small schismatical interests in villages [the writer's pleasant way of describing our Home Missionary work], &c.," he simply indites sheer nonsense. Self-governing communities do not compromise their independency by uniting in common work outside and appointing committees to manage it. If these bodies were to make "inquisitorial research as to the membership and means of the churches," that would be a different matter; but it is precisely what they cannot do. As to the assertions, made with such confidence on the authority of a gentleman who has thought fit to assail "organized Congregationalism," they are only caricatures of very simple proceedings. One point only deserves passing notice. It is asserted that the Congregational Union has been terrorized by the fear that if they were not passed rich men might withdraw their munificent donations. A more shameless use of a passing incident we have seldom come across. In the course of an earnest discussion, a fervid speaker from Wales alluded to the feeling with which some gentlemen, as eminent for their goodness as for their wealth, might regard the rejection of resolutions which set forth the evangelical faith of the Union. He was not an official; he spoke in the strong feeling of the hour, his argument was at once deprecated. It would be hard to judge an individual severely for such a mistake. To fasten the blame on the Union is to set aside every dictate of justice.

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Parliament meets on the 7th inst., and we are threatened with an immediate renewal of the Bradlaugh difficulty. It is

strange that there should be so widespread a misapprehension of the question at issue. The intelligent tenant-farmer who has just contested the North Riding, said he could not vote for allowing Mr. Bradlaugh to take the oath. But that is just what he is not asked to do. All that is necessary is that he should not interfere with the matter, and that for the simple reason that Parliament has nothing to do with the action of the individual members.

Some of the talk that has been current is positively alarming. It assumes that the members of the House of Commons are entitled to consult their personal religious convictions, or even their predilections, in the vote they give as to Mr. Bradlaugh. A more dangerous principle could not well be suggested. The member for Northampton has as much right to claim admission as they have themselves. No majority can exclude a fellow member, except for some proved breach of law, without a gross invasion of the liberty of the subject and the rights of a constituency and of the independence of Parliament. It is established now that the law requires Mr. Bradlaugh to take the oath before he assumes his seat, and he has expressed his willingness to do it. Whence does the House of Commons derive the power to forbid him? It is unquestionably offensive in the very last degree to find a man, first avowing that the oath is to him a nullity, and then desiring to take it in order to secure a merely personal end. We will join those who condemn the procedure in any reprobation which they think right to express. But we cannot agree that the House of Commons can punish his offence. We are not restrained by that reverence for the chair which silences criticism of the conduct of the Speaker, and we do not hesitate to say that on Mr. Brand must rest much of the blame for the imbroglio into which the House has been plunged, and from which it will not be easily extricated. We hold that Sir Stafford Northcote's resolution was unconstitutional, and ought never to have been put. Had the Speaker shown the same firmness in this matter as he did in dealing with the Irish malcontents, the time of Parliament would have been saved and a scandal averted. Whether legal or illegal, the motion was an extreme stretch of power, and of most evil precedent.



But what is to be done now? Mr. Bradlaugh has no claim to special consideration from the Government, for whom his ill-advised action has already created more than enough of embarrassment. But this has ceased to be a question about an individual; it is one of religious liberty and constitutional right. If the Opposition means to insist that atheistic opinions shall disable a man from sitting in Parliament, let them boldly propose a new test, resting on the "narrow ledge of Theism," and invite the support of Romanists and Jews who hold their own seats in virtue of those principles of liberty which they refuse to apply to others. We know it will not be done; but if such a proposal would be scouted by all but extreme bigots, it is a piece of cowardly injustice to create a disability in an individual case. Those whose consciences are wounded by the profanation of a solemn oath, and to this class all religious men in the House must belong, should seek a remedy, not by usurping an authority to punish Mr. Bradlaugh, but by abolishing the oath. In the meantime the only wise course seems to be the adoption of the "previous question," which will, in effect, say that the House has no right to interfere.



## WORDS FOR YOUNG FOLKS.

### BUOYS.

I HOPE every boy and girl reading this will notice the spelling of the word Buoys. Like many other words—such, for instance, as yoke and yolk, piece and peace—the sound does not always tell the meaning. To know that you must look at the spelling, or you must know the subject that is being spoken about. A buoy is a vessel made of iron or copper, and is hollow and closed up so that water cannot get into it. When it is thrown into the sea it is very light and will float on the surface. To keep it from drifting away the buoy must be fastened by a chain to a heavy stone or anchor lying at the bottom of the water. The chain is loose enough to allow the buoy to move up and down with the tide, but not sufficiently loose to allow

the buoy to go far from the place to which it is fastened. The buoy therefore keeps always in very nearly the same place.

I am not very learned on the subject of buoys, but I know enough to be able to tell you that they are of different kinds. There is what is called a "can" buoy. This is pointed at one end and broad at the other, the pointed end standing very high out of the water. There are other buoys called "nun" buoys, made tapering at both ends like a shuttle. There are also "life-buoys," which are made in many different ways. One kind consists of two hollow copper globes, between which and fixed to both is a copper tube. These buoys are intended to throw to a sailor when he falls overboard. If that accident should happen at night a buoy is used which shows a light, so that the man in danger of drowning can see it in the darkness. If he is able to lay hold of it he is drawn to the ship by a rope fastened to the buoy. Hundreds of sailors have been saved by this means who would otherwise have sunk and been lost. Some buoys have a bell attached to them. When the waves dash the buoy about the bell rings.

A buoy is used for warning. Though it cannot speak in words, it may be said to speak by a visible language. And what it says is this: "Take care, take care, there is danger here." It keeps on saying so as long as you look at it. If you chose to shut your eyes, no buoy except a bell-buoy would be of any use to you. If you shut your ears as well as your eyes, then the buoy might as well be amongst the dead things at the bottom of the sea; and that is where the foolish mariner who refuses to pay attention to the buoy is very likely soon to be also.

I am writing for you a little parable, and when I remind you that the life we all of us live in this world is often compared to a voyage, I think you will begin to see what the parable means. You will at any rate see its meaning quite plainly as I go on telling you of some of the particular uses to which buoys are applied. I will mention five such uses, and all of them are to warn from danger, to secure safety, and to preserve life.

1. Buoys are used *to mark out shallow places*, where there are sand-banks or mud-banks on to which ships might run

and stick fast, or perhaps even be swallowed up. These banks cannot be seen as they are below the water. They are very dangerous, and the mariner is glad and thankful to be shown where they are, so that he may avoid them. He would be very foolish if he were to say, "The sea looks quite safe; I don't care for the buoy; I shall sail close to it." But I am afraid this is the way in which some young folks are inclined to treat the warnings they receive. There are many false and deceitful appearances in the world. You cannot always see what would injure you, and you will be wise if you take warning from those who know more than you do. It sometimes happens that what appears only gay and pleasant is really very dangerous. You had better keep away from it when a warning, like a clearly-seen buoy, has been given you.

2. Buoys are used to *mark the place of rocks*. A rock is terribly hard and strong. The beating of the waves for thousands of years does not make much impression on the rocks. If a ship is driven against a rock, the ship is broken and destroyed, and the sailors are probably swallowed up by the water. The errors and the sins that people commit do them as much harm as rocks do to the vessel that strikes them. In the New Testament we read of those who make "shipwreck of their faith." They refuse to believe in God, and to obey His commandments. They go in wicked courses, against which they are warned, and the result is that their character is lost, and their whole life is injured and spoiled. It is impossible that there should be no danger in our lives, but we are warned against sin so frequently and so strongly, and also with so much love on the part of God, who desires us to go on safely, that the captain of a ship who steers his vessel straight on to the rocks when there is a buoy there warning him not to come, is not more foolish and sinful than those who will not listen to the voice of God warning us to keep away from sin.

3. Buoys are used to *show where some vessel has gone down*. A ship is sometimes overtaken by a storm, and founders in such a place that it becomes a danger to other passing ships, and it is necessary to mark the spot with a buoy. You will find as you continue the journey of life that it is easier to

follow bad examples than good ones. What has happened to one person may happen to another. Where one has gone wrong, a second often soon follows. One vain and foolish youth will sometimes take delight in trying to make others as frivolous and as careless as himself. When Solomon says, "My son, if sinners entice thee, consent thou not," his warning is like a buoy showing itself to us to keep us from going down where others have gone down before.

4. Buoys are used *to mark out a channel*. The reason of this is that the course a ship may take in a river or lake is not always what seems the most direct. The ship that will not keep to the space marked by the buoys would soon run aground. It is only by care and by patient examination that the right track has been discovered. When it is found out it is marked, and all who come afterwards ought to notice it and keep within it. Try and remember this while you are young, and it will save you from many mistakes and sorrows when you are old. No one expects you to have the wisdom of a grown-up person, but we do want you to believe and to be quite sure that the knowledge and the experience of those who have lived much longer than you have is worth paying attention to. They know the dangers of the course, and their words of advice are like so many buoys to keep you in the safe way.

5. Buoys are used *to save life*. I might say a great deal about this; but I should prefer that you should try and explain this part of the parable for yourselves. It is quite true to say that young and old alike are in danger, and need to be rescued from death. And we *are* rescued if we will lay hold of the hope set before us. None need perish in this voyage of life. God desires us all to reach the end in safety, and He warns us against the danger of all sin, and He finds us the means of safety in His Son Jesus Christ.

I will say only one thing more. How foolish and how ungrateful we should consider a sailor who should grow angry with the people that had put all the buoys in their right places. You then will, I hope, never be so wanting in wisdom as to be angry with those good friends or with that good advice which is intended only to help your life to reach a prosperous end.

THOMAS GREEN.

## SPARROWS.

LITTLE birds sit on the telegraph wires,  
 And chitter, and flitter, and fold their wings.  
 Maybe they think that for them and their sires,  
 Stretched always, on purpose, those wonderful strings.  
 And perhaps the thought that the world inspires  
*Did* plan for the birds among other things.

Little birds sit on the slender lines,  
 And the news of the world runs under their feet :  
 How value rises and now declines,  
 How kings with their armies in battle meet ;  
 And all the while, 'mid the soundless signs,  
 They chirp their small gossipings, foolish-sweet.

Little things light on the lines of our lives—  
 Hopes and joys and acts of to-day ;  
 And we think that for these the Lord contrives,  
 Nor catch what the hidden lightnings say,  
 Yet from end to end His meaning arrives,  
 And His word runs underneath all the way.

Is life only wires and lightning, then,  
 Apart from that which about it clings ?  
 Are the thoughts and the works and the prayers of men  
 Only sparrows that light on God's telegraph strings—  
 Holding a moment and gone again ?  
 Nay ; He planned for the birds with the larger things.

Mrs. A. D. T. Whitney.

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## REVIEWS.

### DR. MELLOR'S SERMONS.\*

THIS volume comes to remind us of the greatness of the loss which has been sustained by the Congregational churches, and not by them alone, by the removal of a man in so

\* *The Hem of Christ's Garment, and Other Sermons.* By ENOCH MELLOR, D.D. With a Biographical Sketch by Rev. H. R. Reynolds, D.D. (Hodder and Stoughton.)

many ways fitted for the special work which has to be done in these times. His critics would say that he had not sufficient sympathy with forms of thought with which he did not agree, did not find the soul of good in things supposed to be evil, was not able to give credit to systems of error for the underlying truth they may contain. The real meaning of all this is, that he did not hold principles with so slight a grasp that he might as well not have held them at all; and that he did not in his teaching so refine and qualify the truth which he set forth as to leave on the minds of his hearers the impression that there was very much to be said on both sides, and that it was not of very great importance whether they accepted it or not. Nothing could be more true in relation to Dr. Mellor than this. He was a clear thinker and a strong teacher of positive truth. He attached importance not only to religious sentiment but to scriptural doctrine, and never failed to make this apparent in his sermons. While he insisted with thrilling force, and often with extreme plainness, on the practical aspects of religion, he never allowed any possibility of mistake as to the theology which was behind the whole. His friend, Dr. Reynolds, in the graceful memoir which he has prefixed to the posthumous volume, says:

“Though he could see all around a subject, and enumerate objections to his main thesis like a mediæval schoolman, though he fought his battle against darkness and doubt with the courage of Luther in the Wartburg, yet he seemed to move forward with the constancy of an invincible assent. Truth and love made indelible impressions on him, and he held to them with holy loyalty. He could not rest in an atmosphere of competing claims for allegiance, nor modify the Gospel into vague assurances, such as, ‘He that believeth one thing to-day and another to-morrow,’ but, ‘He that endureth to the end shall be saved.’ He did not tell his most intimate friend that such a one was at liberty to hold anything or nothing to be true, so long as his *life* was in the right. He never undervalued the enormous importance of truth to life, but with bold, striking, even satirical illustrations, would demand absolute moral honesty, and maintain the regal principle of life-giving faith.”

Those closing words precisely express the characteristic

distinction of Dr. Mellor's whole ministry. He was governed by the "regal principle of life-giving faith," and under its impulse he preached. The popular idols of the hour exercised no influence over him, or if they did it was only to stir him to a more zealous determination to unmask their pretensions, and dethrone them from the pedestals on which their admirers have placed them. Others might worship liberalism or breadth—his one desire was that he might prove himself a faithful servant of the truth. That such service is especially demanded in these days will hardly be questioned by any one who, having himself a devout sympathy with the Gospel, scans with care and intelligence the signs of the times. A correspondent of *The Pall Mall Gazette* recently wrote to complain of the Rev. W. Page Roberts, because in his sermon he had dared to speak of what this writer called "'the complex product, which is known as Christianity' having its origin in Jewish sources." This expression of faith in the historic truth of the Bible and of Christianity had such a disturbing effect on the hearer that he was hardly able to resist an impulse to "spring from his seat and quit the church." The result of the "broad" teaching which finds such favour with many is, that an attendant at a Christian church feels himself so aggrieved that he thinks it necessary to ventilate his grievance in the newspaper, because a Christian teacher speaks as if he believed the truth of Christianity. It is to be hoped that there are not many similar products of that comprehensive view of theology of which the Establishment is supposed to be the favoured dwelling-place. But it is just the kind of fruit which might reasonably be expected from the loose mode of dealing with Scripture doctrine which recommends itself to those who seem to think it of primary importance that there should be a public institution for the benefit of religious teachers ~~come~~ who have no religious truth to teach. Happily we have not come to this point in Dissenting churches, and we have not even approached it. But among us also there is a need of that greater definiteness of teaching which presupposes not only a simple acceptance of the Gospel, but a living faith that it is the truth of God. It was this which made Dr. Mellor so great a power. He believed, and therefore spoke. The sermon he preached at the autumnal meeting of the Congregational



Union at Cardiff was a noble and eloquent exposition of his views on the great question of the day, and one that will not soon die out of the memory of those who heard it. We are exceedingly glad to find it here, and quote from it the following passage as singularly appropriate and powerful :

But this working of God will take other shapes. Will it not be seen in the inspiration of the Church with faith in its own creed, so far as that creed has the warrant of the Divine Word? Does the Church believe its creed? It writes it, sets it forth, sings it, defends it; but does it believe it, at least with a faith which begets either enthusiasm in itself or respect from the world? Have not the truths which form the methodized symbols of the Church, become propositions instead of living powers? Do they not lie embalmed with superstitious reverence in the ark of tradition, tenderly cherished for what they have been and done? But is it not forgotten that if they be truths they are not dead and cannot die? They are true now, or they were never true; living now, or they never lived. Time cannot touch them, nor human opinion, nor the Church's sluggishness nor unbelief, for they are emanations from the Divine essence, instinct with His own undecaying life. They are not machinery which may become antiquated and obsolete, and displaced by better inventions; they are not methods of policy framed for conditions which are transient, and vanishing with them; they are not scaffolding within which other and higher truth is to be reared from age to age. They are like Him who is the end of our conversation: "Jesus Christ, the same yesterday, to-day, and for ever." There is not one of them which, if the faith it awakens were but commensurate with its intrinsic worth, would not clothe the Church with a new and wondrous power. But what would be that power if that faith were to grasp them all? It would be life from the dead.

We have dwelt upon this special feature of Dr. Mellor's teachings because he was pre-eminent as a defender of the faith, and also because we feel that in the superfluity of liberality in which some indulge the quality of which we have spoken is apt not only to be undervalued, but perhaps even regarded as a drawback. But it would be unfair to Dr. Mellor if it were to be supposed that his discourses were mainly of a polemic character. We do not fancy that dogmatic theology occupied any very considerable place in his ministrations, but simply that, when occasion seemed to require it, he was always prepared to defend the faith that was in him, and that it was the root of all his more practical teaching. The sermons in the present volume, indeed, deal chiefly with the experiences, hopes, duties, and consolations of the Christian life.

Even these cannot be fully treated without coming in frequent contact with the problems by which men's souls are agitated and perplexed, and Dr. Mellor was certainly not the man to turn aside from them when they lay in his path. We have, therefore, incidental discussions of great theological questions, for Dr. Mellor was abreast of all the thinking of the age, keenly alive to all the perils by which his hearers were beset, and desirous to guard them at every point. But the sermons are employed rather in the work of edification, or comfort, or inspiration than in that of controversy. They are quick with life and full of an intense reality, rich in that sagacity which is the fruit of the study of men rather than of books, bold and faithful in their rebukes of evil, keen in their exposure of hypocrisy, spirit-stirring in their summons to active duty and earnest conflict. It would be hard to say which of these sermons we prefer, but we should find it impossible to select one in which we should not find much to inform the intellect and stimulate the heart. Sometimes we have noble outbursts of chaste and yet glowing rhetoric, as in the sermon on the "Stone and the Image;" sometimes it is a sombre but instructive picture of the vanity and disappointments of worldly pursuits by which we are impressed, as in that on "Broken Cisterns;" again we are charmed is an ingenious and suggestive application of some almost unnoticed point in Scripture story, as in the use made of the "lily-work" on the top of the pillars in the temple; or the soul is moved by a thrilling and affectionate appeal for fresh consecration, as in the tender and eloquent enforcement of the Lord's own plea, "For My Sake." Everywhere is the same fervid glow of spiritual emotion, the same sentiment of true devoutness, the same anxious desire to make his ministry a power for the education of human souls and the sanctification of human lives. He evidently felt himself to be a witness and defender of the truth, and a guide to those who were placed under his pastoral care. The sermon on the "Empty Place" and the sacramental address show an intensity of personal affection which was perfectly well known to those who knew him intimately, but which may come as a revelation to others who had only heard him on the platform or on great public occasions. An extract from the former sermon is sufficient in evidence of this.

How often as we gather at the feast we have to record the fact that some of our Church family are gone! We meet as soldiers of Christ, and when the roll is called they answer not to their names. Not that their voices are wholly silent, or even silent at all, but they are singing *far away* amid the white-robed throng. Their place was *never empty* while they were in the midst of us, unless for reasons they could not alter. Their happiest hours were those when in the solemn hush of this service they seemed to see their Saviour present. Never were their hearts more tender, never was their sense of sin more keen, never was their love more intense, never was their faith more strong in pinion, and never was their consecration more unreserved, than when they saw and tasted the symbols of redeeming love. They felt that it was good to be here. They seemed to be emancipated from the cares and fascinations of the world, and could have wished that they had not had to bear the one and encounter the other any more. Like the disciples on the Mount of Transfiguration, it seemed a place where they could have remained for ever. But they are gone to a larger feast in the King's own palace, where they sit down with Abraham and Isaac and Jacob and all the good of all ages and all nations. True, they have left sorrow in other hearts and tears in other eyes, but they have reached the place where there is neither sorrow, nor sighing, nor any more pain, and where God wipes away all tears from their eyes.

We heartily rejoice that the churches have this memorial of one who was so widely known and honoured, and over whose unexpected and, as it seems to us, premature removal there has been such sincere sorrow. The sermons have been happily selected, and are indeed a precious legacy.

#### AUTOBIOGRAPHY OF A DISSENTING MINISTER.\*

We took up this book with some curiosity. The title recalled a work of the last generation, which attained an unenviable notoriety in its day, and we wondered whether we were to have a repetition of the scurrility and abuse which the writer of the earlier book poured upon Dissent and all its works. We may say at once that from these faults at all events Mr. Wilkinson (for that is the name by which this Dissenting minister designates himself) keeps himself free. He is free in pointing out some of the weaknesses which he perceives in the working of Congregationalism, most generous in kind suggestions for our improvement, and altogether discharges the duties of a "candid friend" with that air of judicial impartiality and

\* London: Williams and Norgate, Henrietta Street, Covent Gardens.

superior wisdom which becomes the character. It must be said also that he is not sparing of his censures of some Dissenters and their practices, and especially of deacons. Here, for example, are some remarks on the clergy. "As a class they are somewhat arrogant, but so in the same position would Dissenting ministers be." Undoubtedly. Human nature is the same in church as in chapel, and if Dissenting ministers were raised to a position of supremacy they would as a class develop its airs and pretensions. Indeed, the acceptance of it would be a sign that the spirit was already in them. But this being so, so much the worse for the position, and it is the position, not the clergy who occupy it, against which the attacks of the Liberation Society are directed. But to return to the observations on the clergy. "The greater proportion of them are gentlemen, and men of education. Perhaps the greatest mistake they make is in attempting to look down on Nonconforming ministers as an inferior class, for they are looking down on their equals and sometimes on their superiors. Many of them assume that to be a 'clergyman' is to be separated from a 'minister' by a superiority almost boundless; they forget that the minister has chosen his Nonconformity, and is not exiled by it—indeed, that if he asked for ordination there are few bishops who would not really be anxious to give it; whilst, on the other hand, the great bulk of clergymen would be almost unable to obtain their daily bread in the Nonconformist churches." This is strongly put, but it is true, and may serve to show that this book is not an attempt to glorify the Anglican Church at the expense of Congregationalism. According to his own account, indeed, we do not see that the writer has much cause to complain of Independency. He was, if we accept his own statements as complete and impartial, very badly used by individuals, but both the churches to which he ministered behaved justly and even generously to him. This he recognizes, and yet it is not clear that he retains his allegiance to Dissent. He records the close of the great struggle in which he was so long distressed, and of the peace that ensued, and in that period of peace the narrative is written. Whether there have been any subsequent experiences and the writer who had seen so much of the perils attending self-government in churches became

still further enlightened as to the benefits of the Anglican Church, we are not informed. Should this have been the case, and should the quondam Liberationist ever assume the character of a "clergyman," we hope he will not forget himself, and will not fail to impress upon his brethren, the truth as to the arrogance of the class which he learned in the unregenerate days of his Dissent.

The "autobiography" may be divided into two parts, the first answering to the title, the second consisting of an elaborate indictment against sundry deacons and others with whom the author has had an internecine quarrel, in which, if we are to accept his verdict (which we are bound to say, however, is not justified even by his own representations of the case), he was absolutely right and they were as hopelessly and utterly wrong. In the first section there is a great deal that is not only interesting but touching. In his first charge Mr. Wilkinson seems to have been more than fortunate. He had "deacons who put a proper value on themselves, and therefore properly valued the minister." A deacon who puts a "proper value" on himself is, we suppose, one who does not think more highly of himself than he ought to think, but thinks soberly. So we may judge at all events from the brief sketch of one of them. "My active man was Mr. Angus, and if he had a weakness for having the preference for being the minister's leading man, and feeling that he was the pillar upon which the church, chapel, and minister leaned few of my brethren will feel much resentment towards him. Only sympathize with his weak eye, and attach a proper value to what he did, and he would work for the place from Monday morning to Saturday night, and work harder for it on the Sunday than he ever worked for himself on any day during the week." The system which could train a man of this type, evidently unselfish, laborious, working under a conscientious sense of duty, cannot be very contemptible after all. The same may be said of the rich widow (even though "her opinion at the chapel was next to law"), of whom we are told "if she had been a weak woman she would long ago have been a churchwoman, but being strong, and respecting her own convictions as sacred, she made Dissent respected even where it would have been sneered at." A very pleasant sug-

gestion this for any Nonconformists who have not been strong enough to hold fast by their principles, and specially deserving attention from any Dissenting ministers who in a fit of petulance or disappointment have crossed the border into the land of privilege and fashion. The narrative of Mr. Wilkinson's connection with this church is very natural and pleasant, and in the account of his own loss of faith and temporary withdrawal from the ministry there is a great deal of real tenderness and pathos. There is evidently in him a good deal of true sensibility, and more of intellectual power than would be judged from the miserable outlines of which he gives specimens.

In relation to the other part of the book a very different tone must be adopted. It is a story of a local quarrel, in which the names are so slightly disguised that no one who is at all familiar with the locality can fail to detect them. We at once fixed on the town, and speedily found that we were able to identify all the leading characters and to trace the principal incidents of the story. With Mr. Carlson, Dr. Clapton, Mr. Davids, and Mr. Real, the four predecessors of Mr. Wilkinson in the pastorate, we have been personally acquainted; we know Edward Littleton, Esq., and Rev. Mr. Dandyson, and have seen in them a very different side from that which Mr. Wilkinson presents in caricature; we could find our way to Mr. Teazer's shop, and knew enough of Mr. Badfield to say that the statement as to his relations with another church is unjustifiable, not to say slanderous. We will go further, and say we so far agree with the author as to feel that this particular church at Langton was singularly unfortunate. He tells us of certain men "accustomed to meet in the back parlour behind Mr. Teazer's shop every Saturday night to smoke with one or two other friends, and to discuss and decide all the chapel affairs." This "tobacco parliament" was an actual appendage to the place, and a most mischievous one it was. The caucus which thus assembled acquired a power which was neither good for themselves nor for others. Its members were not as bad as they are painted here, nor do we believe that they meant badly at all, but there was a tendency for them to regard themselves as being the church, and to counsel and act accordingly. Still, granting all this, we feel

that the publication of this ex-parte statement cannot be too strongly reprobated. If it was to be done at all, it certainly ought to have been so done that the assailed should have had an opportunity of reply, which they have not while the guise of fiction, however thin it be, is maintained. Of course, it would be possible to meet it by a series of sketches taken from the opposite side, and equally one-sided in their character. We will not attempt to suggest the outline which presents itself to our mind, but we recommend our author to consider how he would feel under such treatment. No doubt he may answer that there could be no such counterblast because he was absolutely in the right throughout. That is the spirit which he displays throughout, and which was unquestionably one cause of his difficulties. His air of calm infallibility and assumption is very offensive in the book, and in a church was not likely to conciliate independent and hard-headed men. We have no doubt he had his troubles, and probably any one would have had them in a church with such elements as those at Langton, but that they were aggravated by his own want of judgment, we have as little question. The chapter he devotes to the subject of "arbitration" is sufficient evidence. The difficulties at Langton were just of the very nature to call for the wise advice of disinterested and yet friendly outsiders. If Mr. Wilkinson and his friends objected to some particular individuals, they should have proposed others. But they refused to listen to any proposals whatever, and the reason given for this, that they were in a majority and believed there was nothing to arbitrate, is fatal to any attempt at arbitration under any circumstances. But we do not care to enter into these details. We object to the book, not because it exhibits some weaknesses in Dissent, for it does not conceal its counterbalancing merits, but because we hold that the freedom of the press is abused when the petty details of a quarrel ten years old are thus dragged into publicity, greatly to the distress of some who, even if they made mistakes, must feel that they are here the subjects of shameful misrepresentation.

So much might be said if Mr. Wilkinson were still the happy pastor of a prosperous and united church at Langton. But the minister who went through the severe conflict which we



have in our minds is no longer a Congregationalist. Langton became distasteful to him, and his first idea was to find another pastorate. But he did not find the resting-place he sought, and he renounced his Nonconformity; and the quondam champion of the Liberation Society became, we believe, a clergyman of that Church, the unrighteousness of which he had once so eloquently exposed. It cannot be that he is the author of this book. There must be another Langton, a duplicate Teazer, and a second Rowdyson and his "Tobacco Parliament" to worry a pastor whose intellectual and moral superiority they are unable to appreciate. The exact duplication of Minister, Church, Parliament, and all is curious; but it is better to believe in that than to suppose that a clergyman should think it honourable to retain the guise, and speak in the character of a Dissenting minister in order to aim a more deadly blow at Dissent.

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#### MACAULAY AND BACON.\*

MR. SPEDDING'S volumes, first written five-and-thirty years ago for private circulation, but now given in a reviewed form to the general public, deal the severest blow ever sustained by Macaulay in his reputation as an historian. Other critics have examined and have censured the sketches of the brilliant essayist, only to be dismissed with scant courtesy, feigned consideration, or with contemptuous indifference; but Mr. Spedding was an assailant not to be slighted in this manner. He was no mere vain and vigorous partizan; no obscure and unknown critic climbing to eminence on the ruins of another's fame; not a member of a maligned sect protesting against an unjust and ungenerous estimate of a denominational hero. He was familiar with official responsibility, though its higher dignities he rejected. At the University he had been a prominent member of a brilliant band of contemporaries, counting the Tennysons and the Lushingtons among his

\* *Evenings with a Reviewer; or, Macaulay and Bacon.* By JAMES SPEDDING. With a Prefatory Note by G. S. Venables. Two Vols. (London: Kegan, Paul, Trench, and Co.)

friends; and though without versatility of intellect and temperament, he possessed a keen mind and "a power of sustained labour rarely surpassed." All the world knows now, and every one confesses James Spedding's supreme right to speak when Francis Bacon is concerned, and the authority of his deliberate judgment, developed and matured during thirty years of labour devoted to this one subject. Unparalleled indeed, as Sir Henry Taylor asserts, in literary history is this example of "so large an intellect devoting itself with so much self-sacrifice to the illustration of one which was larger still, and doing so out of reverence, not so much for that largest intellect as for the truth concerning it." When the two opponents came into conflict the issue could hardly be doubtful. Where Macaulay had spent days on his subject, Spedding had spent years; while he came to the work of research to discover truth, not to establish his previous convictions. Macaulay's style of reading was in itself a danger, and Mr. Spedding with one forcible sentence touches it in its vital point. "I can myself," he says, "read a book by pages; that is, I can see by a glance at each page whether there is anything in it *which I want to find.*" This method, with the marvellous memory to which Macaulay trusted too much, accounts for many of his errors.

The dialogue in which Mr. Spedding examines and refutes Macaulay's "elaborate libel" on the Chancellor is in form somewhat cumbrous, with a tendency to a wearisome monotony; and yet in spite of all defects the criticism as a whole is striking and conclusive. With a pitiless precision, Mr. Spedding, in the person of his dramatic representative, dissects passage by passage, sentence by sentence, that famous essay based upon Montagu's edition of "Bacon's Life and Works:" he tests epithet and phrase, discriminates substance and shadow, fact and conjecture, points out deviation and distortion, and the exact point where departure from truth begins. The conclusion is irresistible, and the reader with the evidence before him inevitably feels that the essayist in his attempt at antithesis forced facts as well as words, and realizes, not perhaps for the first time, that very few characters can stand on Macaulay's stage and in the glare of its lights without some artificial aid from rouge and powder. If

the case had been less complete, the details might have been set aside as trivial ; but as it is the conclusion is inevitable that, though Mr. Spedding may at times appear to " carp at small things," it is " the small contributions which make up the great sums." Mr. Spedding is *impiger*, . . . *inexorabilis*, *acer* in his criticism : *iracundus* he is not, and his voice never rises above his customary " calm and unimpassioned " tone in conversation. The evidence is sound, and is stated in the most perfect temper.

It is impossible to detail or discuss the charges which Bacon's assailants have brought against him ; charges all summed up in Pope's line—

The greatest, wisest, meanest of mankind,

which contains the germ of Macaulay's paradoxical estimate, as inconsistent with itself as it is false to fact. On the four most serious counts of the indictment—servility to the Crown, ingratitude to Essex, illegal use of torture, and official corruption,—Mr. Spedding makes a clear and conclusive reply. Of three offences he clears Bacon completely ; the fourth he admits to be genuine, but offers what seems on consideration to be an adequate palliation of the exaggerated enormity of the Chancellor's guilt. On this count Bacon is not, and cannot be, excused : his own magnanimous confession makes this certain. " I was the justest judge that was in England these fifty years. But it was the justest censure in Parliament that was these two hundred years," says Bacon himself. And with this acknowledgment before us, and remembering that there was no attempt to conceal the gifts he received, that his decisions were not reversed on appeal, that in many cases the presents were made after the case was over, or the issue already decided, we may accept his assertion that, though he took bribes, his judgment had never been affected by them ; while his manly courage in his fall shows that at least his heart was pure, if not his hands. Of corruption in the strict sense, of the perversion of right and justice for money's sake, we cannot hold him guilty, though the vast schemes of legal reform on which his heart was set left too little room for conscientious care in detail, and an excessive sense of personal

integrity betrayed him into a negligence that was culpable, if not criminal.

Was he ungrateful to Essex? If gratitude involves the deepest solicitude to serve, to guide, to warn, and to save, ungrateful Bacon never was. If, however, to prefer the ties of personal friendship to the duty of patriotism and office is to show gratitude, he felt that a compromise of this kind would be dastardly and disgraceful. At every step, so far as circumstances allowed, he interposed, as Mr. Spedding proves, in Essex's behalf; and if that misguided and ambitious nobleman in his hour of peril had adopted a simple and straightforward course, and had avowed frankly what could never be concealed, Bacon's task would have been less complicated and embarrassing. It was impossible to be true to his Queen and country, and to his friend who menaced the Crown and the liberty of the people at the same time: one must needs be surrendered, and Bacon followed duty rather than affection. Servile he never was. In the conflict between the Lords and the Commons over the subsidies, he had faced the anger and irritation of the Queen, and having endured that trial, he was not likely to prove false in this. As to the torture of Peacham, Mr. Jardine's research has made it only too clear from the formal warrants of the age that its use existed, not by law, but by prerogative, at a time when we have been accustomed on insufficient evidence to consider it extinct; and in applying torture the Chancellor would be bound by custom and usage. These charges and the like Mr. Spedding has successfully refuted, and has cleared the character of a great Englishman, not from fault, indeed, but from foul and degrading dishonour.

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## CURRENT LITERATURE.

*God's Book for Man's Life.* A Series of Lectures. By JOHN BROWN, B.A., Minister of Bunyan Church, Bedford. (Hodder and Stoughton.) Mr. Brown must have amongst his hearers many "men of strong common sense and religious feeling, who are deeply interested in the questions" which are now agitating intelligent and thoughtful minds respecting the authority of the Scriptures and their relation to the teaching of modern science. For such—or at least for those amongst them who "have not time for wide and extensive reading," but who "would be glad to know within reasonable space how the case really stands with respect to our Christian belief"—these lectures were intended; and if they are a specimen of their author's usual ministrations, such persons as those referred to must be attracted to the preacher. We have seldom met with a book that better fulfilled its expressed intention. Mr. Brown speaks as a man to men, as a brother to brethren. Here is no priestly arrogance, no airs of superiority, no narrow dogmatism, no violent tirade against scientific men; but a simple, just, conscientious statement of the case as it stands, and a calm, clear, straightforward presentation of the argument for the Bible which clear-headed, intelligent business men will appreciate at once, and in which, if we mistake not, they will find much assistance. The ground covered by these lectures will be seen from their titles—"The One Book made up of Many," "The Many Books livingly One," "Inspiration," "Some Special Features of the Bible," "Sidelights from Outside," "The Bible and Evolution," "The Bible and the Antiquity of Man," "The Bible in the Light of its Practical Purpose," "The Bible, the Church, and the Right of Private Judgment," "Our English Bible," "How to Read the Bible," "The Bible and its Unfoldings, Past and Future." In dealing with the varied aspects of his great subject, Mr. Brown has made it abundantly clear that he first qualified himself for his task by the thorough mastery of the questions upon which he desired to instruct others. Conscientious thoroughness is manifest throughout. Equally conspicuous in his fairness in putting the objections and difficulties which he is about to meet. With those whom he is seeking to help he manifests the sympathy of one who himself has gone through all the conflict and the toil with which his hearers are tried. Although speaking with singular modesty and freedom from all shadow of dogmatism, there is a clearness and decision about his language which shows that his own conclusions are definite and fixed, and which gives confidence to those who listen to him. The amount of information which he has collected and arranged is surprising when one looks at the small, unpretending volume in which it is contained; and the combination of freedom and ease, with chasteness and finish in the style, is not less remarkable. These lectures appear, we are told, as revised and extended reproductions of newspaper reports, and no one can read them without feeling that the art of extempore speech must have been cultivated by Mr.

Brown to some purpose. We call attention, however, to the charm of their style only because we believe that this excellence is especially likely to increase the real usefulness of a book on such a subject. In every way these lectures are admirably adapted for rendering wide and timely service to thoughtful and earnest men.

*The White Gipsy.* By ANNETTE Lyster, Author of "North Wind and Sunshine," &c. (S.P.C.K.) Although there is an element of sensationalism about this story which has the tendency to concentrate the reader's attention upon the plot almost too exclusively, and which here and there passes the bounds of naturalness, it is nevertheless a story deserving high praise, and likely to do much good. "The White Gipsy" is a little child, the son of wealthy parents. Travelling with them on a December night at the time of a violent snowstorm, a terrible accident happens to the train. The child's mother is seriously injured, and he himself is supposed to be killed. In the confusion and bewilderment of the hour a gipsy woman carries off the body of the little boy for the sake of his handsome clothes, and presently discovers that he is not dead. He is brought up amongst the tribe in ignorance of his parentage, and owing to his fairness, as contrasted with the dusky skins of his wandering companions, goes by the name of the "White Gipsy." The story relates something of his experiences, and of the shocking hardships of his life, until he is providentially rescued from the gipsies by a medical man, who has him trained and sent to school with his own son. He develops into a very fine and noble character, and at school is the means of rescuing his own brother—of course, not knowing that he is his brother—from evil courses, into which he is being led by an unprincipled companion. Soon after his disappearance at the time of the railway accident, his father died, heartbroken by the thought of his child's fate; but after a sad interval of nine or ten years, the lost son is restored to his mother, and his brother and sister, and all ends well. It will be evident that in the working out of this plot there must be plenty of incident and much that is exciting, but it must not be supposed that there is nothing else. Young people—especially boys at school—will be greatly benefited by reading the book. It will help them to contend against their special temptations and difficulties, and to attain true manliness of character. Apart from the skill shown in the development of the story, much ability is displayed in other parts of the work. The characters are drawn with force and truth, the dialogue is very spirited and natural, and the descriptive writing vivid and pleasing.

*Uncle Fred's Shilling; its Travels and Adventures.* By EMILY BRODIE. (Shaw and Co.) "Uncle Fred" knows how to talk to children and about them. Thrown amongst some of his nephews and nieces during a holiday time, he goes with them one day into the hayfield, and during their romp together a shilling falls from his pocket, and as one of the children picks it up, attention is attracted by its unusually smooth and worn appearance. "I am particularly fond of *this* shilling, Eva," says Uncle Fred; "and it has lain in my pocket a long time, and, don't

you see, when I am lonely, I can listen to its story; and if you like I will tell it to you. It has seen a great deal of life, has this shilling." The young ones are delighted, and forthwith the story is commenced. From day to day, as they have opportunity, the happy group assemble to listen to the shilling's story, which, as may be supposed, becomes really a series of stories all connected in some way with this particular coin. Some of these stories are amusing, some exceedingly pathetic, but all are very interesting. It appears that their effect was a most salutary one upon some of the children who first listened to them, and many young people will receive similar good from their perusal in their present form. Several shillings would be well spent in the purchase of "Uncle Fred's Shilling."

*The Bride's Pass.* Two Vols. By SARAH TYTLER. (Chatto and Windus.) Miss Tytler has many of the qualities necessary for a successful novelist, and if her present work is not in all respects equal to some of its predecessors, it is unquestionably a book of very considerable merit. It exhibits a good deal of that artistic skill in the portraiture of character by which the authoress is distinguished. The old Scotch minister and his wife, the hero and the heroine, Lady Jean and Miss Laura, are all distinct individualities, and all the more impressive because of the marked contrasts between the members of the respective pairs. Great care has very evidently been bestowed on all of them, and as the result we have some very excellent and satisfactory work. The plot also, though somewhat too thin and wiredrawn, especially in the opening parts, has still much of dramatic force and tragic interest. It delays rather too long before plunging into the real excitement of the story, and altogether moves too slowly, but there is quite enough of incident in it to keep the attention of the reader, after he has once been involved in its complications. The descriptions of Highland life, scenery, and character are often extremely graphic, and for many will have all the attraction of novelty. Yet after all we doubt whether the book will be very popular. We have a little too much of description, conversation, and reflection. Perhaps, too, the central incident is too common to be made the occasion of consequences so terrible as those which are here represented. Everything is done that the most careful elaboration could accomplish to lead up to the wild infatuation of Frank Tempest; and yet after all we feel that his conduct is eminently improbable, and that the penalty which comes upon him is certainly too heavy. The stern necessities of the story compelled the authoress to get rid of Donald; but it was too hard upon Frank to place him in such a position as that which involved him in such fearful trouble. Still more do we feel the injustice done to the minister's wife, especially when the fault which plunged her into such depths of remorse and penitence was, as it appears to us, a venial offence, compared with that which Miss Tytler passes over very lightly. It was in the original contract with Donald that the gravest error was committed. It was no doubt a very hard thing for him to find that another had won the heart of his intended bride, but the radical fault lay in the first arrangements for the union. But we are not disposed to be captious about a book in which there is a great deal to instruct as well as please. If young lady readers were



careful to draw moral lessons from stories, there are a good many suggested here. The tone is good throughout.

*The Comet of a Season.* By JUSTIN MCCARTHY, M.P. Three Vols. (Chatto and Windus.) The question that continually suggests itself as we read the lively and sparkling pages of this attractive story is, as to the inducements which can have led a writer, who seems marked out for so much higher a destiny, to place himself under the leadership of Mr. Parnell. We asked this as we read his history, we ask with still more surprise as we follow the course of this story. We have here the keen observer—the *habitué* of society, who finds a pleasure in its engagements, and who, if he can detect its weaknesses, is not an ungenerous or cynical satirist—the clever artist who weaves a story which diverts an idle hour. That such a man should take a pleasure in wild agitation; that he should harbour the bitter assailment against England which his colleagues profess; that he should be insensible to the ludicrous folly of their revolutionary crusade; and above all that he should have more sympathy with the rude and violent men of the League, with a Biggar, or a Finigan, or an O'Connor, than with Liberal politicians, to whose sincere patriotism and honest desire to do justice to Ireland he must be fully alive—seems almost incredible. Our surprise at this, however, does not abate our sense of the ability of his new book. It is exceedingly clever; indeed, in the conception of many of the characters it is more than clever, it is strikingly original. It has also the high recommendation of absolute freedom from dulness. We are introduced to characters in which there is always piquancy and frankness. We are greatly interested in Mr. Aquitaine, who was at home in every part of the world, but never went anywhere without some practical purpose, in whom Imperialism is so happily hit off in the statement that “his general notion of the way for England to solve any difficult question in foreign affairs was to occupy some place, his way to improve any uncivilized place was for England to occupy,” and who, in short, is “the most inveterate and uncompromising John Bull.” His daughter and her friends have other attractions of their own, none of them being mere commonplace characters. But the central figure, Montana, is that on which the author has bestowed most pains; and he is a character who will repay careful study. The book is rich in vivid description, exciting scenes, passages full of dramatic power. Altogether it has its qualities which fit it to be more than “*The Comet of a Season.*”

*Old Abbots Road.* By LIZZIE ALDRIDGE. (James Clarke and Co.) We fancy that this is the work of a new writer, and if it is so it is one of rich promise. Though a young writer or orator wastes a considerable amount of power, there is still abundance of hope; it is where there is nothing to waste, and it is with considerable difficulty that a book or a speech is spun out of scantiest material, that there is reason for despair. Now Miss Aldridge is certainly not lacking either in imagination, or power of description, or richness of vocabulary. She writes well, sometimes with poetry and eloquence, and she proves herself in this book

fully equal to the construction of a good story. But we admire still more her fidelity to Evangelical Dissent. We judge that she is a Baptist, and a Baptist who understands the fundamental idea on which Congregationalism, whether Baptist or Pædi-baptist, rests. The scenes in Baptist homes are exceedingly well done, and the representation of the difficulty interposed into the heroine's path by the social prejudices of her high Anglican friends true to the life. Miss Aldridge has to learn the need for a more economical use of her powers for her own sake as well as that of her readers; but she is manifestly capable of doing valuable services to great principles by setting them forth in forms as attractive and striking as we have in this tale.

*The Letter of Credit.* By the Author of "The Wide, Wide World." (Shaw and Co.) The generation of boys and girls who were charmed by "The Wide, Wide World," have long since grown up into men and women, but even for them Miss Weatherell's writings have still no small attraction, and their children find in these writings the old fascination which cast its spell over their parents twenty-five or thirty years ago. So far as the writer herself is concerned, she seems to have grown no older; at least she has lost none of her old sympathy with children's experience—their difficulties, temptations, hopes, fears, and aspirations. Her wider experience, however, and her deeper knowledge of that great mystery, which as the years go on, we so many of us understand less and less—a child's heart—have enabled her to write, if not with greater interest, with more instructiveness, for the wide circle of young readers who are sure to give her their attention. This is very manifest in the story before us. The analytical skill with which the mental history of the child-heroine of the story is depicted is remarkable, and the subject is so treated that something very much more and very much better than a pleasing narrative is the result. The pleasing narrative there unquestionably is but withal there is a book which will prove of the greatest service to all young people who are just beginning to realize the meaning of conflict—conflict with self, with the world, and with the great problems of life. None such can read this book without deriving much encouragement and help from it, or without being saved from, or at any rate faithfully warned of, the many pitfalls and by-paths by which they are especially imperilled during their early experience in life. All this wise counsel, direction, and help is given in connection with the very interesting and somewhat romantic story of a young girl, left an orphan at the age of fourteen, in charge of an aunt who neither sympathizes with nor understands her niece. The romantic element appears in the incidents leading to her being taken charge of by an able and devout young city missionary of position and means not usually associated with that humble office, and also in the circumstances connected with the letter of credit, which gives the title to the story. There is some improbability about the plot, but this is forgiven, because of the skilful mode in which it is handled, and the general excellence of the book. It cannot be too widely circulated.

*Black and White. Mission Stories.* By H. A. FORDE, Author of "Lassie's Shoes." (S.P.C.K.) One of the happiest ideas which has occurred to any writer desirous of awakening a general interest in Christian Missions has been skilfully worked out in this volume. Many devices have been tried for making the subject of Missions attractive and inspiring, but none that we have seen is more likely to succeed than that adopted by the author of "Black and White." Some thirty-three stories relating to the incidents of missionary life and work are here told in a style so captivating that they are sure to be widely read, and with so much of sympathetic interest that they must awaken the sympathies of others. There is scarcely a district of the great missionary field in the four quarters of the globe which has been overlooked, and many thrilling episodes that have occurred in connection with the prosecution of evangelistic work amongst pagans, both black and white, are narrated with graphic power and moving pathos.

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### SEEKING REST.

O ye that fare amid these breathless places,  
 Spending your souls 'twixt factory and mart,  
 Ye whose quick eyes and pale and eager faces  
 Reveal the restless heart—

What are you seeking in your fevered labour,  
 That knows no pause through all the crowded week,  
 Each for himself and no man for his neighbour,  
 What is that ye seek?

"Oh, some seek bread—no more—life's mere subsistence,  
 And some seek wealth and ease—the common quest;  
 And some seek fame that hovers in the distance;  
 But all are seeking rest.

"Our temples throb, our brains are turning,  
 Would God that what we strain at were possessed;  
 God knows our souls are parched and black with yearning;  
 God knows we faint for rest."

He went his way, a haggard shape and dreary,  
 His hard face set toward the kindled west;  
 And, lo! a voice, "Come unto me, ye weary,  
 And I will give you rest."

—J. W. Parsons.





Elliott & Fry, Photo.

Unwin Brothers, London, E.C

*Yours Faithfully*  
*Griffiths John*

# The Congregationalist.

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MARCH, 1882.

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*REV. GRIFFITH JOHN.*

SINCE the Union meetings at Swansea, when Mr. Griffith John burst upon the assembly with all the fervour of an apostle and the eloquence of an orator, his name has been one of the most honoured and popular among the advocates of foreign missions. Indeed, since the time of Moffat and Livingstone there has been no missionary who has so deeply touched the heart of the churches. The most striking feature in the impression which he has produced is that it is due entirely to the exposition of high principle and the appeal to noble Christian motive. Williams had a story to tell which was full of romance; Moffat had created a people, and in language that was singularly touching gave the narrative of their education and of the strange personal experiences amid which it had been carried on; Livingstone was an adventurous discoverer as well as missionary; but Griffith John has been working among a people remarkably conservative and impenetrable, among whom there was little in the shape of stirring adventure, and where success must be extremely gradual. His material, so far as his personal experience went, might seem to be comparatively unexciting, yet he has succeeded in impressing those with whom he has been brought into contact to an extraordinary extent. Each succeeding speech has served to increase his influence and reputation, and the question has suggested itself to many whether he might not be better employed for a period in rousing the zeal of the churches at home than in resuming his old post of labour. It is hardly to be questioned that foreign missions do not engage so much

of the thought and enlist so much of the zeal of the churches as they did twenty-five years ago. Many reasons have been assigned for the declension, but few will be hardy enough to deny its reality. For ourselves we cannot but regard it as an evil symptom of unhealthy influences which are at work. One large class of good people seem to be zealous in almost any work except direct efforts for the conversion of souls; while another section are so ready to welcome every sensational novelty, and to patronize every man who breaks loose from all associations and undertakes some private enterprize, that they have neither strength nor spirit to devote to the old-fashioned and more regular work of the churches. The London Missionary Society suffers from these influences, and there is special need of earnest and faithful endeavours to rouse spiritual enthusiasm. Mr. Griffith John is peculiarly fitted to do this. He combines deep thoughtfulness with intense emotion. His oratory is never vapid and his reasoning is never hard and dull. He is a Welshman, with all that power to stir men's blood which belongs to the great speakers of his race. He is a Christian, possessed with a zeal so ardent that it fires his whole nature. He speaks as one who has felt the Divine afflatus and glows with its inspiration, and his hearers catch the contagion of the enthusiasm by which he is himself moved.

Mr. Griffith John was born at Swansea, on December 14, 1832, and being early deprived of a father and mother's care had to learn self-reliance by the keen discipline of experience. He joined the church at the age of fourteen, but feeling some hesitation on the ground of his youth as to the propriety of his continuing in fellowship, he withdrew till his sixteenth year, when he was urged to enter into communion. He then began to prepare for college by a diligent study of the English language. He entered Brecon College in 1850, and after studying there for three years was removed to Bedford, where nearly two years were given to preparation for the missionary work. In April, 1855, he was solemnly set apart for the service at Swansea, and in the following month he sailed for China. His first station was Shanghai, where he learned the Mandarin dialect as well as that of the province, and in this way laid the foundation for future work. At the same time



he was accustomed to preach in the city itself, and in various parts of the province. In 1861 he was sent to Hankow, being the first missionary employed in Central China, and so well had he utilized his previous time that he was able to commence the work of preaching on the very day on which he landed at his new station. Here he proved an indefatigable and most valuable labourer, travelling over large portions of nine out of the eighteen provinces of the empire, and being himself the first to preach the gospel in four of them. In 1868 he spent four months in an extended missionary campaign, in the course of which he travelled over three thousand miles, and penetrated into regions where the glad tidings of salvation had never been heard before. In 1880 a similar expedition was undertaken through the provinces of Hupeh, Kiang-si and Hunen.

But Hankow has been the centre of his work. It is the central mission station in the empire, and one of the most important. Not only has the city an enormous resident population, but it is a centre of trade, and consequently multitudes are arriving and departing who come from all parts of the country. By means of these visitors not a little has been done in the diffusion of the gospel, for many have attended the services at the chapel and carried away remembrances and impressions. And, not least important, Mr. John has done a great deal in the production of the missionary literature so necessary for his work, and an able paper of his on the "Ethics of the Chinese" has called forth high commendations from those most competent to pronounce on its merits. His first visit to England was in 1870, after an absence of fifteen years, and he is now just completing a second visit, rendered necessary by the illness of his wife, whose earnest devotion is not second to his own. They will carry with them the sympathies and prayers of all the churches, whose messengers they are.

### THE MISSION OF THE CHURCH.\*

THERE is probably nothing that strikes the least thoughtful pilgrim through our great city, the type and glory of modern civilization, more than the amazing contrasts that arrest his attention; palatial buildings and costly monuments, side by side with dingy, miserable hovels—evidences on every hand of wealth, luxury, and refinement, poverty, misery, and degradation—churches and chapels innumerable and dens of iniquity and haunts of vice.

Without looking beyond the mere surface of things, if it be asked what all the churches and chapels, hospitals and asylums mean, what do they imply? the answer is that they show that this a Christian country, that the inhabitants profess themselves Christians. Then surely, it might be replied, the Christian religion cannot be what it professes to be—it cannot be the supremely beneficent agency by which the kingdom of God, righteousness, truth, and justice, and universal brotherhood are to be established throughout the world. Can we be surprised if such answers and such objections are made either by the poor, wretched, and degraded, on the one hand, or, on the other, by the educated scoffer or sceptic? I know, indeed, that in such an assembly as this there will be but one unhesitating reply: Yes, the gospel *is* the power by which the kingdom of Satan is to be overthrown. It *has* proved the source of blessing and true happiness to untold multitudes, and it *will* prove to be glad tidings of great joy to all people. Why, then, is its success apparently so disproportionate to our need and to the prayers and aspirations of the Churches? How is it that in this, the most Christian country of the world, we are surrounded by a population whose physical as well as moral condition is worse than that of many of the heathen to whom we send our men and our money? The very aspect, sometimes, of those whom we meet in the streets would seem to support the theory of the wildest evolutionist, that there is a race of beings inter-

\* This article comprises some remarks that were made at a recent social meeting of the Allen Street Church and congregation at Kensington by Sir Risdon Bennett, M.D., and which are communicated to THE CONGREGATIONALIST on the request of the Editor.

mediate between the "noble savage" and the apes. Should we not, then, earnestly ask ourselves whether our present agencies are such as are demanded by the circumstances in which we are placed. Are we, or are we not, too much restricted in our efforts to our own narrow circles, to those in whose welfare we are most interested, or, in plain speech, to ourselves and our belongings? Putting out of consideration the ordinary methods of proclaiming the gospel by the pulpit and the press, and all that every professing Christian Church is doing in support of the various schemes for the propagation of the gospel in the world at large, what are we doing practically and by example to commend that gospel which we believe to be the only means of elevating and blessing, for time and eternity, the seething masses of vice and misery by which we are surrounded? The world has tried *its* social schemes, which for the most part have only ended in failure and disaster. What has been done in the way of Christian socialism? Are not our principles socialistic? Do we act them out as we ought? No political measure alone can exterminate the evils we see around us. The gospel itself can have no influence unless men are brought into immediate contact with it. Education, poor laws, and public charities are of little avail so long as the individual or combined efforts of professing Christians do not bring the benevolent principles of Christianity into active and direct contact with the wretched and degraded. The amount of Christian element in our population is, I believe, sufficient to permeate the lowest grades of society, if only it were properly organized. City missions and Bible women are among our most efficient agencies, and might be multiplied tenfold with advantage, but they require, it seems to me, the superadded aid of organizations by which the pressing wants of the several classes of the destitute and debased which are brought to light by the missionaries can be supplied. And these organizations must be such as can bring their aid into immediate operation. If this cannot be done through the medium of established charities and employers of labour, should not each Christian Church, either separately or in combination with a neighbouring Church, have its industrial establishments, its lodging-houses, asylums, and

medical institutions, where every urgent case found out by the missionary might obtain succour, whether in the form of food and medical aid or of work; be registered, watched, and followed, so as to be kept more or less within the range of gospel influence? Let it be seen and felt that such benevolence is not the mere outcome of common humanity, but a vital part of the religion which we profess and commend.

To attempt to enter on any details for the efficient and salutary working of such schemes would be out of the question here. I may, however, express my conviction that every Christian congregation might easily find means for providing work, either temporary or permanent, for numbers of destitute artisans and needlewomen in their immediate vicinity. If you tell me that such schemes are simply Utopian, I have only to say that I do not think so. And at all events they seem to me more in accordance with the genius of Christianity than Salvation Armies.

If now we look for a moment at the opposite extreme of our social scale, the question meets us why it is that, amid all the wealth, knowledge, culture, opportunities, and means of every kind, there is proportionately so little manifestation of the principles of the religion of Him whose mission it was to seek and to save the lost, and so much actually, not only of utter disregard, but positive disbelief, of revealed truth. Many and various reasons may be assigned to which I will not venture even to allude. Let it not, however, be supposed that I at all under-estimate the amount of genuine Christian benevolence, noble self-sacrifice and devotion, and sincere, active piety which characterize so large and ever, I believe, increasing proportion of our higher classes. We have, indeed, cause for thankful rejoicing that the enormous wealth of our country is so readily and bountifully surrendered in the cause of humanity and for the spread of the gospel.

There is, however, one subject on which I will venture to say a word or two. It is perhaps just now the most prominent in the minds of thoughtful instructed Christians. Is there, or is there not, more infidelity among our cultivated classes of to-day than formerly? With evidence of the increasing spread of the gospel, with more light and knowledge, is infidelity of every phase and degree, from blank agnosticism to

sheer atheism, more prevalent now than in less enlightened times? And as regards the lower, but in a measure better educated, classes, how far are the higher and more cultivated responsible for the spread of infidelity among the working classes? I believe that much may be said in favour of the view that there is not, in proportion to the population, more infidelity now than in former times; that it merely assumes a different aspect, and is more open and called into notice whether by the spread of education or by other causes. It is, however, affirmed and believed by many Christians that the infidelity of the present day is largely due to the marvellous advances that science has made, and the influence exerted by scientific men, who, it is alleged, in proportion to the degree and exactness of their knowledge of the laws both of animate and inanimate nature, find reason to abandon belief in revealed religion; in other words, that the discoveries and truths of science are found to be antagonistic to revelation, so that one or the other must be abandoned.

It is easy to see how injurious must be such views of science and scientific men on all classes of the community. And the influence of the higher upon the lower classes is alike injurious, whether scientific truths are accepted and enforced although admitted to be opposed to religion, or repudiated as incompatible with revelation. It is therefore of the utmost importance that correct views and a right position should be taken by the cultivated Christian in reference to the various scientific questions daily forcing themselves on our attention. There is, I believe, no sufficient ground for believing that infidelity is more prevalent among scientific than among other equally cultivated bodies of men. Certain it is that among the most eminent men of science there are, and always have been, eminent Christians, devout believers in Divine revelation. On the other hand, many of the prominent declared sceptics of the day are literary men, critics and so-called philosophical writers, most of whom have but a second-hand acquaintance with science, or are mere sciolists. I will not pass any judgment or offer any criticism on the open and avowed efforts of such men to subvert revealed religion. I hesitate not, however, to say this, that if by any historical or critical labours sufficient evidence could be adduced to shake our faith in the

historic character of Jesus Christ as set forth in the Gospels, there would be cause for far more sorrow and dismay than if science could prove that the whole Mosaic cosmogony was a myth, or that the theory of evolution was beyond all doubt established.

It is unquestionably true that science has established many things that are in direct variance with old theological views and Christian traditionary beliefs. But then it is equally true that many such views and beliefs have been inferences from imperfect knowledge. On the other hand, many of the objections raised by Christians to scientific truths are based simply on the inferences which they themselves deduce from truths imperfectly apprehended, and not on the truths themselves. Every truly scientific man admits that each advance in his knowledge shows him how much there is still in the region of the unknown, and every humble Christian would as readily admit that he knows but imperfectly that which is revealed, and that of the unrevealed there must be much which his finite powers could not comprehend. Much of the truth revealed by modern science is abundantly established by the use that can be and is made of it, as subservient to the requirements of man. And how much is there of Divine truth that is established only in like manner; the man who will do the will of God shall know of the doctrine.

It cannot, however, be denied that much of the truth of religion is based on evidence of a character altogether different from that required by science, and that for the estimation and reception of such evidence the heart, as well as the intellect, is required. The reason of man being given him that he may understand not merely the visible, but the invisible things of God, surely men are without excuse if they refuse to apply their reason to the investigation of any truth that is beyond the sphere of scientific experiment. That there are such truths Science herself confesses. The origin of all things—life, conscious existence, free will in opposition to inexorable law, the relation between mind and matter—all present barriers beyond which Science cannot pass. But the truths which she *has* established ought to be accepted by every Christian without hesitation, because they are but demonstrations of those laws of nature which have been imposed by

nature's Author—in other words, parts of the Divine law. The progress of science is but increased knowledge of the will of the Creator, as expressed by the laws and constitution of His creation, and can only lead to increased facilities for understanding Him as revealed to us in His Word. Already we cannot fail to see that the fuller knowledge which we have of the unity of nature and natural law only confirms and widens the basis of our belief in the unity of God as revealed in Scripture. The ever-increasing power which mind is manifesting over matter can but confirm our belief in a Supreme mind controlling this and all other worlds. And in a measure does it not confirm the statement of revelation that God made man in His own image; *i.e.*, endowed him with capacities analogous to those manifested by his Creator? It is not for us to refuse to accept one set of truths because, with our limited and imperfect knowledge, we are pleased to assume or infer that they are antagonistic to other truths. By so doing, and by unreasonable fears, Christian people are, I believe, injuring the cause of religion among educated people, who are most familiar with scientific subjects, and can best appreciate each new scientific truth.

Let me, in conclusion, quote to you on this subject some characteristic words which will reveal their author and be heard in this assembly with sacred pleasure. "It is the grand function of science and of all honest men, and must be for many a long day, to find out what is true and *declare the finding*, leaving the grand conciliation to come by-and-by." So spake our good Dr. Raleigh. Science hitherto has done nothing, and we may be well assured never will, to contradict or even call in question the *first* grand revealed truth, "In the beginning—GOD—CREATED—the heavens and the earth." And if, on the manifestation of that stupendous act of Almighty power, the "morning stars sang together and all the sons of God shouted for joy," we may confidently expect a no less joyous song from the evening stars and sons of God, when at the close of this dispensation, to the discomfiture of the fearful and unbelieving, there shall be another manifestation, and the *last* words of revealed truth and prophecy of the true witness shall receive their fulfilment, "Behold, I come quickly."



### THE BIBLE A REVELATION OF MAN.

To say that the BIBLE is the most human of books would sound to many persons like saying that it is not Divine. The reverse is the case. Just because the Bible is God's word to man, and because man's nature is God's work ; and more than that, man, as the Bible teaches, is the offspring of God ; therefore human nature is searched and displayed, and dealt with more deeply, more thoroughly, more comprehensively, more tenderly, than in the whole world of books besides. Next to the revelation it makes of God, the most wonderful thing about the Bible, and invincible proof of its superhuman Authorship, is the revelation it makes of man.

I. Let me ask you to consider first the amazing range and variety of representations of human life and character contained in the Bible. Certainly if any inductive philosophy of human nature be attainable, we have nowhere such a store of material in so narrow a compass. To rival it, you must lay the whole of literature and history under contribution ; and even then you would scarcely outdo the Bible. Let us take a few examples. Putting out of view for the present the one Divine SON OF MAN, where will you find in human history a figure to set beside MOSES for colossal greatness, moral and intellectual grandeur, power to impress himself permanently on the thought, memory, and history of mankind ? I leave out of view his supernatural inspiration. That may explain the facts, but does not alter them. The names of MOHAMMED, CONFUCIUS, and GAUTAMA may perhaps be suggested as parallel ; but the more you study their history, character, and influence, the wider you will perceive the interval to be. It is a great thing, no doubt, to found a religion, or even a philosophy ; but the legislation and leadership of Moses, besides instituting a ritual with which the world has seen nothing to compare, created a Nation, welded so firmly that eighteen centuries of dispersion have not destroyed their unity, nor has that lapse of time disparaged the sacredness of his words. They have become part of the substance of Christianity itself.

As types of the loftiest pride of human greatness in the

form of worldly splendour and unlimited power, you will find it hard to match PHARAOH, the haughty hereditary monarch, who disdains to bow even to JEHOVAH until his realm is laid ruins; and NEBUCHADNEZZAR the irresistible conqueror, the builder of "Great Babylon," summoning his subjects of all nationalities to bow down before the golden image he has set up; and scornfully asking, "Who is that God that shall deliver you out of my hands?" The overthrow of Pharaoh at the Red Sea, and the humiliation of Nebuchadnezzar in his seven years' madness, are examples of the vanity of human greatness which have perhaps sunk deeper and more ineffaceably than any other into the memory of mankind.

For greatness of a purer and truer sort, I know not if history can supply any examples to surpass JOSEPH and DANIEL; both of them captives in a strange land, subjected to a discipline of fierce temptation and heavy affliction; each of them the prime minister of a great kingdom; each an illustrious witness of the possibility of leading, in the midst of a heathen court and under the daily burden of state business, a life of blameless integrity and devout faith.

Where shall we stop? What a procession of majestic figures passes before us—kings, priests, warriors, statesmen, heroes, reformers, prophets! Kingdoms and empires, as in solemn pageant, sweep across the inspired page; and where history is silent, prophecy takes up their story and shows us their ruin and desolation. All through Scripture, like a solemn knell, but loudest of all in the four great Old Testament prophets, rings out the warning of the emptiness of earthly glory, and the nothingness of man apart from God. "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted." "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. ii. 11, 22.)

Yet it is not among palaces, and temples, and battle-fields, and public assemblies, or other scenes of earthly power and glory, that the Bible seems most at home with human nature, or teaches its deepest and most touching lessons. In the most private or the most common scenes of life: in the lonely heart of the desert, with wandering Hagar or fugitive Elijah;

by the well's mouth, where Eliezer kneels beside his camels, where Jacob and Moses meet with their future brides, where David's heroes draw the draught which he pours out before the Lord, because it is "the lives of men;" where the woman of Sychar meets unawares with Him who can tell her "all things that ever she did;" in the home of mourning, where Joseph weeps on his father's corpse; in the midst of his brethren, where Aaron holds his peace, where David mourns for his dead child, or with incomparably more bitter grief for his lost rebellious Absalom, where the voice of Jesus says, "*weep not, she is not dead but sleepeth*;" by the grave, where Abraham takes possession of the Promised Land, where Isaac and Ishmael, and again Esau and Jacob meet in brotherly grief, where in the fulness of time Jesus shows Himself the Conqueror of Death—in how many other scenes of common experience do these wonderful pages paint human nature for us and lay bare the secrets of men's hearts! We gather their lessons in the tent, in the city gate, by the wayside, on the stormy sea with the shipwrecked mariner, with the shepherd and his flock, with the husbandman in his toil of ploughing and sowing, his "long patience," his joy of harvest; with the mothers and the little ones; with them that rejoice and with them that weep; with the bridegroom and his bride; with the widow and the fatherless, the sick and the dying, the captive and the slave, the weeping penitent, the loathed leper, the despised outcast! As unsparing in its faithfulness as it is tender in its pity, the BIBLE discovers the lowest depths of depravity and crime. In CAIN, the first murderer, who slew his brother "because his own works were evil and his brother's righteous;" in JUDAS the traitor, of whom the merciful lips of CHRIST were constrained to say, "*One of you is a devil*;" in the men of Sodom, whose unspeakable wickedness brought down "the vengeance of eternal fire;" and in the yet more guilty generation who crucified the Lord of Glory; not to name the long dark train of lesser criminals, we have types of sin in its most appalling and infamous forms. Sin is seen everywhere (in the best as well as in the worst), bearing its bitter fruit of shame and misery. Yet, over against these tremendous beacons and ghastly monuments are set such examples of repentance and of forgiveness, with promises so

free and gracious, as to assure us that if any are shut out from pardon, it is not because God desireth the death of a sinner, but because there is a point at which sin so hardens our nature as to make repentance impossible.

In a word, the Bible paints human life, not from without, but from within. It is "a discerner of the thoughts and intents of the heart." It holds up a miraculous mirror, in which not the shows and surfaces of human life are reflected, but human nature is seen transparent, with God's own light shining through it. The inmost depths of experience are revealed, often—as in the Book of Psalms—in language which flows straight from the heart; and the whole scale of human feeling is made to ring out with an intensity and compass found nowhere else, from the wailing grief of Jeremiah or of Job, the penitence of David, the remorseful despair of Judas, to those raptures of devotion, that tranquil joy of faith, and that intensity of Divine love, which seem to belong less to earth than to heaven.

Two more points I cannot forbear indicating under this head. The first is, that it would be incredible were it not obvious, in what brief compass these various and comprehensive pictures of human life and character are conveyed. As the hand of Raphael or Michael Angelo could express in a dozen strokes a head of surpassing beauty or power, so in two or three sentences the inspired writers often sketch a character, or record an incident, the lessons of which are inexhaustible. Yet in a few choice instances the Bible has given no full-length portraits. The lives of ABRAHAM, DAVID, PAUL are depicted with such finished outline, such vigorous colour, light, and shade, and so vivid a background of scenery and circumstance, that these men live for us, and we have a more intimate knowledge of their characters and motives than of most of our contemporaries. David's life is an epitome of human experience; and, taking the three together, there is no phase or stage of the life of faith which is not represented. The other point is, that there are considerable departments of human nature which the Bible seems to pass over with something like neglect. For Philosophy, Science, Art we turn not to Judæa but to Greece. As to the first, those who have studied philosophy most diligently, if they have also understood the sternly

practical aim of the Bible, will best understand why the Bible is silent. The wisdom of the typical son of the Bible—King SOLOMON—was of the Eastern, not the Western type: moral and practical, not logical and speculative. Yet, seven hundred years before Aristotle, Solomon led the way in the study of Natural History, and thus struck with a vigorous hand the key-note of Science. And as to Art, while the place which the Hebrew Scriptures give to poetry, and the references found in them to music, architecture, and handicrafts, are in strictest connection with and subordination to religion, yet the Bible has proved the most fruitful source of Art. All history outside its pages cannot furnish subjects for painting, sculpture, or song, so noble, so affecting, scarcely so varied, as are to be found here. No poetry, painting, architecture, music, can compare with those which have been inspired by the Bible. And yet many of its finest subjects are comparatively untouched. The poets, painters, musicians of the future may yet find in these inexhaustible pages unworked veins of precious ore.

II. A second prominent and unique feature of the Bible delineation of human nature is its view of the ORIGIN, HISTORY, and DESTINY of man. Notwithstanding what I have said of the strict silence of Scripture touching metaphysical and speculative philosophy, if we speak of a philosophy of human nature, life, and history, we shall find none to be compared in grandeur, depth, or comprehensiveness with that taught in the Bible. It is easy, of course, for the sceptic to ridicule and lightly set aside the records of Genesis as fabulous legends, to reject all those miraculous events in the Old or New Testament Scriptures, apart from which Scripture history falls to pieces, and has neither meaning nor unity; and to smile at its predictions and promises as exercises of the imagination—glorious or terrible dreams. But it deserves a great deal more consideration than the most thoughtful sceptics have ever been willing to give, how it can be explained that this Book—for all its singular characteristics compel us to speak of it as *one Book*, albeit it is made up of many books written in distant ages and diverse languages—this Book alone among all books advances the astounding claim to contain a complete outline of our world's history; to describe the manner of man's first

appearance on earth ; to assert the unity of the human race, and give the actual genealogy of the principal nations ; to explain the secret of man's misery ; to furnish the key to the rise and fall, prosperity and ruin of nations ; to reveal the method of restoring men, individually or collectively, to virtue and happiness, and the principles on which internal peace and freedom and international concord may be enjoyed by all nations ; and finally, to depict the ideal of perfected humanity, and to predict the actual close of our world's history, and the establishment of a new and incomparably higher form of human life : eternal life in the presence and in the moral likeness of God. How—let the thoughtful sceptic, and still more the thoughtful believer, ask himself—how possibly did this stupendous yet luminous conception ever develop itself from human brains ; and how comes it to pass, if it is the offspring of human brains alone, that it is found nowhere but in the Bible ?

To this has to be added the consideration which Mr. Henry Rogers has so forcibly and eloquently stated in his first lecture on "The Superhuman Origin of the Bible," namely, the supreme "reference to God" which pervades the Bible, and (as he says) "is not found elsewhere, not only not among other nations, but not even among the Jews themselves apart from their writers" (p. 12). Those writers were "men of like passions with ourselves : " their human limitation, their nationality, their personal character, are manifest on every page. Nevertheless, they tell the story and paint the picture of human life as if from a higher level, an unearthly point of view. A constant reference to God's law, God's will, God's purpose, God's providence, God's promises, God's love and grace, runs through the entire Bible, marking it off from all other literature. Its history and philosophy of man, its scheme of the reformation and happiness of mankind, and its predictions of the eternal future, all depend on this master-idea of the relation of God to man and of man to God.

Two doctrines, it is well known, have of late obtained wide acceptance which are at variance with the Bible account of Mankind, at least in some important particulars. One is, that the human race has existed from an enormous antiquity, far back in the geologic ages. The other is, that man, and

likewise every existing animal, was developed from lower forms of life, by an inconceivably slow process of evolution and natural selection. As to the first, it may be well to bear in mind that no doctrine of the Bible depends on chronology. But Dr. Dawson's admirable books (among others) show how one after another the proofs most relied on for the antiquity of man have broken down. And in presence of the plain fact that the human race has not yet filled the world, I cannot but believe that in a few years this theory will follow the host of exploded theories which the Bible has outlived.

As to the evolution theory, it has absolutely no evidence beyond the fact that it pleases a great many clever and learned men to think so. And it has at least this evidence against it, that the very skulls and other human remains, for which such vast antiquity is claimed, display no inferior type, but one which would do no discredit to a modern Englishman. And this other fact, that those degraded specimens of humanity which are supposed to represent the condition of our race countless ages ago, when touched by Christianity and placed under good training, develop not by slow stages but at a bound into our equals. Children of Australian aborigines, placed in Christian schools, actually compete successfully with white children. In a single generation, under the power of the gospel of Christ, the South Sea cannibal has become the intelligent missionary and willing martyr of the Cross. No tribe of savages lurks in any corner of the world to which it is hopeless—as to some lower kind of creature—to present the gospel; or to whom we should not dare to tell the news that the Son of God is not ashamed to call them brethren; that the Spirit of God is willing to make their bodies His Temple; that the Heavenly Father is ready to welcome each one home to His heart, and to say, "This my son was dead and is alive again, and was lost and is found!"

III. A third point worthy of thoughtful study is the wonderful and unrivalled power which the Bible possesses of revealing the heart to itself; awaking conscience, and turning the eye of the soul in upon its own secrets, often with very surprising results. "He told me," said the woman of Sychar, "all things that ever I did!" The words of Jesus—at least



those recorded by the Evangelist—were very few and simple; but they were attended with such heart-searching power, and such a consciousness of the presence of One who could read the secrets of the heart, that it seemed as if the very grave of memory were opened, and the dead years with all their buried sins rose to her view. As we are told sometimes happens to persons on the point of death by drowning, all her past life seemed to work into view in one moment. In so high a degree no doubt this is not a common experience. But the same thing in substance happens to her through attention to the Bible—sometimes through the powerful pressing home of a simple text on the conscience and heart, a new life is shed on the inward life; things forgotten rise to memory; things deemed innocent are seen to be sinful; sins that were lightly thought of as trifles appear as deserving God's just displeasure and punishment; duties and virtues in which the greatest pride was taken are seen to be so full of selfishness and failure as to need pardon rather than merit praise; and on the other hand, things that were lightly esteemed begin to appear the only things of transcendent importance—the love of God the one imperial motive to which all others must bow, and the service and glory of Christ the one object supremely worth living for.

This power of the Bible to reveal to men entirely new and profound views of themselves, as a result for which their whole purpose and bent of life is changed, is matter of daily Christian experience. And for my part, I know not how it is to be accounted for except as the Bible itself accounts for it: "I the Lord search the heart" (Jer. xvii. 10). "The word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. iv. 12).

The Bible has power to reveal the good in human nature as well as the evil; to bring to light latent capacities, and awaken sleeping desires after goodness, as well as to lay bare unsuspected depths of iniquity. By its sympathy, its tenderness, its pure and noble motives, its promises, above all, by its message of Divine love and grace, it kindles hope where all hope seemed for ever lost, puts courage into the fainting

heart, bids the weak be strong, pours the blessed light of comfort into the darkest night of sorrow. Yielding to its influence, the impure find themselves capable of desiring purity, the covetous of generosity, the hard of tenderness, the proud of humility, the lowly of self-respect, the feeble of heroism.

IV. This brings me to my last point : the revelation which the Bible contains of what man OUGHT TO BE ; of the true pattern, or IDEAL TYPE of human nature.

That there must be such a pattern or type no one, I suppose, who understands the proposition will deny. Even those who deny that there was any primitive type of man, or of any other creature, and who imagine that plants, animals, and man are alike self-developed through the harsh laws and infinite chances of the battle of life—"the struggle for existence"—yet hold, if I mistake not, there is a goal of perfection to which man must be tending. All other creatures, by the way, seem long ago to have reached theirs. The birds of the air and flowers of the field need no improvement, yearn for no progress, and were as perfect thousands of years ago as to-day. Man alone, the weary pilgrim of time, sees all his long path from before the dawn of history strewn with failures, thick with ruins and the dust of ruins, wretched through perpetual missing of the mark, erring from the way, trampling and tearing down of the fences and way-marks ; the whole road dark with ignorance and miry with tears and blood. And whither is this pilgrimage, so unfortunate in the past, leading him ? To what goal, bright with the sunshine of hope ? Along what path, lying clear and straight in the daylight of truth ? Alas ! If we close our Bibles, do not these questions sound like the bitterest mockery ?

These questions must be solved if we are to decide what men *ought* to be, and where is the goal to which human nature should tend. (1) What is VIRTUE or goodness ? (2) What is the RULE OF RIGHT (and wrong) ? (3) What is DUTY ? Why am I *bound* to do right and refrain from wrong ? Men have always asked these questions. The keenest intellects of the race have asked them. And what replies have ever been given, or can to-day be given, in ignorance or in disregard of those which the Bible supplies ? None that *will work*. I

cannot pause to prove this now. I will but give in passing a single illustration of the hopelessness of setting up any standard or goal of human perfection, if human opinion be our highest authority. If there is one thing in regard to which man's judgments in all ages and nations have been unmistakably recorded, it is in favour of war; not simply as an unavoidable evil, a dire necessity, but as the noblest theatre of human greatness and glory. The Bible is bold enough to utter the prediction that a time will come when not only war shall cease, but the military art will become obsolete: "the nations shall learn war no more." The Bible, and the Bible only, contains not only principles according to which this *ought* to be, but the revelation of a moral and spiritual power adequate to bring it about. But apart from the gospel and kingdom of Jesus Christ, and the Spirit of God, what is universal peace but an extravagant dream? And yet, if war is to be perpetual, neither civilization nor science can give any guarantee for human progress.

The Bible answers those three great questions (as it answers every question vital to man's moral position and welfare) with no faltering voice. Virtue, or goodness, it teaches us, is the image of God, in which man was created, and to which he shall yet be restored. The rule of Right lies in conformity of motive and will to the principles of love to God and love to man. Duty is man's responsibility to God's authority. These principles are so just and simple that they seem to shine by their own light. Yet you find them nowhere but in the Book.

Best of all, you find these master principles of human life not as a mere theory of what man ought to be, a picture of a vanished past, a promise of a far-off future. They meet us in the shape of a remedy for what man is, a redemption from the bondage under which he lies: the power of a new life here and now. The vision of an Eden which we have lost, or of a heaven we can never merit, would only plunge us deeper in despair. But the Book shows us a Perfect Human Life, spotless, yet full of sympathy for sinners, tempted yet pure, heroic yet tender, royal yet lowly, in the world, yet above the world, suffering yet victorious, sinless yet bearing the sins of the world. And He who has lived this life, and passed through death and resurrection to that glorious better life

which He reveals and promises, says, "Without Me ye can do nothing. Thou hast destroyed thyself, but in Me is thy help found." "He that followeth Me shall not walk in darkness, but shall have the light of life." "Ye shall know the truth, and the truth shall make you free." "BECAUSE I LIVE, YE SHALL LIVE ALSO."

E. R. CONDER.

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CHAPTERS FROM  
*THE LIFE OF A CONGREGATIONAL MINISTER.*

III.—COLLEGE LIFE.

FOR Congregational ministers who have been trained in one of the denominational colleges, especially as colleges were before the introduction of the non-residential system, their student days have generally a peculiarly tender, and sometimes even sacred, interest. Those whose recollections extend to the time when these institutions were on a smaller scale, and had more of the domestic character belonging to them, would probably say that the relations between the students in those days were still more intimate, that there was gathered around the college or academy, as it used to be called, more of the feeling that attaches to the home, and that the experiences of those quiet and yet active days, when the mind was just beginning to learn its powers and to sharpen them by contact with others, when the close intercourse of men engaged in common studies and together devoted to the highest work which life could be consecrated, was often an inspiration whose full influence did not exhaust itself for many a year, and perhaps was never wholly lost; when friendships were formed that linked together men who were often of very different temperament, and whose paths in the future were often far removed from each other, in a fellowship which was advantageous to all concerned. I am very far from seeking to represent a Dissenting college, even of the old times, as a home of Elysian peace and happiness, out of which the ruder and more disturbing elements of common life were excluded. Every society of men answers more or less to the idea of a little world, in which good and evil will pretty certainly be

found mingling as they do in the greater world outside. A college whose inmates have all been selected by the churches to which they belonged as having some fitness for the work of the ministry, and many of whom are in the first flush of that early love and youthful spiritual enthusiasm, ought to have a generic difference from societies of a more promiscuous character. He must have had a singularly unfortunate experience of collegiate life who has not found this the case. Diversities of character, of course, there always are; men intellectually—and, alas! sometimes spiritually—unfit for the work do sometimes find admission; an unprincipled or a mischievous man may produce unpleasant complications; there may be (perhaps it might be said are sure sometimes to be) misunderstandings, unworthy jealousies and rivalries, hot controversies. But the public opinion of a Dissenting college is seldom, I venture to say, so perverted that it does not manifest itself decidedly in favour of truth and goodness. No doubt it may be deceived for a time, may come under the fascination of men whose character is not thoroughly understood, may be misinformed as to particular facts, and, having only imperfect or delusive evidence before it, arrive at a mistaken judgment. But the point which may be safely assumed is that there is a bias on the side of goodness, and that if the evil ever obtains the advantage it is through lack of knowledge, not from indifference to the highest considerations by which men ought to be governed.

My own college experiences were possibly more fortunate than falls to the lot of most men. It is seldom that in so small a company there were so large a proportion not only of worth but of eminent ability. I will not name any living men, but confine my reminiscences only to those who are gone. Alas! death has sadly thinned that little band; but when I say that in it were Alexander Raleigh, Enoch Mellor, Alfred Vaughan (not to speak of some who are still doing noble work), it will be clear that I am not using exaggerated language in relation to my college companions. It was not likely, indeed, that I should form any extravagant estimate, for I went to the Dissenting College, from Trinity College, Dublin, where I had been thrown into contact with young men of brilliant promise and high culture, some of large

attainments, and others in whom ready wit concealed, if it could not atone for, the lack of more solid learning. One of my most frequent associates with whom I have studied many a page of Æschylus and Demosthenes is now an eminent Queen's Counsel, and has only been hindered from achieving higher distinction by an inconstancy and impetuosity which are due chiefly to his Celtic temperament. University associations do not generally incline us to a too exalted view of our intimate companions, especially when thrown into an academic life so entirely different as that which is found in a Dissenting College. They did not, however, prevent me from feeling all through my intimate fellowship with them the high nobility and spiritual excellence of the men whom I have named, as well as others who, for the reason already indicated, are left unmentioned, but are not therefore forgotten.

Before speaking of them particularly, a passing notice may be given to the wide contrast between the two kinds of life. In the university men were absolutely thrown upon their own resources. There was college discipline, but students living outside the four walls hardly felt its pressure, and, as a matter of fact, the only restraint under which men were placed was that of principle. It was certainly strange that students who were Christian professors, and were dedicated by their own intelligent and voluntary act to the work of the ministry, should be placed under a discipline more exacting, more severe, and more calculated to repress the growth of self-reliance than that applied to youths fresh from school and without any special qualification for self-government. It has often struck me that the system of tutelage maintained in our denominational colleges is singularly unfavourable to the development of the very qualities necessary for one who is to be a pastor as well as a preacher, a ruler of men as well as a teacher of truth. Some of the scenes which have impressed themselves very vividly upon my memory show the extremely ludicrous side which never fails to attach itself to this grandmotherly care. Young men with the lively spirit and full vigour of youth, are sure to seek—nay, must seek—some relief from the pressure of severe study; and if at times their mirth should be rather boisterous it is not reprehensible so long as it is kept within the bounds of propriety and taste. These bounds

I do not remember ever to have seen violated. We had our own unwritten code, which was applied to those who transgressed the laws of courtesy and honour, and when we had thus to administer lynch law by some summary process, the noise would doubtless be excessive. One youth who managed to get admission to the college, but had to leave it at the end of his probationary term, was a very severe trial to us in some of these points. He had a habit, for example, of getting into the study of some other man, locking the door, and proceeding to inspect any papers which might be lying about. The students felt it was a case in which the law must be taken into their own hands, and a plan was arranged for the punishment of the first offence of the kind in which he was detected. The opportunity soon presented itself. As we were coming out of the dining-hall one day, information was given that this meddling and treacherous youth was locked up in a particular study. A cordon was immediately formed on the outside with the view of arresting him as soon as he ventured beyond the door. But the noise of the preparations acted as a warning to the delinquent, who kept himself locked in until he hoped that the vigilance of the sentinels would be relaxed. He then suddenly made a dash in the opposite direction to that in which he was expected. A hot chase was immediately given, and he was at length found crouching under one of the seats of the theological lecture-room, from which, after a brief struggle, he was brought out and dragged along two corridors. At the corner of the last stood the majority of the students, armed with jugs of water, whose contents were discharged upon the unfortunate culprit. The punishment does not even now appear to me in excess of the offence. It was just the kind of fault which was intolerable in a society where there was so much freedom, and such need of perfect trust in each other, and it was certainly better for the students to try and put it down themselves than for them to report it to the committee. But the penalty could not be inflicted without a good deal of turmoil and noise, which must have been extremely annoying to one of the professors, whose house was at the corner of the two corridors.

But it was not affairs of this nature only, which were of extremely rare occurrence, that disturbed the peace of this



excellent man. Recreation of the most innocent, although of a somewhat noisy, kind was extremely offensive to him. He was of a very kind heart, but took a severe view of faults which others would have treated as very venial offences, if offences at all. An untiring student, he seemed unable to comprehend how the students should not be as deeply interested in manuscripts and versions, in the Talmud and the Targums, in various readings and different translations, as he was himself. He rightly considered that they had come to college for the express purpose of learning, and he did not remember that even in order to the attainment of that end a certain amount of recreation was desirable, and even necessary. Noise was his aversion. It was not only disquieting and distracting to himself, but it was a sign that the students were not at work, and that was to him still more serious. Sometimes the library door, which opened on to the corridor, would be quietly opened, and he would steal down the passage and astonish a number of students who had been laughing all too loudly, or very possibly engaged in some youthful romp, by his sudden appearance in their midst. Some of those curious visits must be vivid in the recollection of old students to this hour. Often there was not a solitary word spoken on either side. The door was opened, the noise was hushed, the worthy professor looked thoughtfully round with a look of amazement and reproach on his countenance, and then retreated to his den. At other times perhaps he would speak a solitary sentence, intended to be severe and cutting, but which did not always produce the desired effect. Well do I recollect one of these latter scenes. After a day of severe work, and several of us had met in the corridor to divert ourselves for a short interval that remained before the ringing of the supper bell. We were in the midst of our frolic and laughter when our honoured professor joined the group. One of our number, who afterwards achieved high distinction in our ministry, and who at the time was a favourite student with the professor, was engaged in a kind of pantomimic representation. The horror which was exhibited by the good doctor when he saw one whom he regarded as the pink of all propriety, and who certainly was as serious, earnest, and irreproachable as man could be, was something to be remembered. When he was able to

recover himself so far as to speak, he quietly said, "Ah, Mr. — ! I didn't expect to see you engaged in these antic tricks."

Another scene I recall that at one time wore a more serious character. The students had just reassembled after some brief vacation, and for some reason or other some of them had been very boisterous, and had seriously troubled our professor's peace. I suppose he had been more annoyed than usual, and could not satisfy himself with the usual remonstrance, which I must confess had become so familiar as to lose much of its effect. He therefore consulted with the principal, and the next morning we were startled by the ringing of the college bell summoning us to a formal meeting for business. The good professor stated his case in a more than ordinarily impressive style, and ended by saying that he must have the names of the delinquents, or must make a special report to the committee and ask for an investigation. Fortunately for myself, I had not returned to the college till later in the evening, and therefore had no complicity whatever in the proceedings which had so grieved him. Consequently I was able to speak more freely in urging him not to take a step which would create such unpleasant relations between him and the students. Besides, I asked, what possible advantage could accrue from an appeal to the committee? Could he suppose that any of us would show more respect to the committee than to him, or that the committee could obtain any information which would be refused to him? The appeal was decisive. The storm passed away with an exhortation and a quiet remark from the professor, whose feelings had been soothed by assurances of respect which were perfectly sincere, that he knew his own class were not at fault. I certainly did not and could not honestly have said so. But it pleased him to indulge the illusion, and it injured no one.

Many years have passed away since then, differences of opinion have separated him and me, possibly we have misunderstood each other; but, be that as it may, I have never forgotten his kindly geniality during those brief student years. Despite an interference which was certainly unwise, he won the regard of most of us by his unaffected simplicity of character and genuine care for our interests. I must doubt, however,

the wisdom of the system which betrayed him into a position always false and often ludicrous. It converts a college into a kind of superior school, and indeed it is from the old Dissenting academies that the idea is borrowed. That both tutor and pupil are troubled by it is certain, and it is only when the professor combines tact and a knowledge of men with his knowledge of books that the arrangement is likely to work smoothly. The stern autocrat and the too easy and confiding superintendent alike fail, and worst of all is the professor who descends to the exercise of espionage. The wisest man is he who trusts most to the wisdom and honour of the students themselves. "How do you manage your students?" was the inquiry addressed by the principal of my own college to a friend holding a similar position at another institution, who enjoyed a high reputation for the success of his discipline. "Oh," was the answer, "I never manage at all." The secret of his strength lay there. He dealt with his students as men, and made them feel that they were bound to govern themselves accordingly. We had really nothing of which to complain. Both of our professors were conscientiously anxious to do their duty, and both had the respect and even affection of their students to a much greater extent than they themselves believed. In after years there was a division of feeling between the two men, and about them among the students, but that was not in my time, and I have no desire to dwell upon it.

Of the honoured man who was the principal, and who in after years was my friend and counsellor, I can speak more freely because he is gone. Robert Vaughan was one of the most able men, taken all round, whom it has been my privilege to know. He was not a popular, though an extremely cultured and powerful, preacher, who produced impression on a high order of minds. He was not an accomplished scholar in the ordinary sense of the word, for even his incessant diligence from his youth upwards had not enabled him to supply that which was lacking in his earlier education; but he had been a diligent and painstaking reader, had a broad and extensive acquaintance with English history, and did more literary work than numbers who have high scholastic pretensions. He was not a great administrator, for he had no care for the detail

essential to its efficient conduct, and would have been very likely to overlook minute points, on attention to which success is so largely dependent in his case for great principles. But he was, if I am able to read him aright, a born statesman, very apt to be thought too cautious and prudent by more ardent spirits, but with a wide sweep and long range of vision, with generous sympathies and noble impulses, with a courage that was not easily daunted, and a firmness that pressed boldly and bravely on in defiance of difficulties and disappointments. When he was first proposed as the principal of the college, there were those who objected on the ground of his lack in classical and theological scholarship. But he was infinitely better fitted for the position than a mere scholar would have been, and he had qualities which made men forget that he was deficient in learned lore. Perhaps the greatest danger in having such a man as the teacher of young men was that they might find in him a living proof that it was possible to exercise the highest influence without much of the learning, which it is so difficult to acquire, and which men who aspire to be preachers are only too ready to undervalue. But there was that about him which could hardly fail to discourage any thought of the kind. His power was not easily rivalled, and his example as well as his words continually inculcated the value and necessity of laborious study. His library was his home, and all its appointments indicated the affection with which he regarded and the care which he bestowed upon it. Amid its well-lined shelves he was always to be found, and was never so happy as when he was buried in the study of some of his venerable folios. Such a man was a model for his students, at once an example and an incentive to steady and diligent work, and this very devotion to careful study alone would have made him invaluable for the office which he held.

But he had other and higher qualities. Both by temperament and by careful habit he was averse to all effusiveness, possibly disposed to a repression of feeling all too severe, and those who saw his calm and self-possessed manner would little suspect the depth of feeling that lay beneath. But those of his students who understood him best felt the power of his true devoutness, and were often quickened and stimulated by

his own intensity of spiritual emotion. The outpourings of his soul in our college services were often touching and spirit-moving to the last degree. Then there was a high-minded, chivalrous spirit about the man which was eminently healthful in its influence. He was more easily influenced by clever designers than from his strong and masculine character we should have been prepared to expect, but it was due to the nobility of his nature. There was not a taint of meanness and falsehood in him, and he was not disposed to suspect it in others. Then last, but not least, he ever cherished himself and sought to develop in others a stainless loyalty to his denomination. He was an intense Congregationalist, thoroughly impregnated with the spirit and best traditions of our churches, with intelligent appreciation and full grasp of their principles, with a very exalted conception of their mission, and the work they had to do in the country. That he was not always fully understood by his brethren is not wonderful, for he was a man of a different order. Raffles, James, and Parsons were preachers, Vaughan was a statesman. Perhaps more than any of them he entered into the currents of national feeling, and understood their influence on the development of Congregationalism. The great controversy on education, in which he played so prominent a part, and drew down upon himself such severe strictures, is a sufficient evidence of this. I remember, at the meeting of the Congregational Union at York, being at supper—one of those “glorious suppers” which Richard Winter Hamilton, the chairman of the year, commemorated in characteristic style—when Dr. Vaughan was condemned by all round as no true Dissenter. I was a young man, the youngest in all the company, and I did not agree with Dr. Vaughan’s educational policy, but I could not sit still and hear him thus unfairly attacked. The feeling there expressed, however, was the prevalent feeling of the time. I myself was then an advocate of the old Radical objection to Government action in any case except where it was absolutely necessary. With me the opposition to the action of the Government was never a matter of conscience, but of simple expediency. It was only if the education were to take a religious character that any conscientious objection arose. I could not, however, endorse all Dr. Vaughan’s views, but I knew that whatever other ex-

planation might be given of them, that which attributed them to an imperfect loyalty to Dissent was certainly untrue.

It was hardly to the credit of Congregationalists that Dr. Vaughan had a higher reputation outside the churches with which he was connected than within their own circle. The old proverb remains true, that a prophet is not without honour, save in his own country and among his own people; but a great Christian community ought to rise superior to a failing which is all too common. Especially ought this to have been in the case of a man like Dr. Vaughan. He was a man eminently qualified to impress an influential section of the outside world, which had been only too prone to despise Congregationalism for lack of culture and of catholic sympathy. To them Dr. Vaughan was a Dissenter of a type to which they had not been accustomed. The aspect, attitude, style of the man surprised and impressed them. There was a classic grace in his appearance, a tone of quiet dignity in his address, which marked him out as no common man. The fault of his discourses, especially of those which were most carefully prepared, was the lack of terseness, directness, and point. There had been such anxiety to polish every sentence and every phrase to the last possible degree, and to avoid every word that could grate upon the refined ear, that some measure of power had been sacrificed. But this elegance and dignity were the qualities which men of the class referred to did not expect to find in the Dissenting preacher. They looked at him, and saw one who might have inherited the blood of all the "Vere de Veres," whose head reminded them of the works of the old sculptors, who in every gesture and word proved himself a gentleman, and who at once arrested attention in every assembly into which he came. When he spoke, the impression was abundantly sustained, and he made himself a reputation among classes whom more popular preachers had scarcely reached at all. Congregationalists also were undoubtedly proud of him, but I have often doubted whether they ever realized his great power. He was apt to steer a middle course between contending views, and so to please neither party, and at times expose himself to misconstruction. But Congregationalism has had few sons who have loved its principles with a more loyal affection, or served it with higher ability.

### THE SALVATION ARMY.

THE Salvation Army is a movement which challenges attention, by the extent of its operations, by the confidence of its adherents, by the support it receives from the public generally, and from a large portion of the religious public also. We have only to bear in mind two or three simple facts, to see how important, for good or for evil, such a movement as this must be. It has a band of 12,000 so-called "soldiers, trained and ready to speak at any time out doors or in," with a staff of 455 officers directing their operations. It is supposed by these agents to address between 3,000,000 and 4,000,000 people every week, and has an income of between £40,000 and £50,000 per annum.

Small wonder indeed if good people, who personally dissent from some of the modes of operation adopted, let the ostensible result overshadow what, even to them, appear to be the somewhat dubious methods employed to secure that result. There are minds so constituted that they are scarcely capable of estimating the means used to gain an end, if only that end seems to be coming into view. They do not hold that "the end justifies the means," indeed, for that is a Popish doctrine, which they Protestantly renounce and repudiate; but they feel that the question of means is one vastly inferior to the question of the end sought. The supposed spiritual condition of the people appals them. "Here are the masses lapsing into a state of heathenism," they say. "Here is a man found who knows how to touch the masses! God speed to the Salvation Army!

There is not wanting, however, a certain measure of fallacy in this line of argument, or feeling, whichever it may be. The means are a part of the end they serve. The character of the means employed enters into the quality of the result secured by them. "Every force produces its own effect in its own direction," in the spiritual as well as in the material world. It may even be that the means employed to secure an end may carry germs in them which, now latent, or in some measure in abeyance, will presently develop into forces subversive of the very ends they seemed at first to be serving.

It is a happy circumstance that in the case of the Salvation Army there is no question about the character of its founder



and leader. No doubt if there were any misgivings about Mr. Booth, the extraordinary—we need not say extravagant—methods of evangelization adopted would lay the whole enterprise open to suspicion. But the Rev. William Booth—to call him by a title which seems to us more appropriate, as it is more legally authentic, than “General” Booth—is, we understand, a Methodist (New Connexion) minister, of good standing; and it was in the prosecution of his ministry as a Wesleyan preacher that the Salvation Army idea was developed. It is quite possible, of course, that Mr. Booth has been, in a measure, carried away by the results of his own work. Most men who put their hearts into their work are more or less carried away by their own work. But here we have to do with a gentleman who gives us guarantees of character for the sincerity of his own convictions, and who thus removes the whole question out of the region of suspicion and asperity of criticism. There is no reason, indeed, to doubt that Mr. Booth himself, as is the manner with all sincere men, is willing to see his plan of operation discussed in a friendly, if not altogether commendatory, spirit, and that he would be the first to avail himself of any suggestions that would arise in his own mind out of the misgivings about it that would arise in other minds than his own.

Now there can be no doubt that the key-note to the method of the Salvation Army is a desire to produce an immediate and appreciable result. The authorized publications of the movement distinctly avow that the first necessity of the movement is to attract attention; and that the mission succeeds by aiming at immediate results. And there is no attempt made to hide the kind of agencies had recourse to, to attract attention. Colours, bands of music, processions, a drum, “peculiar posters,” and window placards are acknowledged. And their sensational character is not concealed; they are spoken of as associated with “other sensational methods.” We have even heard of such an instrument of spiritual usefulness as the *Hallelujah fiddle* being employed in this enterprise, though, as we do not find this phrase in the publications before us, it may not be an authorized agency. And the expedients had recourse to to excite attention are no less sensational. Mr. Booth himself tells—and with evident approval—the story of a “brother” who, one

evening, knelt down on the snow outside a shop, praying; and how the shopkeeper, having first menaced him with a big stick, then sent out a lad with a shovel to heap snow and mud (the snow must have been rapidly melting!) on the missionary. Now the irate shopkeeper was apparently not animated by a very proper spirit, for he is reported to have said, "If you don't leave off praying, I'll knock your brains out." But even the evangelist Luke, who, though he was a physician, was also, it may be presumed, an exemplary Christian, might have objected to such a spectacle being enacted before his door, especially at a time when snow and mud conspired to make the spot intolerable. He might have doubted what end could have been answered by praying in such a place—for he, too, as he records parts of the Sermon on the Mount, was probably acquainted with the preferableness, in Christ's opinion, of the "closet," with shut doors, as a place of devotion. He might well have questioned what profitable symbolism (*σημειον*) there could have been for the spectators of the deed—and Christ's example, it must be said, allows us to consider the effect of our prayers on those observing them (John xi. 42)—in a man kneeling in snow and mud. And he would certainly have been concerned for the health of body, if for nothing else, of one who thus exposed himself to that most penetrating form of cold, the slush that comes of melting snow. We should have tried to defend the "brother" from the violence of the irascible shopkeeper if we had been passing by, but we should then have urgently persuaded him to desist from so unnecessary, so perilous, so unedifying an attempt to attract attention.

And every thoughtful man must see how apt this kind of thing is to degenerate into dangerous excesses. Take, *e.g.*, the motto inscribed on the colours and on the seal of the Salvation Army. Who can doubt that "blood and fire" has been chosen as a motto because of its energetic military associations? Who does not know that "blood and fire," in military associations, imports rapine and violence? Who can believe that anything like "blood and fire," as that phrase is sure to be popularly apprehended, in the least degree represents the gospel of the grace of God? It is a happy circumstance that Mr. Booth, by the "blood," desires to represent "the precious blood of atonement," and by the

"fire" the Holy Spirit. But who, first hearing the phrase on the lips of "soldiers," would dream of such an interpretation? And how many who have been instructed in the meaning of these words are likely to retain a distinct impression of that meaning? The associations of the words are sure to dominate their author's intentions in adopting them. If anything could repel thoughtful men of any class from "the gospel of the glory of the blessed God" one would think it would be to have flaunted in their eyes a salvation banner with this strange device, "blood and fire."

And it is an eminently perilous thing to secure attention to anything religious by expedients that are themselves dubious in point of perfect genuineness. There is a story current, *e.g.*, in circles very friendly to the Salvation Army—and told by them as an example of its efficiency—that provokes this kind of reflection. Two men are detailed from "head-quarters" to take a certain town or village. The Salvation Army soldiers are implicitly obedient, and go wherever they are sent. And they bear in mind the *general orders* they have received: that the "first necessity of the movement" is to "attract attention," and that "the mission succeeds by aiming at immediate results." They cannot, by ordinary means, get the people to their services. The one of these twain accordingly falls down in the street, opposite a public-house, as though ill or dying. His comrade bends over him, as though ministering to a sick or dying man. So a crowd gathers, and they carry off the prostrate man amongst them to the place of meeting. Thus a congregation is secured. Then the pseudo-sick man rises up and preaches the gospel to the people. Now the *worthiness* of means to ends—whether they are meet (*ἀξιος*), or fit (*ἱκανος*), or beautiful (*καλός*) enough in themselves—is often discussed in the New Testament. Is such an expedient for attracting attention, we would ask, worthy of the gospel of the glory of the blessed God? And, still more, will not these working men, enticed in this way from the public-house for the moment, be in danger, when they come to reflect upon the matter, of resenting the deception practised on them, and even possibly be tempted to regard the religion, in the service of which such "cunningly devised" expedients have been employed, as itself a "cunningly devised" fable?

But there are deeper considerations involved in the methods adopted by the Salvation Army than any that arise out of the probable results that will follow them. We want, of all things, to know how far they are in keeping with the Spirit of Christ. For we know that that Spirit is our law; and that if we do not obey that law we shall miss the life that is in Christ Jesus (Rom. viii. 3). And we know that the Spirit of Christ—the Spirit God put upon Him—was the direct antithesis of all “sensational methods” to “attract attention.” Of Him it was said by the prophet anticipatively, and by the evangelist historically, “He shall not strive, nor cry; neither shall any man hear His voice in the streets” (Matt. xii. 17-19). And the whole of Christ’s teaching conforms itself to this standard. He insists that “the kingdom of God cometh not with observation”—not so that you can observe its processes (*μετα παρατηρήσεως*—Luke xvii. 20); that the kingdom of God is an internal thing, something *within* us (Luke xvii. 21). And He distinctly warns us that any attempt to localize or particularize the Christ of God stands self-condemned on the showing of the case. He specifically warns us not to trust to any such proclamations from any man whatever (Matt. xxiv. 23). Such things are contrary to the genius of the gospel and cannot be authentic.

Now how far this Spirit of Christ is at variance with very much that associates itself with the Church of Christ in our day need hardly be said. Striving, and crying, and lifting up the voice in the streets, by a strange inversion of things, has become, in too many directions, the supposed badge of religious “earnestness,” and an accredited method of “doing good.” And the result we see in the multitudes lapsing from attendance upon the services of the sanctuary! Life will vindicate its own laws. You cannot aim to promote a design by means at variance with the genius of that purpose, and not have to learn that the genius of the thing attempted has overmastered the expedients employed in its pursuit. Thus religion vindicates itself against its perversions by refusing to respond to methods adopted for its promotion at variance with its spirit.

And it cannot be said that the methods adopted by the Salvation Army, if the account that has been given of the

Spirit of Christ have any truth in it, are the least of all open to question. A soldier may be a Christian (Matt. viii. 10). The terms of military service (2 Tim. ii. 3, 4), as the conditions that govern the racecourse (Heb. xii. 1), may be used as illustrations of the obligations of the Christian life. But the modern military spirit and organization are surely in general as alien from the Spirit of Christ as anything that could be well chosen. And to have head-quarters, generals, colonels, presentations of colours, flying squadrons, &c., &c., drinks too deeply into the military spirit to be "convenient;" while the reduction of so solemn an exercise as that of prayer to the level of "knee-drill" seems to savour of a levity that approaches painfully near to profanity.

And it should be remembered that the military style touches the very lowest sympathies of the people; touches them, and wakes them up, and, when employed in the service of religion, seems to consecrate them. A black gown (or a white gown, for the matter of that) may exert, as it has been said it does, an injurious fascination over the minds of susceptible people; but a military uniform is a still more taking garb, and touches a lower stratum of feeling. Bands may be priestly-looking, but military badges are still more pretentious. The title of reverend may be absurd for ministers, but the title "General" is still more imposing, and, according to popular appreciation, perhaps not less unbecoming.

We are not pretending to say that good has not been done by the Salvation Army. We are not attempting to imply that good cannot come out of the means employed by it in the prosecution of its work. Dean Alford once wrote to the effect that integrity of motive told for good in spite of the errors with which it might associate itself. And no doubt the sincerity and earnestness, the courage and endurance of many a Salvation soldier, from the "General" downwards, are forces that will each produce its full effect in its own direction. But it is important that those who are carrying on this work should see how the spiritual processes they desire to set in operation are weighted by the secular associations with which they are environed. And it is especially important to us, as Congregationalists, when there is some risk of "panic" amongst us, on account of the revelations of the statistics of attendance

on the House of God recently published, that we be not led away from the "simplicity that is in Christ," by seeking to assimilate our action to a line of proceedings which it seems so difficult to harmonize with Christ's own definitions of His own methods, and the actual results of which have yet to be submitted to the searching tests of time. For the plan of operations proposed by "General" Booth is not offered to us as a temporary expedient, adopted for the sake of arousing the besotted multitudes about us to attention to their highest concerns. Even then it would be open to question whether it were wise to adopt methods for exciting attention to the claims of religion which would have to be laid aside when the process had to be carried further. But Mr. Booth has no such temporary end in view. He distinctly avows, and prints it in the boldest capitals, that the Army is an organization that is "to spread through the entire world, and to last so long as God has enemies to be fought with and overcome;" or, as it is elsewhere phrased, it is "to exist for ever." And surely he is right in his conclusions, on his hypothesis. If the Salvation Army is doing such salutary work for God now, why should it ever cease to labour as long as any work for God remains to be done in the world? But then if the Salvation Army is to be a permanent mode of evangelizing the people, and the ideal mode of winning the masses, it behoves us carefully to consider its programme before we adopt it. And if Paul commended the Bereans for searching the Scriptures daily to see whether the things he taught "were so," we are justified in submitting—we are bound to submit—all claims that any teacher of religion makes upon us to the same authoritative test.

And there are other things, besides its mode of action, in the Salvation Army which call for the gravest consideration.

It is, *e.g.*, a matter of the most serious question whether that form of "conversion" which consists in the immediate concession of the mind to some precise form of theological opinion, or the surrender of the heart to that current of emotion which is called the "ideal wave of salvation," is a reliable mode of conversion or salvation. Mr. Booth insists that the "gospel of Christ, properly preached in the demonstration of the Spirit and with power, ought to prove, must prove,

visibly as well as in the heart, its Divine efficiency." He asks, indeed, "What can be the use of preaching unless it secures some *immediate* result?" But Christ did not seem so to regard the matter. Precipitation has certainly perils no less serious than procrastination. "He that believeth shall not make haste" (Isa. xxviii. 16). Even those who are so predisposed to believe the gospel as that they receive the word with all readiness of mind will be predisposed also, by their incipient faith, to pay it the noble Berean tribute of a due consideration of its claims before their final acceptance of it. And the results secured on this method are the most abiding. Such bring "fruit to perfection." The visible in religion is too frequently the impermanent. "The things that are seen are *temporal*." Christ gives us the most solemn warning on this point, and that at the very beginning of His ministry, as though it was necessary to deal with it *in limine*. He says that "*Many* will say" to Him in the last day, "Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works?" (*δυνάμεις*—miracles.) But He professes to them, "I never knew you." They had learned the vocabulary of devotion; they were confident in their use of it. They had been active and influential and even useful under cover of the name of Christ. And yet He renounces them (Matt. vii. 22, 23). There may be an ostensible Christianity, then, which is not a real Christianity. And it is not a remote possibility, or rare event, that this phase of character may be exhibited, for Christ says there shall be "*many*" of that class. And that there will be "*many*" such at once both robs the argument of numbers, so commonly used to authenticate a Divine work, of any validity, and enhances the misery of the delusion of a spurious conversion. And of all things they who are accounted ambassadors for Christ should lay this warning of their Master well to heart. For if they who are seeking to edify the Church of Christ build into it wood, hay, stubble, though they place these perishable materials upon the One Foundation, which is Jesus Christ, yet their work will be burned, and they themselves be saved only so as the householder is saved who escapes from the house in which he dwelt through the fire that is consuming it. "If any man's



work abide" (that is the apostolic test, both for himself and us) "he shall receive a reward" (1 Cor. iii. 11—15).

This scramble for results—so opposed to the spirit of the husbandman (Jas. v. 7), who is Christ's ideal of the Christian minister (Matt. xiii. 3)—this insistence on the *immediateness* of results, this demand for their *visibility*, is fraught with peril to the Church of God. Let it once be established as the law of the Church's life, and results of some kind will be sought and secured in some way or other, without much regard to their quality. We say not this to depreciate the Salvation Army. Its work will stand upon its own merits. How far these principles are at work in it, how far they are counteracted by higher and nobler influences existing amongst its devoted adherents, time will show. But we take occasion of the enunciation of these views by the head of that great movement to point out their unscripturalness, to utter a word of warning against their adoption by our own churches. Here is a new expedient that draws multitudes. Its adoption by us, its partial utilization by us, might fill our churches. Especially if any place has sunk very low might the experiment be made *in corpore vili*. But the difficulties that beset the Church of Christ to-day lie deeper than can be cured by filling our places of worship. And if we call in the Salvation Army as an ally, it will certainly remain with us in spirit, if not in form, as our master. The times are critical enough. But for times even more critical, apparently, than these Christ's specific was, "In your patience possess ye your souls" (Luke xxi. 19).

And assuredly we shall gain nothing ultimately if we yield to the cry which is raised, in view of the success of the Salvation Army, in favour of an uneducated ministry. Mr. Booth says he trusts their mission "will never be crippled with a college, a theological seminary, a mutual improvement society, or a singing-class." And he boasts that he has "again and again sent a man who could not parse a sentence to save his life" on his errands to large towns, &c. But what conceivable spiritual advantage can come to any man from his inability to parse? If grammaticalness availeth nothing, neither does ungrammaticalness avail anything. And if men are to make their fellow-men understand what the will of the Lord is, it might be well for them, as Paul suggests, in under-

standing to be men themselves. Of course it may be said that the early apostles were "unlearned and ignorant men" (Acts iv. 13). Peter and John were certainly so described by the Council at Jerusalem, though the words thus used do not, perhaps, import all we are apt to ascribe to them. But Paul—who soon came to the front of the apostolate, and who has done more, perhaps, than any other apostle to disseminate the gospel amongst men—ran a very high academical career (Gal. i. 14) when a young man, and was no stranger to the secular culture of his time, as his quotations from the Greek poets show us. Of course it may be said that these illiterate men are able—are, by their illiteracy, constrained—to preach a much more simple gospel to the people. But "the simplicity that is in Christ" is not immaturity of knowledge, but singleness (*ἀπλότης*) of purpose in the work of God, and an unadulterated (*ἀκεραιότης*) form of truth. And the author of the Epistle to the Hebrews, so far from countenancing the love of the alphabetical, which now vaunts itself in the Church under the name of simplicity, assumes that those who would be teachers of others will press on past "the first principles of the oracles of God"—including in these the experiences of repentance and faith, and the doctrines of the resurrection and the eternal judgment (Heb. vi. 1, 2)—and seek, as Paul elsewhere expresses it, to sound the *depths of God*. "It is not the depth of Christian discourse from our pulpits," says General Sir R. Wilbraham, "that drives working men from church. It is too often the intellectual feebleness of the ministrations there, and the want of manliness and reality." The working classes do not perhaps so much disbelieve in religion as in religious people and the truly religious spirit of the churches that bear the name of Christ. Experiments, expedients, like the Salvation Army do not touch that sore in the life of the nation. It may even divert attention from it, as the band of the regiment, by its martial tone, drowns the cries of the wounded on the battle-field. That is too large a subject to touch upon in this place. The Editor of this Magazine has it in hand, and will not let it slumber. It demands our most earnest consideration. The programme of the Salvation Army offers no hint for its solution. The novelty and semi-military pageantry of its movements will stir the public mind

for a time. It can be but for a time. Of course those who believe in its policy are perfectly justified in the prosecution of their enterprize, and, largely animated by right motive, as we have every reason to believe it to be, it is sure to do some good by the force of that right motive. If it were possible for the direct and impatient Anglo-Saxon mind to emulate some of the Oriental placidity of the great Gamaliel, we might well compose ourselves about the matter, by knowing that if this counsel or this work were of man it would come to nought, but if it be of God we cannot overthrow it. We may heartily appreciate the earnestness displayed by many of the "soldiers" in this army, even while we have our misgivings as to the methods adopted by those who are in earnest. Of course we should then earn for ourselves the reproach that we are not concerned for the salvation of souls, &c. That would not be true, but it would be too tempting a reproach for a votary, in a moment of anger perhaps, to repress. But then perhaps we shall best abstain from hindering what is good in the movement without furthering what is of doubtful tendency.

For the ruffianism that assails these men and women in their work, however, there is nothing but the strongest indignation to be shown. The Salvation Army has just as much right to adopt its own way of making converts, so long as it keeps within the law of the land, as any other body of religious people. And it is to be hoped that magistrates will see their rights maintained. The question of religious processions is a question of the keeping of the peace, and Orange, Roman Catholic, and Evangelical processions all come under the same law as to their allowableness. But the cowards that assail defenceless women, who are seeking to do good in their own way, because the peculiarity of that way may be supposed to make them "fair game" for the mob, deserve to become the subjects of the only kind of reasoning the force of which they can feel—the *argumentum baculinum*. "A mob," says a modern essayist, "is a society of bodies voluntarily bereaving themselves of reason." And we cannot have the claims of a body of men and women as earnest and devoted and courageous as the Salvation Army has shown itself to be, whatever mistakes any one may suppose it makes, submitted to the senseless arbitrament of mob-law.

W. ROBERTS.

*THE BIBLE,  
AND BIBLE-STUDY IN THE FOURTH CENTURY.*

PART II.

ANOTHER and more important service fulfilled by Christian men in the fourth century was that which they rendered in determining the question, What are the writings which should rightfully have a place in the sacred book?

To us, who all our lives long have been familiar with the Bible as a single printed book, with a certain definite number of chapters and verses, and whose contents are essentially the same whatever its outward form and whatever the language it speaks, it is not easy to realize how different was the position of Christian men in these earlier times, how important a duty was then laid upon them, and at the same time by what gradual and almost imperceptible steps the obligation and the gravity of this duty would be brought home to their consciousness. For a long succession of years the Christian Scriptures would be even in their outward form not one book, but many. In instances not a few some portions only would be known and read, and although most highly prized for the facts they recorded and the truths they taught, it would not at first be seen how unique was their character, and how paramount their authority. A simple-minded man who received a copy of the Gospels, and had thence derived the light and the life he had hitherto sought in vain, would value the book for what it had taught him, would even confess that never book spake like this book, but would not realize at once the distinctive attributes which as a book it possessed, and which become to the mind that has been trained to spiritual discernment the sign and the seal of its Divine Author. A church which had been favoured by receiving an apostolic letter would prize it for the instruction and counsel it conveyed, and would cherish it as the words of a teacher they revered—a teacher sent and taught by God—but would only dimly perceive how precious was the trust committed to them, and how wide and far-reaching was the influence which that letter was intended to exert. As time went on other books of Christian instruction would fall into their hands, and from these they would derive

comfort and edification; they were helpful to their faith and stimulating to their devotion, and therefore were highly esteemed. Some one of them might be found so helpful as to awaken in the possessor the desire that others should share in the benefit he had received, and impel him, as books were rare, and many of the brethren could not read for themselves, to read it aloud when they assembled for worship. This might be done again and again, and so it would come about that the book would acquire a place amongst those which were regularly read in the meetings of the church. If we imagine, as we may easily do without any violence to probability, some newly gathered community of Christian converts of our own times, provided with copies, in separate volumes, of some of the books of the Bible, say the book of Psalms, the Gospels, and a few of the Epistles; and along with these some other books by uninspired men, say the "Pilgrim's Progress," and a collection of hymns, with no foreign teacher amongst them, and no special knowledge as to the source and the authors of the several books, we shall have a close analogy to the circumstances of many Christian churches in early times. Each of the several books will be found profitable in its own way, all in turn will have a place in their public services, and all will be carefully handed down to their successors. It will only be by and by, as they grow in faith and knowledge, that they will become conscious of important differences amongst them, and be stimulated thereby to inquiry and research respecting the history of the books. The more especially will they be impelled to do this, when the statements contained in the books become the object of critical study and are submitted to comparison and classification, when differences of opinion arose respecting their mutual relations and their relative importance, or when, as sooner or later happens in human societies, resistance is offered to rules of internal economy based upon the authority of these various documents. Such in rough outline was the course of events in the early history of the Church, and painful as in some of their aspects were the controversies of those days, this great and lasting good ensued therefrom, that they brought sharply to the consciousness of all the necessity of a searching examination into the claims of the sacred books, and stimulated them to undertake the task.

With regard to the books of the Old Testament, this task was, comparatively speaking, simple, and, but for one circumstance, to which I will presently refer, would have involved no difficulty. The preservation and transmission of the ancient Scriptures had, in the providence of God, been entrusted to the Jewish Church, and the canon of the Old Testament had long since been completed. All that the Christian churches had to do was to receive and transmit the collected writings which had been carefully guarded by the Jews. But, as it has been already stated, the form in which these were received by the early churches was that of the Greek translation of the Seventy, a form which had, as it were, been consecrated by the use of our Lord and His apostles. Now, although there is no evidence which shows that in the time of our Lord this Greek version included any other works than those which had a place amongst the Hebrew Scriptures, yet it subsequently came about from some such causes as those which have just been referred to, that other books of historical or religious interest became attached to the Greek Scriptures of the Jews, and thence passed into circulation amongst the Christians. These, speaking generally, were those books which in their collected form we now speak of as the Apocrypha. For some time these were received without any suspicion of their doubtful authority. The troublous times of early Christian history, the comparative isolation of the communities of purely Hebrew Jews, and the almost universal ignorance of the Hebrew language and literature in the West, will sufficiently account for the general ignorance of the fact that these added writings were not found in the Jewish canon, and formed no part of that precious trust which the Jewish Church had faithfully kept. The altered circumstances of the Church in the fourth century and the larger amount of culture then found amongst Christian men, furnished the opportunity and the means of dealing with this question. At the commencement of the century Eusebius of Cæsarea, by his painstaking researches, and by the sound historical method which he pursued, rendered important service in fostering right views upon this question. His personal qualifications were seconded by his position at Cæsarea, where he had convenient opportunities

for examining the colices of Hebrew-speaking Jews, and where he had the advantage of the large and valuable library collected there by the devoted labours of his honoured and martyred friend, Pamphilus—a friend whom he loved and revered so profoundly that he henceforth assumed his name in addition to his own, and subscribed himself Eusebius Pamphili, Eusebius the friend of Pamphilus, and of whom he speaks in such terms of fervent admiration, “as distinguished throughout the whole course of his life for his manifold virtues, his contempt of worldly pleasure, his liberality to the poor, his freedom from earthly ambition,” but whom he especially praises “as surpassing all his contemporaries in the earnest and zealous study of the Divine Scriptures, in the unwearied diligence (*ἀτρυτος φιλοπονία*) in all that he undertook, and in the helpful service he rendered to all his associates.” In this library Pamphilus had collected together, copying many of them with his own hands, the writings of the most learned biblical scholar of the Early Church, Origen the Indomitable, and with the aid of these documents Eusebius and Pamphilus had some years previously prepared a revised text of the Septuagint, which, as Jerome testifies, \* was largely used by the churches of Palestine. This revision, we may be morally certain, would be the form under which the Old Testament would appear in the Bibles prepared by Eusebius at the order of Constantine; and, though we are nowhere told explicitly what were the contents of these volumes, we may gather from the manner in which Eusebius quotes the testimonies of Josephus, Melito, and Origen respecting the books of the Hebrew canon, and from the method which he pursues in his investigations into this matter—that the apocryphal additions would be removed from the place they had heretofore occupied, and, though still retained because of the regard in which they were held, would be distinctly separated from the canonical books. A similar judgment was given by other representative men of this century, as, for instance, by Athanasius at Alexandria, and by Jerome at Rome.

A clear distinction was drawn between the works handed down by the Hebrew Scriptures as alone authoritative for the

\* Praef. in Lib. Paralip. See also Opera, vol. iv. pars. ii. p. 425.



confirmation of doctrine and the apocryphal additions which might be used for edification. It became the wont to speak of the former as the canonical books, and of the latter as the ecclesiastical. In the East this distinction was the more quickly established, since a larger number of persons were found there able to guide public opinion upon this question; it was also the more sharply drawn, some, like Cyril of Jerusalem\* and Basil the Great,† altogether prohibiting the use of the apocryphal books. In the West the distinction, though recognized by thoughtful and scholarly men, was less emphasized in the ordinary teaching of the Church; and through the continued use of the Apocrypha in the public services, and the blind observance of established forms which it became the policy of the Romish hierarchy to foster, the people at large fell into the habit of regarding them as of equal authority with the canonical books, until by the fresh impulses given to religious inquiry at the time of the Reformation this question, amongst others, emerged into the light, and in all Protestant communities the Apocrypha was henceforth relegated to its rightful place.

With regard to the New Testament the problem was more complex, though happily the means were available for a fuller and more satisfactory treatment of it. As the result of Christian earnestness and of the ferment of religious thought in the second and third centuries, various books had been sent forth amongst the churches. Some of these were in the form of gospels, or narratives, of our Lord's life, containing, it may be, in some cases a few genuine traditions of His words and deeds, but mingled with much that was untrustworthy or false; others were authentic letters of well-known men who lived near to apostolic days; others were controversial works thrown into the form of an historical fiction, whose writers sought to recommend their sentiments by putting them into the mouth of an apostle or other distinguished teacher. Some of these, as I have already suggested, became greatly esteemed for their edifying character, and were sometimes read in the Christian assemblies. Of those held in highest repute were the Epistle of Clement to the Corinthians, the so-called Epistle of Barnabas, and the allegorical work

\* Catect. Lect., iv. 33-35.

† Opera, ii. 212.

known by the name of the Shepherd; and evidence of their great popularity is supplied by the fact that they are found attached to some of our most ancient MSS., the Epistle of Clement being given in the Alexandrine, and the Epistle of Barnabas and the Shepherd in the Sinaitic.\* But, this fact notwithstanding, no hesitation is shown as to their proper place; the testimony of early history is unanimous and clear that these works were not received as authoritative teachers of Christian doctrine.

The chief difficulty which thoughtful Christian men of this age had to deal with was one which arose out of the gradual production and the unequal distribution of the New Testament Scriptures. Some of these, as the four Gospels, the Acts, and the more important epistles, became early known and widely distributed as works received from apostolic hands, and the tradition respecting them was clear and uninterrupted. Of these books the authority was unhesitatingly and universally acknowledged. Some writings, however, became only slowly known beyond the limits of the communities who originally possessed them. It is not hard to understand how some measure of hesitation would arise when for the first time a new writing was brought to a company of Christian brethren and the claim preferred on its behalf that it should take a place along with those they had long honoured and read. We have but to imagine what would be the case amongst ourselves if the alleged discovery were announced of a fifth gospel, or a fresh epistle of Paul's, and how great would be the questioning and discussion that would thereupon arise, and the resistance that would be offered by the conservative tendencies of human nature.

The books of the New Testament about which, from some such causes as these, there was a measure of questioning and of temporary hesitation are seven in number—the Epistle to the Hebrews, the Epistles of James and Jude, the Second of Peter, the Second and Third of John, and the Apocalypse.

\* This is not to be taken as any evidence that these attached books were regarded as canonical. A parallel is supplied by many old English Bibles, which have the Prayer Book at the beginning and Sternhold and Hopkins' psalms at the end, but no one would therefore say that our fathers regarded these as inspired books.

The discussion and investigations which thence resulted issued in the removal for the most part of this hesitation. The Epistle to the Hebrews and the Epistle of James were the first to emerge from under the cloud, and all our authorities of the fourth century agree in accepting them. This unanimity was doubtless largely aided by the fact that both of these epistles were found in the ancient version used by the churches of Syria. On the other hand, the absence from the same version of the remaining five of the disputed books probably weighed with some, like Chrysostom, who still doubted respecting these. But Chrysostom's is the only name of importance amongst those who continued to hesitate respecting the catholic epistles; all our other authorities pronounce in their favour. Respecting the Apocalypse doubts were more general, but these at length disappear, and all the books found in our New Testament are enumerated in the lists given by Athanasius of Alexandria, by Epiphanius of Cyprus, by the bishops of Africa assembled in the third Council of Carthage (A.D. 397), and by Jerome and Rufinus, who may be said to represent the churches of Italy. By this consensus of testimony the contents of the Christian Bible became definitely fixed throughout the churches of the West. In some parts of the East only did the Book of Revelation still occupy an uncertain position.

One other biblical work done in this age must not be passed by without notice. I mean the translation of the Scriptures into the language then spoken in central Europe, and which has an especial interest for us, inasmuch as it exhibits the earliest form of our own language. This Gothic version was made by Ulphilas, the then missionary bishop amongst the Mæso-Goths. Unhappily, the extant remains of this version are but fragmentary, and we cannot tell with certainty what were the books it included; but we do know that the Gothic Christians, barbarous as they were deemed by the refined and cultured men of the South, were eager students of its pages. Jerome in his cell at Bethlehem was startled one day by receiving a letter of inquiry from two of the Gothic ministers respecting some differences in the Latin and Greek texts of the Psalms, and begins his reply with the exclamation, "Who would have believed that the barbarous tongue of the Goths would inquire respecting the pure sense of the Hebrew! that

while the Greeks are sleeping, or rather disputing with each other, Germany itself would be investigating the Divine Word!"\* Upon one occasion the pages of this Gothic version were read under very novel and striking circumstances. On a certain day in Easter week, in the year 398, a large and fashionable congregation had gathered in the church of St. Paul at Constantinople, eager for their wonted enjoyment of the rich oratory of John the Golden-mouthed, with upturned eyes, and ready, as he himself describes them on another occasion, to hang upon his words with mouths wide open, like young swallows hanging from the nest.† We may imagine their mingled consternation and anger when, instead of the melodious tones of their favourite preacher, the harsh sounds of a barbarous tongue fell upon their ears. It was the voice of a young Goth who, at Chrysostom's bidding, was reading the Gothic Scriptures. Surprised at the strange occurrence, they wait with scarcely concealed impatience for the close of the chapter. Then surely, they say to themselves, the orator will take his place and begin his discourse. But no, the Gothic reader is followed by a Gothic preacher, and, eager to know whither all this was tending, they remain against their will through this unexpected sermon. Then at length rises the eloquent bishop.

Where (he exclaims), where are the teachings of Plato, of Pythagoras, of the great names of Athens? These have vanished as a fire that is quenched. Where are the teachings of the fishermen and tent-makers? They are shining brighter than the sun, not in Judæa alone, but, as you have heard to-day, in the language of the barbarians. Scythians and Thracians and Sarmatians and Moors and Indians have translated their words into their own tongues, and have learnt the true wisdom . . . Not the habitable world alone, but even the uninhabitable—not the earth only, but the sea also—not the cities only, but the mountains and the hills and the valleys—not Greece only, but the land of the barbarians—not men of high degree, but those in extremest want—not men only, but women also, have these fishermen caught in their nets. Nay, they have gone even farther, and, not contented with this world that we know, they have gone forth to the very ocean itself, and have taken in their nets the barbaric regions and the British Isles; and wherever thou mayest go thou wilt find the names of the fishermen in the mouths of all, not through the power of the fishers, but through the might of Him that was crucified, which has everywhere made a way for them.

The wolf and the lamb, saith the prophet, shall feed together, the

\* Epist. ad Sunniam et Fretelam. † Chrys., vol. xii. p. 382.

leopard shall lie down with the kid, and the lion shall eat chaff like an ox. And this you have seen to-day—the most savage of men standing with the sheep of the Church, their pasture the same, the fold one, one table set for all. Let Jews then blush, who read the letter but know not the sense, and let the Greeks veil their heads, who, though they see the truth shining brighter than the rays of the sun, bow down before stones and follow after darkness.\*

SAMUEL NEWTH.

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### ROBERT BROWNE AND BROWNISM.

Two brief articles on "Robert Browne" and "Brownists" in the present edition of the "Encyclopædia Britannica" furnish a very striking illustration of the extent to which prejudice may colour the conception of a man and a system. Browne managed to leave himself entirely without friends, and consequently there has been a general disposition to treat him with contumely, and to quote all the calumnies of his enemies against him as accepted facts. Dr. Dexter says truly that "it has been usual, almost universal, to brand Robert Browne as an ambitious bigot in his earlier, and a contemptible sneak in his later, years." The writer of the short notice in the "Encyclopædia" has acted on this view, and has distilled into the half-column appropriated to this remarkable sectary an extraordinary amount of venom. It is not our intention here, however, to deal with the representations or misrepresentations of the man, but with the view which is given of the systems of which he laid the foundations. For Congregationalism cannot shake itself wholly free from connection with the work of this man. It is true that in his later years he was reconciled to the Anglican Church, though the spirit which breaks out in the account of his ministry at Achurch suggests the suspicion that his submission was not quite so complete as could have been desired. His great opponent Bredwell, in his fierce onslaught on him and his teachings in the "Rasing of the Foundations of Brownism," distinctly charges him with encouraging separatist meetings after his reconciliation to the Establishment, and it may possibly be that he did entertain

\* Chrys., vol. xii. p. 371.

the idea of maintaining "gathered churches" within the pale of the National Church. At all events it is tolerably evident that he did not render that service to the church to which he had returned which renegades are accustomed to give, and which would doubtless have gone far to blot out the memory of his former offences. Still he deserted the friends whom he had led into a daring revolt against all the ecclesiastical ideas and traditions of the age, and modern Congregationalism might well prefer to repudiate connection with him, and to regard John Robinson as the true author of its revival in our own country.

But no preference of this kind can get rid of the fact that Browne did with great earnestness and devotion, albeit sometimes with no little exaggeration, propound the great principles for which Congregationalism contends, and that the church which he founded at Norwich was the earliest Congregational church in this country of which we have any distinct and continuous record. We say this without any prejudice to the claims of the little church at Southwark, of which Richard Fitz was the pastor. There is to us something infinitely pathetic and touching in the dim vision we have of this little company boldly asserting its right to constitute a church, and willing to suffer martyrdom in vindication of the claim. Remembering how contrary was the spirit of the age to such an idea, how unchallenged had been the theory of the Holy Catholic Church, of which this was an absolute and emphatic repudiation, how resolute were the Queen and the Bishops, despite their acceptance of the Reformation, and indeed all the more so on that account, to uphold the authority of the Church, there is something as impressive in the courage and resolution of this heroic little company as there is a sadness which awakens sympathy in the brief record which has come down the centuries to us.

So as God giveth strength at this day we do serve the Lord every Saboth day in houses, and on the fourth day in the weke we meet or come together weekely to use prayer and exercise disciplyne on them which do deserve it by the strength and sure warrant of the Lord's good word. (Prayer meeting and church meeting on Wednesday evening.) . . . So this secrete and disguised antechrist, to wit, this Cannon law with the branches and their mainteyners, though not so openly, have by longe imprisonment pined and killed the Lord's servants (as our minister

Richard Fitz, Thomas Rowland, deacon, one Partryche and Gyles Foulter, and besydes them a great multitude . . . whose good cause and faythfull testimony though we should cease to grone and crye unto our God to redresse such wronges and cruellhandelynges of his pore members, the very walls of the prison about this Citty, as the Gatehouse, Brydewell, the Counters, the Kyng's Benche, the Marcialty (Marshalsea), the Whyte Lyon would testify God's anger kindled against this land for such injustice and subtyll persecution.—*Waddington's Congregational History*, vol. i. 743.

But however pathetic these brief records, it is impossible to weave history out of them. We have not the less respect and reverence for these men, who were as a light in a dark place, because we are unable to recognize them as the founders of modern Independency. Their church seems to have been founded on the true Congregational idea, and in our view it is no objection that there is no "evidence that they had elaborated for themselves any system whatever." Theirs was a very rudimentary form of Congregationalism, and possibly they did not themselves perceive the full bearing of their principles. Dr. Dexter says of the views enunciated in the only documents which remain to us, that "these are good Congregational principles as far as they go, but they scarcely more touch the question of pure polity than the pile driven deep below the foundations of a building, suggests whether that is to be Gothic, Grecian, or pure Yankee in its *façade*." Possibly; and yet men who had reached the idea that to them, as a Christian company, belonged the privilege of the sacraments, administered without regard to bishops or priests, and also the right of discipline, had surely made further advance to true Congregationalism than is implied in the figure which Dr. Dexter employs. We agree fully with him, however, that the idea of finding the origin of modern English Congregationalism in the little church in the Bride-well, and regarding Richard Fitz as its founder, is an exaggeration. We fully agree with Dr. Dexter that

Even if we grant all that has been claimed for the movement, this remains incontestible concerning it. It was sporadic, it was sterile; as it had no ancestors, it left no posterity. During those years, by which it antedated the church of Robert Browne, I can find no ripple in the sea of English thought fairly traceable to any act, or tract, or tradition from it.

It is to be regretted that an attempt was made to elevate this



small company into undue importance, for in the endeavour to reduce their obscure story to its due proportions it might almost seem as though sufficient honour was not given to their zeal and self-devotion.

We are not really detracting from their worth, however, when we say that it is to the Norwich Church, founded by Browne, that we must rather look for the prototype of the Congregationalism of to-day, and that it is "the name of Robert Browne, and not the name of Richard Fitz, which stands legitimately first in the list of our distinctive politists. For ourselves, we could wish it were otherwise. Browne was no hero, though for a time he showed no little resolution, boldness, and enthusiasm. We have as little faith in the portraiture of him drawn by Thomas Fuller, whose acquaintance with him was clearly of the slightest character, as in the representations of Mr. Gladstone inspired by the feline and feminine hate of the Editor of *St. James' Gazette*, or sketched by the rude and unfriendly hand of Lord Randolph Churchill or Mr. James Lowther. We do not know enough of him to form a true judgment of the man, but, unfortunately, there is enough to make us wish that the restorer of Congregational ideas had been a man of loftier spirit and more enduring courage. Still, the heavenly treasure has from time to time been placed in earthen vessels, and our chief concern must be to know that we have heavenly treasure.

But this we certainly should not have if the view of Browne's work indicated in a sentence of the "Encyclopædia" article referred to were true. He settled, we are told, at Middleberg, in Zeeland, where he formed a church after *his own plan*. We may, perhaps, be giving an emphasis to the italicized words which was not intended; but we feel, nevertheless, assured that they do correctly express the view entertained of the origin of our church polity by many, by some of the origin of all Church polities. In the view of numbers all our systems are nothing more than human expedients, and men give, and are justified in giving, their adhesion to one or other of them according to their own individual taste. That any principle is involved, and that the differences are to be settled by appeal to Scripture or conscience, is an idea which does not seem to be entertained. Now, whatever may have been the case with

others, nothing could be more untrue than such an account of the action of Browne. The last charge to which he would have pleaded guilty was this, that he had evolved a conception of the Church out of his own brain, and had set himself to translate it into an actual society. He would not even have acknowledged the truth of another statement which this "Encyclopædia" makes relative to the Brownists: "The occasion of the Brownists' separation was not any fault they found with the faith, but only with the discipline and form of government of the other churches in England." This is precisely the view which was likely to commend itself to a mere superficial observer. The protest of these separatists was unquestionably based on points of government and discipline; but underlying these were far more serious questions of doctrine—questions as to the supernatural life of faith in the soul of man, as to the direct relation between the believer and Christ, as to the nature of Christ's government in His own Church. At the root of all lay the essential difference between a Christianity created by Acts of Parliament, or conferred by means of some priestly act; a Christianity belonging to every member of a State in virtue of his citizenship, or to every baptized person as the fruit of his baptism; and a Christianity which was the effect of spiritual influence which began in the personal faith of the man in Christ Jesus, which came not "of blood, nor of the will of the flesh, nor of the will of man, but of God." Between these two theories there is a wide gulf fixed, and it is a gulf of vital doctrine. *The Church Quarterly Review* says:

Mr. R. W. Dale's statement that the members of a Church should be Christian, and Dr. Allon's statement that "the postulate which alone makes Congregationalism possible is that every member of the Church Society must be a child of God, a personal partaker of the life which Christ came to bestow," are very thin and feeble echoes of Browne's or Barrowe's ferocious utterances. Besides, they are statements which no bishop or priest in Christendom would dream of denying. They demand a second question, "What constitutes a Christian?"

Exactly. The whole difference is there; and the difference to-day is just what it was when Browne gathered the first church at Norwich. The Congregationalists of to-day have discarded "ferocious utterances," and have left the use of

them to High Churchmen, who seem disposed to resort to truculence at the very time when other Christians feel the need of a more catholic spirit and a more generous utterance. The anger of *The Church Quarterly*, indeed, seems to be specially aroused by the Christian charity of Congregational teachers, and it goes so far as to say that "the attempts of Mr. R. W. Dale, Dr. Allon, and others to widen, liberalize, and catholicize the superstructure of a building which is narrow, exclusive, and intolerant at its foundation, must be disastrous to Congregationalism." Then why not leave these men alone? If they are simply destroying their own system, the best plan for those who hate it is to leave them to work out their own devices, and, indeed, to wish them speedy and complete success. The whole conception, however, is a mere illusion. There are endeavours on the part of our honoured brethren to liberalize the spirit and improve the methods of our action; but there is no idea whatever of abandoning, or even modifying, our principles. We all adhere as firmly as ever to the essential and radical idea of Congregationalism—that Christians are made so not by their natural birth, not by priestly baptism, but solely by the converting and renewing grace of God.

Here, then, is doctrinal difference, and, as a matter of fact, the true Congregational polity is so intimately interwoven with Evangelical doctrine that it is impossible to abandon the latter and long preserve the former. Browne was distinctly opposed to the multitudinist idea of the Church, and opposed to it the principle of a "gathered"—that is, a selected—Church, but it was based on the teaching of Scripture, not on any fancies or proclivities of his own. Dr. Dexter—whose incessant labours to discover the exact truth, and, as far as possible, to clear the memory of Browne from the aspersions which have been so freely cast upon it, are beyond all praise—says of him and his friends :

That the first great thought with them was reformation. They were seeking holiness of life, and they advocated a new polity, not for its own sake, not, indeed, in the outset because it was more scriptural than any then existing, for their studies were only beginning to be turned towards that aspect of the matter, but because of their profound conviction that the practical reform which they sought in the spiritual life could never be reached in connection with that parish system of churches which con-

sidered all baptized persons to be redeemed children of God until excommunication should furnish proof to the contrary.

This may be regarded as the writer in the "Encyclopædia" chooses to regard it, as a matter of polity, but it is evident that it was based on a distinct conception as to the spiritual life and the true nature of church fellowship. *The Church Quarterly Review* endeavours to set forth the distinction, and though he stumbles at certain points in consequence of the inveterate prejudice by which he is possessed, the broad outline of the distinction is sufficiently correct.

A sect pretends to no Divine relation to the entirety of humanity, of a nation, or a parish, or a family. It picks men out of each, and it composes its "church," if it be Calvinistic, out of the "elect" fragments; if it be Methodistic, out of the "converted" fragments. The Church, on the contrary, claims the whole of humanity, nations, parishes, and families, and offers baptism, the instrument of church membership, according to the Lord's command, to "all nations" and to "every creature."

A full reply to a passage bristling with such arrogant pretension and ignorant statement would require an analysis of almost every phrase. High Churchmen gain nothing by their uncharitable assumption that they are the Church, and that all other communities are sects. It is a mode of argument which can of course easily be retorted, and by which neither party gains anything. Let it be clearly understood, however, that the "sects," as they are contemptuously termed (with the exception only of those who hold extreme Calvinistic views), all contemplate a relation to humanity as clear and distinct as that of the "Holy Catholic Church" itself. They differ in that they do not regard the assertion of the claim as identical with its recognition. They refuse to be deluded into the belief that parishes or nations in which the power of ungodliness is rampant, and the evidences of faith in Christ furnished by devotion to His service and conformity to His will are all too scanty, as forming the Church of Christ. They hold that the mission of the Church is to humanity, but they deny that that mission has been accomplished when men are baptized, unless, indeed, a personal faith in Christ be the condition on which alone it is administered. The one view turns Christianity into a mere fetish, the other regards it as a living and spiritual force. In the one case the priest makes

Christians, or, in a nation like ours, administers the initiatory Christian rite to those who are born Christians because they are born Englishmen. In the other an appeal is made to the understanding, the conscience, and the heart, and only as these are brought under the power of the truth are men regarded as Christians. These are surely not unimportant, not even secondary points. They go to the very heart of the gospel itself, so that it is not too much to speak of the two systems as two religions.

The early separatist here occupied a different position from the Puritans. Both were intent on reformation, but the one would have been satisfied if ceremonies had been abolished or curtailed, if the vestments of the priests had been disused, and the altar stripped of its superstitious surroundings, and treated simply as the Lord's table; whereas the other insisted that there could be no reformation until the axe was laid to the root of the tree. Multitudinism as it has been described in our times was the evil against which the efforts of these separatists were chiefly directed as the root of all the mischief. The principle on which their whole system was based was that of the "gathered Church"—that is, a church of men who were really godly. Our critic says: "The assumptions of the Congregationalist compels him to excommunicate whole parishes, whole dioceses, whole national churches, the whole of Christendom. If he does not excommunicate these he is illogical." But what if he holds that judgment belongs not to man but to God? It is not necessary to the maintenance of his fundamental idea that a church should even institute that personal scrutiny into the inner life which our fathers thought necessary. The principle is maintained so long as it is clearly laid down that a living faith in Christ is the one essential condition of membership, even though it be left to each individual to decide for himself, as in God's sight, whether he can honestly and devoutly make public profession of that faith.

Independents make no pretension to the possession of a special patent for the discerning of the spirits, and our own judgment has long been very clear in favour of abandoning modes of inquiry preliminary to admission to the Church, which even seem to imply some capacity for this

spiritual diagnosis in the examiners, and certainly tend to weaken the sense of individual responsibility. But whatever view be taken of these practices, they are, after all, only methods for carrying out a principle, and do not affect the principle itself. The theory of our church organization is that all the members of the Church should be true followers of Christ. We may, and often do, fail to realize it in its perfection, but that is no reason why we should not be ever striving after its fuller development. There may, for various reasons, be attracted into our communities some who have misread their own experiences, and mistaken a fleeting sentiment for a deep and fixed purpose of the soul; others who for a time run well, but whom some strong temptation turns aside from the ways of the truth; others who may even be hypocrites. The Church bears its emphatic testimony to all such, and exercises a kind and loving watch over them, continually insisting that every one who names the name of Christ must depart from iniquity, and using godly discipline when required for the enforcement of this principle. What if we are content, then, to manifest, as far as God enables us, the ideal of the Church of Christ as it has commended itself to us, confessing that judgment belongs wholly to God, and therefore refusing to pronounce any verdict upon others, where does our logic halt? Men who are educated in the Athanasian Creed, and in the traditions of the Catholic Church in general, are so accustomed to anathemas that they insist we must pronounce them also. We refuse to acknowledge any such obligation. We certainly cannot recognize a whole parish or a whole nation as forming a Christian Church simply because all its members have been baptized. But we are content if we are permitted to work out our own views without daring to anticipate the verdict of the great tribunal to which we must all appeal. The interpretation which men may place on our principles cannot affect us. We must be faithful to the enunciation of what we hold to be truth, that a living faith in Christ alone can make a living Church.

This principle has been said to degrade the Church into a club; and there is just so much semblance of truth about it as to require that we carefully examine the allegation. A club is a voluntary society. No one has a right to force his way

into it, and, on the other hand, there is no obligation resting on any man to join it. As a free association it lays down its own terms of membership, shapes its own constitution, decides as to its own regulations. There is meant to be in it an element of fellowship more or less close and friendly, according to the objects it contemplates and the end for which it exists. Now in all these features there is a superficial resemblance between a club and a Congregational church, but there is a much more vital distinction. Every man is undoubtedly free to determine whether he will associate himself with a particular church, or, indeed, with any church at all; and if it were possible for any Government to destroy that liberty, and force him into a Christian communion, it would be of no avail, since in this, as in every other service rendered to God, the worship of the heart is indispensable. But for the exercise of this liberty there is responsibility to God Himself. It is from human constraint alone that we are free. We are under the law to Christ, and by our reading of that law we are bound to be united with His Church—to “confess Him before men”—“not to forsake the assembling of ourselves together.” Each soul must interpret that obligation for itself; but for ourselves we say that in joining a Christian church we do not merely gratify some spiritual taste, or obey some social instinct, or throw ourselves into some movement for the elevation of mankind, but we obey what appears to us the law of Christ.

Accept the idea and the Church becomes something altogether different from a club. We regard union with it not as a privilege only, but an obligation. It would be easy to point out many advantages which result from the fellowship of Christian men, but our conception of the Church does not allow of these being introduced to affect our decision as to the relation we ought to sustain to it. Those who have the most intense faith in a great visible congregation, with its hierarchy, its councils, its formulated creeds, its elaborated polity, do not believe in the Divine idea of His Church more firmly than we who, looking back through the centuries, recognize the features of a true church in that little company of which Richard Fitz was the pastor, which used first to meet in Plumber's Hall, and afterwards poured forth its prayers and



shed its tears as it broke the bread and shared the cup of blessing in the Bridewell Prison. This church, then, being under the law to Christ, in this differs from the club; that it is not optional with it how it shall be constituted. Its terms of admission must be in harmony with the will of its Lord, excluding none who have given themselves to Him, and warning all who may seek to enter without that one qualification that their profession is false and their communion unreal and vain. A miscellaneous company of people, who have no definite religious convictions and no distinct Christian aims, and who are drawn together by some elective affinities assumed to be spiritual, but who are not even agreed as to the object of their worship and the ground of their eternal hope—perhaps hardly agreed whether there be a personal God, a living Christ, an eternal life—is as far as possible removed from the ideal of a church as it presented itself to the minds of Browne, Barrowe, and Robinson, and as it was embodied in the early Congregational churches.

This needs to be earnestly insisted upon, not so much for the sake of those who seek to change the whole character of Congregationalism, as for the much larger number who have drifted into the prevalent and, as it appears to us, very mischievous idea that no importance whatever attaches to questions of church government, and who are therefore found continually ready to alter their ecclesiastical position on the slightest pretext, and sometimes, indeed, without even the show of a reason which would bear a moment's examination. They have been Congregationalists in the city or town where their active life has been spent and their fortunes amassed, but they remove into the country and find a church with which they are not in perfect sympathy; and we find them presently drifting away to the Established Church, apparently insensible of the greatness of the change which they have made. Their aesthetic and musical tastes are pleased by the service, their personal sympathies are drawn to the clergyman, their social ambitions are satisfied by their advancement to what is regarded as a higher circle. That there is any question of great principle at stake does not seem to occur to them. Possibly, as Congregational ministers and teachers, we have ourselves very much to blame for this. We have dwelt, as

it was right we should dwell, continually on the primary truths of the gospel; but it is possible that we have done it too exclusively. The principles which are often treated so lightly are those for which Barrowe and Greenwood and Penry died, which drove John Robinson and the noble band who accompanied him into exile, which moved the band of high-minded and devoted men who founded the colony of New Plymouth. There is no actual change in the principles of the two parties to-day. The article in *The Church Quarterly*, from which we have quoted, and which expresses the opinion of the most powerful section in the Anglican Church, marks out as plainly as it can be defined the decided and irreconcilable antagonism between the contending theories. It is for Congregationalists on their side to show that they attach the same importance to the grand principle of a "gathered church"—that is, a church consisting of men called by the Spirit of God, trusting in the salvation of Christ, and striving to present His image to the world. Other aspects of Browne's life and teaching we shall treat in another paper.

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### WORDS FOR YOUNG FOLKS.

#### THE WIND.

THE month of March, the month in which you will read this, is, as you have already learned, a month noted for cold and often very high winds. These generally come at the beginning of the month, and as April draws near they usually cease, and give place to mild and gentle gales. One of the many proverbs made about the weather says that "March comes in like a lion and goes out like a lamb." You can notice whether it will do so this year.

I need not try and prove to you that there is such a thing as wind. You fully believe in it, though the eye cannot see it. The wind itself is invisible, but many of the things it does are so plain that you are quite certain of its existence and of its power. It is always at work, and it does so much work and such varied kinds of work that you would find it quite impossible to tell even half of its performances. It is the

wind that often dashes the waves of the sea with so much violence against the shore that walls and even houses are washed away. Trees are torn up by the roots, the crops in the fields are so blown down that they are lost, and ships are often driven on to rocks and broken to pieces. Winds that have carried calamities of this kind have often been sent by God as a judgment upon those whom it was necessary to punish. Perhaps you remember that it was by an east wind that God sent upon Egypt an enormous host of locusts that devoured all the herbs and fruits in Pharaoh's kingdom. Then when Pharaoh asked Moses to pray for him, a "mighty, strong west wind" took away every locust, so that not so much as one remained. One of the poets of the Jews praises God because He breaks "the ships of Tarshish with an east wind." A whirlwind is often a very terrible calamity, but of course we are not to suppose that it is always a judgment upon evil. When Elijah was taken up to heaven in a whirlwind, it was a wonderful mark of God's favour and honour to the great prophet. The great design of the wind, even when it is blowing so hard that you can scarcely stand, or that no bird can fly against it, is to do good. The strong east wind that drove the Red Sea back so that the children of Israel could go through on dry land, must have been thought of by them as a very merciful wind.

But the truth is that a kind God is always making use of the wind for our good. Even the wildest storms are beneficial to mankind. They purify the air, driving away stagnant and poisonous gases, and they bring health and freshness wherever they go. They also stir up the surface of the sea which requires that fresh air should continually be brought to it. There is a great deal of truth, therefore, in a line of a Jewish poem which tells us that the stormy wind fulfils the word of God. But happily it is not necessary for our health and welfare that the winds should always be stormy. They are made to wait upon man, and we all know how useful and how pleasant the wind usually is. It fills the sails of our ships and carries them to distant lands. It turns the heavy sails of our windmills. It dries our clothing. It gently removes the dead leaves from the trees. It brings us rain and cloud, heat and cold, and, in short, it is one of the most useful of the works of

God's hands over which man is permitted to have dominion. And you are quite right to use the wind to drive along your little ships, to carry away your fire balloon, or to fly your kite. When you hear the wind speaking to you by the telegraph wires, or by the Æolian harp, or even by the common and not very musical key-hole, let it remind you how useful a servant and friend it is to mankind, and how wonderful a creation it is of God. Look at the 18th Psalm and the tenth verse, and then at the 104th Psalm and the third verse, and you will learn something about the wind which I should like you to think of and to remember.

In the account of the creation the wind is named as doing the will of God. It has been doing the same from that time to this, and we may be sure will ever be beneath His control. When our Lord was upon the earth the people noticed that even the winds and the sea obeyed Him. The prophet Amos said that "He that createth the wind is the Lord. The God of Hosts is his name;" and if we would understand the value of this good gift of God we must give ourselves a little trouble in trying to think about some of its very many uses. But of course, useful as the wind is, it cannot do everything. For instance, it cannot satisfy the appetite. You could not make a dinner of it as you would of meat and potatoes and pudding. Probably you will never try to do anything so absurd, and I trust you will never come to such want and poverty as that you should be without sufficient food. But a very wise man, and one who was taught of God, does tell us of some people he knew that were feeding upon the wind and following after the east wind. He means that they were trying to gain support and safety from falsehood instead of from God, and that they could no more get any good in such a way than they could feed on the wind. You cannot build upon the wind. It is not solid so that it could be cut into blocks, or formed into hard pieces like bricks. But to use it to build with would not be more silly than to try and form a good and useful life by hours of sin and days of folly. A Christian life such as you would, I hope, desire to live cannot be made in that way. It must be built up by faithful and earnest and happy duty, or in the end it will be seen to be as "empty as the whistling wind." The prophet Isaiah very often makes beautiful and

instructive comparisons between men of certain characters and the objects of the outward world. He says of those who do not love and worship God, that "their molten images are wind and confusion." The comparison should teach us the vanity and the folly of having in our hearts anything which, like an idol or image, takes away our affections from God. There are many things with which the wind may be compared. I will name one or two of them, and very likely you will be able to think of others. The temptations that we all must meet with are compared by Jesus Christ, in the longest of His recorded sermons, to the wind. Those disciples of His that resist the temptation are like a house built on a firm foundation, and which the strongest winds cannot overthrow. I will not tell you in what chapter the Lord Jesus says this, because I believe you will be able to find it almost directly you look. "Every one that is born of the Spirit" is compared to the wind which "bloweth where it listeth," and many other such resemblances may be found, some of which are easy to understand, while others are more difficult. The wind, like the sunshine and the rain, is part of the kind arrangements of God, by means of which the earth is made fit for man to live in; and I hope, if you have read these few pages, that you will see that the winds not only do good in the outward world, but are also able to remind us of many inward and spiritual things that are pleasant and profitable for us to think about.

THOMAS GREEN.

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*TRIAL DAYS. \**

"Staff won't beat kid, and kid won't go."

WE remember once, when years were less,  
 The help of a friend in time of need,  
 We often sigh for her warm caress,  
 Or smile at some well-remembered deed;  
 Some word of love that was wise or quaint,  
 That came to our aid in a weary hour,  
 That brought a smile or hushed a complaint  
 As it fell from her lips with a loving power.

\* From Mrs. Clara B. Heath's New Volume, "Water-Lilies, and other Poems."

We remember a day—was it fall or spring?  
 When all the morning she wrought with a will,  
 But nothing perfect to pass could bring;  
 The spirit of discord triumphed still.  
 I do not know if 'twere wind or tide  
 Disturbed our lives in their peaceful flow,  
 But she said to me, as she smiled and sighed,  
 "It is one of the days when 'kid won't go.'"

And many and many a day since then,  
 When the world seemed nought but a cloud of dust,  
 When the good of life was beyond our ken,  
 And we laboured only because we must—  
 When the burdens of life did worry and fret,  
 And we wondered why we were troubled so,  
 We have thought of her words while cares beset—  
 "It is one of the days when 'kid won't go.'"

It was only a bit of a nursery rhyme  
 We each had learned at our mother's knee,  
 But it sounded quaint in that weary time,  
 And it came like a helping hand to me.  
 There are tears for us all and trials and strife,  
 As we sojourn here in this world below;  
 In the brightest age and the smoothest life,  
 There is often a day when "kid won't go."



## HALF-HOURS WITH CHRISTIAN AUTHORS.

### HEROISM OF CHRISTIAN MISSIONS.

BUT if Christianity is heroic life, the missionary work is heroic Christianity. By this time I am sure that I have made it clear that if that is true at all it is true not from any mere circumstances of personal privation which attach to the missionary life, but because the missionary life has most closely seized and most tenaciously holds and lives by the essential central life-idea of Christianity. What is that idea? Out of all the complicated mass of Christian thought and faith, is there any one conception which we can select and say, "That is the idea of Christianity"? Certainly there is. What is it? That man is the child of God. That, beyond all doubt, is the idea of Christianity. Everything issues from, everything returns to, that. Man's first happiness, man's fallen life, man's endless struggle, man's quenchless hope—they are all bound up and find their explanation in the truth that man was, and has never ceased to be, and is, the child of God. Therein lies the secret of the incarnation, all the appeal of the Saviour's life, all the power of the Saviour's death. It is the Son of God bringing back the children to their Father. Now we believe

that, we love it, we live by it, all of us in all our Christian life. But when a man gathers up his life and goes out simply to spend it all in telling the children of God who never heard it from any other lips than his that their Father is their Father; when all that he has known of Christ is simply turned into so much force by which the tidings of their sonship is to be driven home to hearts that do not easily receive so vast a truth; to that man certainly the idea has become a master and a king, as it has not to us. Belief is power. By the quantity of power I may know the quantity of belief. He is the true idealist, not who possesses ideas, but whom ideas possess; not the man whose life wears its ideas as ornamental jewels, but the man whose ideas shape his life like plastic clay. And so the true Christian idealist is he whose conception of man as the redeemed child of God has taken all his life and moulded it in new shapes, planted it in new places, so filled and inspired it that, like the Spirit of God in Elijah, it has taken it up and carried it where it never would have chosen to go of its own lower will.

Here lies, I think, the real truth about the relation which the missionary life has to the surrenders and privations and hardships which it has to undergo. The missionary does give up his home and all the circumstances of cultivated comfortable life, and goes out across the seas, among the savages, to tell them of the great Christian truth, to carry them the gospel. I am sure that often a great deal too much has been made of the missionary's surrenders, as if they were something almost inconceivable, as if they in themselves constituted some vague sort of claim upon the respect and even the support of other men. But we are constantly reminded that that is not so. The missionaries themselves, from St. Paul down, have never claimed mere pity for their sacrifices. It is other people, it is the speakers in missionary meetings, who have claimed it for them. The sacrifices of the missionary every year are growing less and less. As civilization and quick communication press the globe ever smaller, and make life on the banks of the Ganges much the same that it is on the banks of the Charles, the sacrifices of the missionary life grow more and more slight. And always there is the fact, which people are always ready to point out, that other men do every day for gain or pleasure just what the missionary does for the gospel, and nobody wonders. The merchant leaves his home and goes and lives in China to make money. The young man dares the sea and explores the depths of Africa or the jungles of the islands for scientific discovery or for pure adventure. What is the missionary more than these? What do you say to me about his sacrifices? Only this, I think, that the fact that he is ready to do the same things—not greater, if you please, but the same things—for the Christian idea, which other men will do for money or for discovery or for adventure, is a great proof of the power of that idea. It takes at once what some people call a vague sentiment, and co-ordinates it as a working force with the mightiest powers the world knows; for there are none stronger than these, money, discovery, and adventure. And since men are to be judged not merely by the way in which they submit themselves to forces but by the quality of the forces to which they submit, not merely by their obediences but by their masters, not merely by their enthusiasms but by the subjects about which they are enthusiastic; it certainly is a different sort of claim



to our respect when a man dares any kind of sacrifice for Christ and His gospel of man's Divine sonship, from that which comes when a man dares just the same sacrifices for himself, or for his family, which is but his extended self. Here is the true value to give to the often-told and ever-touching story of the missionary's sufferings. I resent it as an insult to him if I am asked to pity him because, going to preach the gospel of the Saviour, he very often has to sleep outdoors and walk till he is footsore, and stand where men jeer at him and taunt him. But I rejoice in that story of suffering because I can see through it the clear, strong power of his faith in that gospel for which he undertook it all. The suffering is valueless save for the motive which shines through it. The world is right when, seeing Paul and a whole shipload of other people wrecked upon the coast of Malta, it has wholly forgotten or never cared who the other people were, but has seized the shipwrecked Paul and set him among the heroes. It was not the shipwreck, but the idea that shone through the shipwreck, that made his heroism. He was a martyr, a witness. The roar of the breakers and the crash of the ship were but the emphasis. The essential force and meaning was in the great apostle's faith. The poor wretches who suffered with him were on their own selfish errands, and the shipwreck could give no real dignity or beauty to what was not in itself dignified or beautiful.—*Rev. Phillips Brooks.*

#### THE PERSONALITY OF CHRIST.

On the other hand, if that be once conceded, or even admitted as possible, which our faith asserts, namely, that our Blessed Lord was a unique person, distinct in nature from ordinary men, all difficulties about the admission of what would otherwise be accounted supernatural facts at once disappear. There is in Christianity but one miracle—the appearance in the world of a supernatural Person. We may believe most thoroughly in the uniformity of nature, and be fully persuaded that from like antecedents like consequences will flow; but if the antecedents be not like, we shall not expect uniformity of result. It is contrary to experience that a man should be able to give sight to the blind, that at his word the dead should return to life, that he himself shall die, and be buried, and rise again the third day. But if He of whom these things are asserted be more than man, our experience has nothing to say. Once on a time it was received as a proposition universally true, that all metals are heavy, and a man who should report that he had seen a metal floating in water might be regarded as asserting what was contrary to experience; but if he explained that his assertion did not relate to any of the known metals, but to one unlike them in character and properties, his announcement, though surprising, ceased to have any opposing experience to encounter. Thus the Christian miracles form a connected system; it is idle to reject one unless you reject the whole. If one be admitted, all the rest are credible. If the proof of one be unassailable, it avails nothing to raise difficulties about others. If, for instance, it be not denied that Jesus rose from the dead, it is but time wasted to attempt to show that the story of the miraculous conception is later in date. If in His death He was not subject to the ordinary laws of mortality, it is quite as likely as not that

He differed from other men in the manner of His birth. Not merely is it the Christian doctrine that Christ is a unique person, but also that He came to do a unique work. We might think, perhaps, that His work as a teacher would sufficiently justify His mission. Principles of pure morality, for which we may search with more or less success in the speculations of philosophers before Him, were converted by Him into the practical rule of life of multitudes. It is of little consequence whether those have succeeded who have tried to find in the writings of an earlier age anything resembling the maxim, "Do unto all men as you would they should do unto you." If such a maxim can be found (and it is singular how a principle which seems to us so obvious should have been so missed and so imperfectly enunciated), yet it was at best but the lofty thought of one or two individuals. Christ made it the professed rule of practice of hundreds of thousands. Those hopes of a future life, which before His time had been but a shadowy dream disputed of by men of speculation, were made by Christ fixed articles of popular belief. We can tell how great a change Christ wrought if we think of those commonplace words of consolation which naturally present themselves when we come in contact with any bereaved sufferer—of that sure and certain hope which robs sorrow of its bitterness, and enables us without excessive grief to commit to the grave the remains of beloved friends, and if we compare with our feelings at such times those with which pagans parted with their dead—the broken column, the cropped flower, which represented that death had destroyed all of existence, the cheerless creed which only told of a night that all must sleep, that it must be our fate to descend whither *Æneas* and *Tallus* and *Ancus* have fallen, thenceforward to be but dust and shadow.—*Salmon*.

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### NOTES OF THE MONTH.

WE are all familiar with the pleasant warnings which only too frequently come to us from across the Atlantic. "A severe depression, developing dangerous energy, may be expected to arrive on the North British and Norwegian, affecting the French coasts, between the 12th and 14th, and another may be expected to follow about the 16th." A succession of similar telegrams would serve as the political forecasts for the present session. The time may come when we shall have clearer skies and calmer seas, but at present the vessel of State is threatened by successive storms, and seems to be labouring heavily in the trough of the sea. We say "seems to be" rather than "is," because the danger is, we believe, more apparent than real. Angry, and even infuriated, as some of the extreme

Tories are, and desirous as they may be of annoying the Government, we can scarcely believe that the responsible leaders of the party are prepared to take office even if it lay within their grasp. In the meantime the firm and decided attitude taken by Mr. Gladstone gives confidence to his followers, and commands involuntary admiration from all high-minded opponents. His oratorical efforts during the brief period since the reopening of Parliament would have been remarkable in any man. In a veteran of his years they are little short of the marvellous. One of the most striking features in connection with them is the tone of ripe and mellowed wisdom by which they are pervaded. His bitter enemies seem to forget his age, and there is this excuse for them, that his extraordinary vigour may well lead them to regard him as one with a career yet before him. But into this illusion he never falls himself, and some of his references to the close of his labours introduce a new element, and one which, under other conditions, might moderate the rancour of political hostility. At present, however, Tories seem unable to forgive the Midlothian campaign and its results. They had calculated on a long lease of power, and they suddenly found themselves doomed to a fatal overthrow by the great orator and statesman whom they had thought to overwhelm by their contempt. They still fret under their defeat, and try to delude themselves into the belief that it was a surprise if not an accident. There are, however, no signs of any Tory reaction in the country, and the extraordinary self-possession with which Mr. Gladstone maintains his ground has served to counteract the influence of the malignant attacks so persistently made upon him. The violence of the Opposition is, indeed, defeating its own purpose. Sir Stafford Northcote blandly reproaches Ministers with the confusion into which public business is drifting. But these complaints deceive no one. It is clear that the difficulties of the Government have been made for them, not by them. They have no responsibility for the imbroglio arising out of Sir Stafford's impolitic and unconstitutional proceeding relative to Mr. Bradlaugh. They have done nothing to provoke the factious resolution of the House of Lords to appoint a Committee of Inquiry into the working of the Irish Land Act.

Seldom have a Government had to encounter such a series of difficulties and embarrassments, for which they have no responsibility, but of which, nevertheless, they have to bear the consequences. Some of these are patent enough, but there are others, and those not the least serious, which are but imperfectly apprehended outside Parliament. Here, as we write, are before us the insolent speech of Mr. Marriott, revealing an intensity of spite towards his own leaders, such as Lord Randolph Churchill can hardly surpass; a letter from Mr. P. A. Taylor to his constituents, which shows how utterly impracticable even an honest man can be; and a note from *The Freeman's Journal*, openly talking of the discontent of many Liberals. It is easy to understand how all this arises. Irish members are busy in lobby and in smoking-room wherever they can find auditors, one or two Radicals fraternize with them and aid them, and there are eager watchers on the Tory side always on the outlook for Liberals with crotchets or disappointed ambitions, in the hope of nursing in them a secret disaffection which may some day take a more positive action. These men create an atmosphere of their own; they encourage each other in hatred to the Ministry, and they come to fancy that both the Government and the constituencies exist for them. We do not believe that they are as numerous or as influential as they persuade themselves, and if one or two of them are unmasked or unmask themselves after the fashion of Mr. Marriott, the constituencies will put an end to the mischief. Any man who exposed this petty treason would do a public service. These men have been sent to Parliament as supporters of a Liberal Government, and if they prove obstructives, even if nothing worse, the electors, whom they fail to represent, will claim to know the reason why. Mr. Gladstone has not forsaken a single principle or falsified a single profession, but he has been hampered by difficulties before which any ordinary man would have succumbed. His enemies have set themselves to obstruct the reforms on which his mind is set, partly out of hate to him, but partly also in the hope that to delay will be to defeat them. If any professed Liberals, insensible to his gallantry and mindful only of some private grief or fancy of their own, play into the hands of his assailants, they will

assuredly incur the popular indignation. We have recently had many opportunities of gauging the Liberal sentiment of the country, and we are convinced that it has a clear appreciation of the actual state of affairs, and is as loyal to its leader as it was two years ago. Indeed, we have on two or three occasions seen outbursts of feeling at the mention of his name, which reminded us of the enthusiasm which followed the Midlothian campaign. The men who allow themselves to be deluded by the talk of London clubs into a belief that this enthusiasm is quenched will yet discover the mistake to their own cost.

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The Disestablishment of the Scottish Church is a subject that would have occupied more of public attention but for the heated discussions about Irish affairs and Parliamentary procedure. But its serious consideration cannot be long delayed. Mr. Dick Peddie's motion is to be met by an amendment by Lord Colin Campbell, who thus requites the generous confidence reposed in him by the Dissenters of Argyleshire. In the meantime a preliminary conflict is being waged in the Highlands, and Dr. Kennedy has buckled on his armour and addressed himself to a kind of defence of the State Church principle, if not of the State Church. The position of this gentleman is hardly intelligible to Englishmen. We will endeavour to explain it and to deal with the doctor's manifesto next month. In the meantime we may congratulate him on the encouragement which he has received from *The Scotsman*. The reconciliation of Pontius Pilate and Herod could hardly have been a more impressive spectacle than that supplied by the Liberal *Scotsman* when egging on Dr. Kennedy against Principal Rainy. If the judgments passed on this distinguished Free Church divine and the Free Church generally be a fair exhibition of the spirit of religious Liberalism, we can only say that its tender mercies are cruel. There is no little satisfaction, however, in the proof furnished by a recent conference at Inverness, that the authority of Dr. Kennedy even in his own chosen district is not so complete and absolute as he had fancied.

## REVIEWS.

CHARLES LOWDER.\*

CHARLES LOWDER—Father Lowder, as he was generally called—was a man whose biography will repay careful study, alike because of the individuality of the man and the nature of the work which he did in the East of London. He was a characteristic product of the Anglo-Catholic movement, a representative of its strength as well as its weakness, one in whom some of its best and of its worst influences are conspicuous. The story of the life itself is not without its own interest. It carries us back to the early days of Tractarianism, with the first experiments that were made upon that patience of English Protestantism which has since been so severely tried; to the difficulties at St. Barnabas, Pimlico, and the still more serious riots at St. George's-in-the-East; to the discussions and troubles about the use of the surplice in preaching and other ceremonies which to-day appear very innocent in view of the extreme development which has since taken place, and has made the Anglican Church of to-day so different from that Church thirty years ago. If it were only as helping us to measure the progress Romeward which has been made since the time when Mr. Lowder was a curate at St. Barnabas, the book might serve a very important purpose. But there is much more than this in the biography. Mr. Lowder was not a distant observer, but was himself an actor in both these struggles—in the last one of the most conspicuous; and we learn more of the internal history than we could otherwise have known. Mr. Lowder has his companions and fellow-workers, who were among the most active and prominent members of the school; and as indeed the interest of the Tractarian movement at the time centred largely in that East London parish, where so fierce a battle was being fought, we have the story of one of the most striking and suggestive episodes in the ecclesiastical history of the time.

But Mr. Lowder himself is hardly less interesting than his work and the strife to which it led. The influence which he

\* *Charles Lowder. A Biography.* (Kegan Paul and Co.)

wielded was in a very considerable degree the result of his own personal character, his singleness of aim, his intensity of zeal, his self-consecration. If we may judge from the observations even of admiring friends and earnest fellow-workers, there cannot have been anything very attractive, if indeed there was not much that was repulsive, in his manners. One who worked in his Mission for years thus records the first impression Mr. Lowder made upon him :

I cannot say that his manner was encouraging, for he appeared to me a cold, unsympathetic man naturally ; and, although I joined the Mission, I was afraid I should find it very difficult to live with him. I had reason for modifying this impression afterwards, for he was far less unsympathetic than he seemed to be, and when you understood him, and he understood you, it was easy to work with him. Unfortunately, some did not understand him, for he practised a reserve of speech and manner which I know led more than one of his associates to misunderstand and to leave him. I did not wonder at it, for during the whole time I was with him I cannot recollect that I ever received a word of sympathetic encouragement from him ; he did his work and shunned and shrank from anything like unnecessary talk about it, and he expected others to do the same (pp. 117, 118).

His photograph gives exactly the same impression. It is that of a severe, resolute ascetic ; and though there is an expression of kindness on the countenance which enables you to understand the active benevolence which was so marked a feature of his life, yet there is nothing to invite confidence or inspire enthusiasm. Something was doubtless the result of manner ; but that manner itself had been carefully cultivated, until it had become part of himself, and reflected that priestly idea on which all his life was shaped. But it must also have corresponded to his natural temperament. We should be disposed to say that he was a born priest. It was not that he lacked interest in the common things of life—in scholarship, in scenery, in society ; but his soul was dominated by the desire to become the spiritual guide and instructor of the lost and the suffering. It was by this personal service rather than by preaching that he achieved any success in his mission. Mr. Rowley, who was for some time with him, says :

Mr. Lowder was not an eloquent man, though he never preached written sermons ; and for months after I joined the Mission the substance of his sermons seemed to me ill calculated to attract the kind of people amongst whom we lived. Self-sacrifice, the giving up all for Christ, was his



constant theme; and it was treated in such a way that I was not surprised when a man who sometimes attended our services said to me, "You men are very good men, I dare say, but your goodness is not for such as we. You make religion too hard. Why, you preach to me as though I was all soul and no body, when I know and feel every day of my life that I have got a body, and that it makes claims upon me that I can't set aside." His sermons were frequently more suitable for the dwellers in the cloisters than for the inhabitants of one of the most degraded parts of London (pp. 145, 146).

Still it is undeniable that this severe man—without any of those gifts of speech which will often fascinate the most ignorant multitudes, and evidently with but little of that tact which sometimes accomplishes more even than genius—did powerfully affect numbers of the poor and degraded classes among whom his life's best work was done. The results he achieved were due principally to his life. It was the life of a recluse, out of which had been banished almost all joy except that which came from the success of his work; but it was the life of a good, self-denying man, who had given himself to the evangelization of a great district in East London, as Robert Moffat gave himself to the conversion of the degraded heathen. In truth, he found himself in the midst of paganism—some of it baptized, but most of it unbaptized—but as really paganism as though it had been found in the wilds of Africa instead of being part of the territory claimed by the richest church in Christendom. The only plan of work which commended itself to him was the constant toil of a number of personal agencies, male and female, having their centre in mission-houses placed in the very centre of the district. Whatever may be thought of his general idea and some of the ways in which it was developed, it is not easy to commend too highly the spirit in which he undertook and prosecuted his arduous work. The simple faith and heroic resolve, the unflinching courage and persevering diligence, the lofty indifference to selfish considerations, and the patient heroism with which his work was prosecuted even when disappointments and difficulties gathered most thickly round him, proved him possessed of the spirit of the true missionary. Having said this, we have nearly exhausted our commendations. We have serious doubts as to his methods; we utterly dissent from his principles. To what extent it is desirable to carry on the

kind of work which he prosecuted we are not prepared to determine, for it must always be unwise to dogmatize on the special wants of a district of which we have had no actual experience. The peculiarities of these poor, crowded, and neglected populations demand a special treatment, and he would be a mere empiric who would undertake offhand to pronounce what it should be.

But as to the principles on which the work should be conducted we have very strong convictions, and they are in direct antagonism to those which "Father" Lowder taught and on which he acted. His mind was possessed with what he was pleased to call "Catholic verities," and his natural and proper home would have been in the Romish Church. "In his fervent desire for the unity of Christendom," the biographer tell us, "I think he might have been willing to make concessions to Rome which very few English Churchmen would think desirable; but he had no desire to leave the English Church." Possibly not; for a man is not likely to part from a Church in which he has been born and educated without sufficient reason. But it would have been better for the Anglican Church had there been an atmosphere in her which men of Mr. Lowder's stamp could not have breathed. For the spirit of his influence was essentially Romish. He was not a Ritualist because of a love for the "pomp and circumstance" of ceremony; but he cultivated it for the sake of the impression to be produced on the people. "He thoroughly hated unreality, and 'Ritualism' so-called was extremely distasteful to him; he loved a grand ceremonial, because it was to him the outward expression of truths he held most sacred, and a means of impressing them on the uneducated." As with ritual, so with doctrine. He might and did teach the necessity of spiritual life, and even the vanity of sacraments without faith; but not the less did he enforce the duty of obedience to the Church, and especially the practice of confession. "Father Lowder did not feel that his object was gained 'merely,' as he said, 'in bringing people to church, or in inducing large numbers to make some outward profession without a change of heart and life.' We have seen how he warned his younger brother of the danger of allowing even diligent use of sacraments to take the place of this vital change." But if he thus

sought to guard against the peril of merely outward and formal religion, he was equally careful to insist on the value of confession, and so far did he impress this upon his fellow-workers that one of them defiantly asks those who object to the practice how they could possibly get on in East London without it. Paul dealt with populations in circumstances as bad as those of East London, and we hear nothing of confession. But these priests improve upon apostolic methods. Apostles worked by the foolishness of preaching, but they must call in the power of the confessional. That Mr. Lowder and his friends displayed not only zeal, but even heroism, is what no candid man would question. In the presence of danger they were calm and determined; amid the panic and distress caused by the cholera epidemic they were courageous, sympathetic, and untiring in labour; in general, in the arduous and often discouraging work they had undertaken, they, and especially Mr. Lowder himself, showed themselves faithful and devoted. We have no desire to withhold the tribute due to such service, or to underrate the impression which it made on the sin and misery of the district to the elevation of which this self-sacrificing life was consecrated.

But when all has been said, that even the most ardent admirer could ask on behalf of the man and his work, there still remains the question as to the character of the influence which was won. The common cry of the day is that if good be done it matters not how it is done. Men may be attracted by curiosity, carried away by a wild and irrational excitement, dominated by superstition, enslaved by priestcraft, but if they show even outward reformation, it is assumed that a great gain has been secured. We cannot agree in this opinion, for we have to look not only at results but at the influence by which they have been produced, and if those influences be mischievous, sooner or later there must be a heavy reckoning to pay for the present good which has been secured. Mr. Lowder was a man intent on doing good, and the scene at his funeral proved, if proof had been wanting, that he had gained an extraordinary hold upon the hearts of numbers of the people. It is a long way from the district of St. Peter's-in-the-East, whose handsome church is a standing monument of his laborious toil, to Chislehurst, but we are told that

besides the hundreds who went down in a special train, there was a still larger number who went on foot. "The scene on Chislehurst Common when the trains of mourners had arrived from London was wonderful; the men of Wapping and Shadwell, whom none will credit with extravagant religious weakness, gathered to manifest their gratitude and affection for the heroic priest who had laboured so long among them. It was computed that at least three thousand were present, including about two hundred clergy." A man who has won a place in so many hearts has not lived in vain, and in his personal character and work there must be much by which all Christian ministers and workers may profit. The Rev. Harry Jones says in his funeral sermon that in him were "marks of a character which cheers honest souls," "which we value in Churchman or Nonconformist, in Protestant and Papist, in Christian or in Jew." We cannot do better than give them in Mr. Jones own words. He was "simply fearless," and "perfectly fair," with "an equally natural kindliness of tone towards and about all from whom he differed or who spake evil of him." In him "was the genuine fire of a holy life," and the work that he did with such steady perseverance "was done in a never-failing kindly spirit towards the neediest, roughest, or most sensitive of those among whom lived." It is encouraging to true men, striving to achieve similar results, that by such qualities a man who was not an eloquent preacher but, as we may gather from the descriptions given in the volume, quite the opposite, so affected multitudes that the scoffing jeers with which he was received at the beginning of his ministry were exchanged for unaffected grief, the heavy sobs and bitter tears even of strong men when he left. All this, however, does not blind us to the fact that Mr. Lowder was a priest, and that the feeling which he evoked was largely one of submission to the priest. There could be no stronger evidence of the spirit of his work than the secession of so many of his curates to Rome. We acquit him of any complicity with their plans, but we cannot regard the occurrence as a mere accident. The curates were more logical than their Rector, though the surreptitious and stealthy manner in which three of them made the change "without warning or indication of their intention," tells little for their manliness or

straightforward dealing. We have not space to dwell on the St. George's riots, the story of which naturally occupies a prominent place here. Amid the many lessons they suggest (and they are very pregnant with instruction) the most marked and prominent is the vanity of any hope of strangling Ritualism by the power of law. Men like Mr. Lowder are not to be intimidated by mobs, and the references to the abortive attempts at prosecution under the Public Worship Regulation Act show the practical difficulties which stand in the way of the very invidious work of the Church Association.

We are bound to add, however, that the indignation expressed against the rough interference of the mob, in which we most fully share, appears rather one-sided. In early days we find Mr. Lowder, then a curate at St. Barnabas', giving his cousin and other boys sixpence to buy rotten eggs to throw at an unfortunate sandwich-man, guilty of the offence of carrying a placard with "Vote for Westerton." Considering that the poor fellow was only earning a day's wages, the act was contemptible and cowardly. In the story of his later days the biographer speaks of the perils to which any emissary of the Church Association would have been exposed in the parish, telling without any disapproval of a sturdy farrier, who, baring his arm, said, "Let them come on, we're ready for them;" or the woman who said, "I took my pattens to church, and kept them in my lap ready to heave at them if they came near him." Mr. Linklater, indeed, in referring to a similar occurrence, says he rebuked a man who warned some reporters that if they did not close their books their heads would be broken; but even he adds, "You cannot get these working men to be gentle as lambs in a minute." What most impresses us, however, is the scandal brought upon the Church by the continuance in it of parties with views so antagonistic that they can hardly speak of each other with patience, and under any strong excitement seem disposed, on both sides, to connive at violence if they do not actually practise it.

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## A LADY'S CRUISE IN A FRENCH MAN-OF-WAR.\*

Miss Cumming has certainly had very rare facilities for making an interesting book, and if she had not succeeded the fault would have been in herself, and not in the materials which she had at command. A voyage in a French man-of-war with singularly intelligent and agreeable companions, amid the charming isles of the Pacific, could not fail to supply innumerable opportunities for observation, and any one who knew how to see and then faithfully to record what had been seen could not fail to produce a narrative full of suggestions and attractiveness. Miss Gordon Cumming has both these qualities. She is a shrewd and independent observer, and a clear and graphic writer. The idea of such a cruise is itself a novelty to us. It may not be expected that a man-of-war in those seas will have much rough work to do, but a voyage so free and pleasurable as that which Miss Gordon Cumming was privileged to enjoy is altogether alien to the ideas we connect with a ship of war. On board was the Roman Catholic Bishop of Samoa (of Tipara, as he is designated, being a bishop *in partibus*), who is described as "a host in himself, so genial and pleasant, and so devoted to his brown flock," but even his presence did not act as a restraint upon freedom, for Miss Cumming says, "Nothing astonishes me more than the freedom of religious discussion on every side. Of course to the bishop and the numerous *pères*, personally, every one is most friendly and respectful, as well they may be; but as a matter of individual faith *c'est toute autre chose*." While there was this happy liberty the company was sufficiently varied to make social intercourse extremely pleasant. Captain Aube was himself a literary man, a contributor to the *Revue des Deux Mondes*, and M. Pinat, another guest, was a scientific traveller. Altogether time passed very agreeably, and our authoress's descriptions of her experiences are extremely graphic and entertaining. But on these we must not linger. The book has special points of interest to which our space barely allows us to refer. In doing so we shall serve our readers better by quoting from

\* *A Lady's Cruise in a French Man-of-War.* By C. F. GORDON CUMMING. Two Vols. (William Blackwood and Son.)

the book than by attempting a mere summary of its contents. Though a guest on a French man-of-war, Miss Gordon Cumming is fully alive to the ambitious designs of the French, and speaks of them in no measured language. The story of the aggression of the "French pirates" is fully told, and with it the failure of the French authorities to fulfil their engagement to M. Pritchard, who, in the year 1880, had not received one single sou of the promised indemnity. "Thus," said our authoress, "was this buccaneering expedition carried out, and France established as ruler in the three groups—the Marquesas, the Panmotus, and the Society Isles." The further proceedings are thus recorded in a note:

Immediately after the declaration of the annexation of the Society Isles comes the news that *the French have also annexed the Gambier Isles*, which lie to the south-west, in the direction of Pitcairn's Isle. *Our Gallic friends have thus secured a very admirable semicircle of the four finest groups in the Eastern Pacific.* Here they can now consolidate their strength, and await the influx of commerce which must of necessity pass through this cordon, when *M. Lesseps shall have opened the Panama Canal for the traffic of the world.* Here French ships will touch on their way to and from the Loyalty Isles and Cochin China; while ships of all nations plying between Europe and Australasia will necessarily pass the same way and contribute their quota to the wealth of the French Pacific. The Gambier Islands have been gradually prepared for their adoption by France, the Catholic Mission having there ruled supreme some twenty years. Till quite recently the Bible has been a prohibited book, but now of the few remaining natives a large proportion are learning to read Tahitian, in order to be able to study the Scriptures for themselves; and the Protestant Mission in Tahiti has responded to this desire by sending copies of the New Testament for gratuitous distribution in the group. From one cause or another, however, a very small number of natives now exist, the islands having become well-nigh depopulated.

The policy which was thus inaugurated has been steadily pursued since, and seems to threaten disturbances in the region at no distant date. At present, as we are told in the preface, the Austral and Hervey groups, which have been Christianized and are self-governed, are trembling for their independence. The islanders have no desire for this forcible annexation. They welcome strangers, and are desirous of carrying on commercial intercourse with them, but they desire to remain free. The knowledge of the fate which has overtaken others who have trusted in the fair professions of



their visitors makes them suspicious, especially as a "French man-of-war visited their principal isles last August, to command the inhabitants to divert their present trade from New Zealand to Tahiti, assuring them that Great Britain had undertaken not to interfere with French action anywhere to the east of Samoa." The result of the communication was that the natives returned the presents which before they had gratefully received; but this only led to a further unmasking of the French design, and an intimation that a French admiral was on his way to establish a Protectorate. This has an ugly look, and as the French, whatever the policy pursued at home, patronize the Romish missionaries in the South Pacific, bodes trouble to our missionaries.

In no respect is Miss Gordon Cumming's book more satisfactory than in the independent testimony it furnishes as to the result of Christian missions in these groups of lovely islands. We have been so accustomed to the disparaging reports of casual travellers, who have fancied that a passing glance has enabled them to understand the real state of the island field, and to pronounce on the value of the work done by men who have resided on them for years and devoted their whole energy to the instruction and elevation of their people. Here is what our authoress says on this point:

Shortly after Captain Cook's discoveries had first drawn attention to the existence of these unexplored regions, the London Mission, which includes men of all the evangelical sects, began its work by sending men to the Marquesas, the Society's Isles (Tahiti and Raiatea), and to Tonga. Of the sad fate which befell the first Tongan missionaries I have already spoken. Three were murdered, and the rest compelled to fly for their lives. Some years later the Wesleyan Mission ventured to re-occupy the field, when they found the people somewhat penitent. They were able to establish themselves under the protection of some friendly chiefs, and ere long had the satisfaction of knowing that Christianity was striking firm, deep roots in the soil which at first seemed so unpromising. Truly marvellous has been the growth of the tree thus watered by the blood of those brave pioneers. Eighty years have elapsed since their martyrdom, at which time there was not one isle in the whole Pacific which was not steeped in debasing heathenism and cruel wars. Now throughout Polynesia idolatry is a thing of the past; none of the present generation have even seen the wood and stone gods of their fathers; infanticide and murder are probably less common than in Europe, and a reverent obedience to all Christian precepts a good deal more apparent than in

civilized countries. On upwards of three hundred isles (where in the early half of this century no boat could have touched without imminent danger) Christianity of a really practical sort now reigns. Upwards of a quarter of a million persons show their faith in its requirements by utterly changed lives, and at least 60,000 of these are regular communicants. The casual traveller, who a few years ago would almost inevitably have been killed had he ventured to land, is now chiefly in danger of asserting that the natives have been trained to be religious overmuch, their "innocent nature" cramped; and so the chances are that, without intending to do mischief, he throws his influence of the moment into the opposite scale, and is perhaps the source of more evil than he dreams of (i. 300, 301).

An entire chapter is devoted to the work of John Williams, and we know not where a more succinct and yet complete account of that heroic missionary's noble service could be found. We hope that it may lead many to go back to his fuller narrative so fascinating to us in our younger days. The Samoan Mission, and indeed all these missions, appear to have impressed the mind of our authoress very deeply, and assuredly a more striking spectacle than that presented by these islands, recovered from the very depths of barbarism and savagery, cannot well be imagined. If men doubt the living power of the gospel, they cannot do better than study this picture. It is enough to silence the cynical scepticism in which some are so fond of indulging. It cannot be said improvements are due to the spirit of civilization. Civilization or commerce without the gospel have deteriorated instead of elevating the people, and where the missionaries have gone first the traders who have come afterwards have done their utmost to baffle their labours.

It is, unfortunately, only too notorious that wherever, as in those northern isles, the natives have derived their first impressions of civilization from traders they have invariably deteriorated, and the white influence has been exerted to exclude all improving influences. On the other hand, throughout Polynesia the missionaries were the first to occupy the field where traders dared not venture, and in every case they so tamed the fierce savages, that commerce naturally followed in their wake and under their protection. Yet even here no debt of gratitude is considered due to the successors of those early pioneers, and the antagonism of the traders to the missionaries is, unfortunately, notorious. From what I have told you, you can gather that the transactions of the house of Godeffroy are carried out on a pretty extensive scale; and as all European goods are sold at a clear profit of a hundred per cent., exclusive of all expenses, they contrive to heap up riches at a very rapid rate. One of

their peculiarities is that they never insure their ships. They pay their shipmasters very low salaries, rarely exceeding £5 a month, but supplement this sum by allowing them a commission of three per cent. on the net profit of each voyage.

We leave this most attractive book with extreme regret. As a mere record of an expedition very novel in its character because of its special surroundings, it has a sparkle and life about it which give it a singular charm. We never weary of a pleasant companion who brightens everything that she touches. But we value the book chiefly as the testimony of a disinterested and intelligent witness as to what her own eyes have seen of missionary labour.



### CURRENT LITERATURE.

*Self-Surrender.* A Second Series of "Consecrated Women." By MARY HACK. (Hodder and Stoughton.) The Church of Christ has always had a multitude of heroes and heroines whose names have never been known to the world, but who, while filling a humble place, and doing unobserved and unrecorded works, have in their spheres exhibited as noble a spirit of faithful consecration, and done as true and enduring, if not as distinguished, a work as those who have occupied a more public sphere. It is of great importance that the names and deeds of these lowly servants of Christ should not be allowed to fall into oblivion, and that not merely out of a sense of justice to them, but still more of the influence which the knowledge of their work may exert upon others. We therefore heartily welcome this second series from the pen of Miss Hack. To recite the names of those whose story she tells, would indeed be to give very little information. Their names are for the most part unknown beyond the loving circle of their own friends. But their record is on high, and this memorial of their service is calculated to be eminently useful. Christian women may learn from these brief records that it is not necessary to appear on public platforms, to undertake great missions, to be forced into a prominence which to true female minds of a sensitive character must always be offensive, in order to serve their day and generation. The only well-known name in this volume is that of the martyr, Ann Askewe, and we are especially glad that her touching story has again been so well told. It is one whose lessons this age needs to "read, mark, learn, and inwardly to digest." A gifted young lady ready to die for her devotion to principle must appear somewhat of a phenomenon at a time when there is so strong a tendency to think lightly of principles if there be works of active benevolence. It would have been a very comfortable thing for Anne Askewe if she could have accepted such a doctrine. The other heroines here are of a very different class.

They are women who for the most part in private life, and in their own homes, adorned the doctrine of Jesus Christ and won souls for Him. The sketches are exceedingly well done, and are sure not only to interest a large class of readers, but to have a distinctive usefulness of their own, as showing that the grand essential of Christian service is not eminent ability, however valuable that may be, but high and holy consecration.

*Palestine Explored.* By the Rev. JAMES NEIL, M.A. (J. Nisbet and Co.) Mr. Neil is not a mere passing traveller, who has rushed through Palestine and here gives an account of his experiences. He has resided for three years in Jerusalem, and has used the abundant opportunities at his disposal for the purpose of obtaining an intimate knowledge of the country, of the people, and of the customs, especially with a view to the elucidation of Holy Scripture. As the result he has collected a large amount of novel and valuable information, which he has so admirably condensed as to make his little work more useful than many an extended treatise. It has our hearty commendation.

*Modern Heroes of the Mission Field.* This bishop of the Irish Church, writing from an episcopal palace, produces here a book which, while it indicates the broad catholicity of his own spirit, is at the same time the most conclusive refutation of the Holy Catholic Church with which he is at least nominally identified. Here are true heroes, men who have been added to the glorious company of apostles as well as to the noble army of martyrs. But no section of the Church can claim them as exclusively its own. To this fact the good bishop draws attention in his preface. "These records prove, moreover, that with regard to the heroism of missionary enterprise no body of Christians can lay claim to a monopoly. We have, and we strongly hold, our ecclesiastical preferences and convictions; but heroism like this is the outcome of Christianity itself, and it furnishes undeniable evidence that, amidst many unhappy differences, there exists amongst Christian people a grand underlying agreement both as to faith and duty." The heroism which the bishop has undertaken to record is indeed genuine. It has in it all the fervour of devotion, the magnanimity of self-sacrifice, the grandeur of conception, and the fearlessness of courage which go to make up true heroism.

*The Prince and the Pauper.* A Tale for Young People of all Ages. By MARK TWAIN. (Chatto and Windus.) A tale which young people in particular will find of thrilling and absorbing interest. The plot is an exceedingly simple one, but it is worked out with the writer's characteristic skill and ingenuity. A poor beggar boy, Tom Canty, and the young prince, afterwards King Edward VI., happening to meet at the door of the palace, exchange places with each other, after having first exchanged clothes. The narrative of Tom's experiences of court life and the manner in which he performed his new and unaccustomed rôle as prince, and the odd mistakes which he made in his endeavours to adapt himself to his changed circumstances, is intensely amusing; while the splendid state pageants, which were so common a feature of the times to which the story belongs, afford Mr. Twain scope for the exercise of that

power of graphic description in which he so greatly excels. We can cordially recommend the book, as healthful in tone, original in conception, and exceedingly felicitous in execution.

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### GENERAL MISSION RECORD.

**MISSIONARIES WANTED.**—Experience proves that in Central Africa men whose constitution has become matured, and who have been already tested by hard work, are more likely to stand the climate than those who have come direct from college. The most suitable age would probably be from thirty to thirty-five. Men with a good plain English education, having an intelligent acquaintance with Christian truth, and well versed in the Scriptures, might, if otherwise suited for the work, be welcomed in this pioneer mission. Of course, they must be unmarried men, or be prepared to leave their wives behind them for some years. Surely there are many such; intelligent Christian mechanics, at present usefully employed as lay-preachers; and earnest evangelists, doing home mission work in our large towns, and in connection with county unions, who would respond at once to the call of the Lord for help, if only they were encouraged by wise Christian friends to offer their services.

*Native Teachers offering their Services.*—Under date Huahine, July 28th, the Rev. E. V. Cooper writes as follows: "News of the massacre of Papuan teachers reached us in May by the *John Williams*. Several weeks ago we received from the brethren in committee at Port Moresby an application for three teachers from the Raiatean Institution. On the committee meeting the students, and explaining the circumstances under which the application had been made, all the students deemed eligible for the work in Papua very readily offered themselves for service in that part of the mission-field, obliging the committee to decide on three of their number by the drawing of lots, and the lots fell upon Terai, of Tahiti; Mārū, of Rurutu; and Mama, of Raivavae; the remainder expressing great regret that they could not go to Papua also at this juncture. The three chosen by ballot were ordained on Sunday, the 17th July, in the church at Raiatea, all the members of the committee taking part in the service."

*Self-sacrificing Benevolence.*—Mr. Browne, of Harpoot (Turkey), writes of the spirit of benevolence manifested among the churches of that field: "These people amaze me! Their giving seems to have no reference to their means. They give money till they scrimp themselves in the very necessities of life. They go ragged and give. They looked pinched and hungry, and still give. They go home and hunt up any little superfluous thing, a garment or ornament, or a piece of household stuff, and away they go to the market and sell it, oftentimes, I doubt not, with a hard struggle and sharp pain at sacrificing their little all, and with flushed faces and quivering lips they come and lay it at our feet, lamenting they have no more to give. At a little village a very poor woman rose in

tears at the close of a blessed little meeting, and hastening home, quickly returned, bringing as her contribution the *only extra under garment* she had. I cannot think she failed to hear that day what another disciple in similar circumstances once heard, 'She hath done what she could.'

The Baptist converts in Burmah are carrying missionary enterprise over the mountains to Siam.

The Wesleyan converts in North Ceylon contributed last year an average of three dollars per member.

A Jesuit, who has started schools in opposition to those of the American Board of Missionaries at Dindigul, Madura, advertizes that "the Bible will not form part of the curriculum of studies of the school." Of course Jesuits never admit the Bible into schools, but there was a special object in stating this to the Hindoo public. They are never asleep.

The Russian Greek Church has appropriated £40,000 to mission work in Japan.

CANTON.—Rev. Mr. Henry, of the American Presbyterian Mission, writes very hopefully of the work about Canton. At a recent communion service many came who had travelled forty, fifty, and seventy miles to be present. In the neighbouring cities and villages the missionaries were received with perfect friendliness. The 100 villages lately visited would average at least 3,000 people each, and in many of them the whole population, men, women, and children, would come to see the Christian teacher a few minutes after his arrival. Mr. Henry says: "Since I came to Canton, I have not seen the time when there were such free and abundant opportunities of preaching the gospel. We can go anywhere and everywhere without hindrance, and find the people ready to hear. With the openings now before us we could place ten men in important positions at once."

*Christians exempted from giving support to Idolatry.*—After eighteen years from the coming of Mr. Burns to Peking, and thirteen years after his death, what he laboured so strenuously and with so much prayer to obtain has been accomplished. His desire is fulfilled. Exemption is granted to Protestant Christians from assessments for all idolatrous purposes, and protection from persecution is extended to them equally with Roman Catholics. The liberty also is given to Protestant missionaries, equally with Roman Catholic priests, in cases of religious persecution, to present petitions to the local authorities for the converts, to secure what is reasonable and just in their behalf. Although the provisions of this edict may not always be promptly executed, yet without doubt it is a great gain in regard to the toleration and protection of Christians in China. As things now stand it leaves little to be desired.

TESTIMONY TO MISSIONARIES.—Lieutenant Shore, in *The Flight of the Lapwing*, says:

"The missionaries do more towards winning respect for foreigners than any other class in China, and there is no doubt that they do succeed, to a large extent, in conquering the pride of the natives, and overcoming their intolerance, and they not only gain the respect of those amongst

whom they work, but they gain it for all foreigners who are worthy of it. We have only to look back on the comparatively short history of Protestant Missions in China to find an already long record of devoted service on the part of earnest, self-denying men. The missionaries are doing a work which may be invisible to the shallow insight of many people in China at the present time. It is, nevertheless, a real and noble work, which has already borne good fruit, and to those who are anxious to help the people along the path of their progress, I should say that they could further this end in no better way than by extending their sympathy and support to the Protestant Missions in China."

**JAPAN.**—*The hour for Japan.* One of the most hopeful features of the missionary work in Japan is the efficiency of the native Christians. The sermons of some of the native pastors are said to be characterized by such vigour of thought and expression as would make them acceptable to the best Christian audiences anywhere. The Japanese listen gladly to such preaching. "The chief danger of our work," writes one of our missionaries, "lies in its popularity."

Mr. De Forest, of Osaka, writes :

"The time is fully come for Christianity to give the reasons for its invasion of Japan. The great theatre meetings that are springing up all through the Empire have aroused the wrath of both Buddhists and Shintoists, who are making every effort to checkmate us. Books begin to appear—I have heard already of four—attacking Christianity with all the old reasons that can be raised from the dead. The apologetic age is begun. *No other topic now will draw the multitudes together in Japan like discussions on Christianity.* The masses are appealed to as judges, and, surprised that they are of so much importance, they gladly accept the honour. That, in such a crisis, such an able body of native workers should providentially be in connection with our mission is a matter of congratulation."

**TURKEY.**—*American Missions.* The Hon. Mr. Noyes, in his report to the American Government respecting the relations of the States with the East, says :

"At Constantinople, on the magnificent shores of the Bosphorus, stands a fine college building, founded by Cyrus Hamlin, and endowed by the munificence of Christopher R. Robert, both American citizens. Though established but a few years since, this college now numbers among its students the children of five or six different races—Greeks, Bulgarians, Armenians, Syrians, and Russians.

"Near the bridge which joins Galata to old Stamboul is located the Bible House of Dr. Isaac Bliss, formerly an American missionary, but now agent of the American Bible Society of New York. From this house Bibles are daily sent out, printed in the Armenian, the High and Low Turkish, the Greek, and the Slavonic languages, to all parts of the Turkish Empire where these languages are spoken. At Sivas, in the heart of Asia Minor, and at Lake Van, in Koordistan, American missionaries preach and teach. At Aintab, in North Syria, near the passes of the Taurus Mountains, another college is springing up, supported by an



endowment secured in the United States by Dr. Trowbridge, an American missionary. There is also at this place a female seminary, directed by Miss Proctor, an American lady. At Latakia (ancient Laodicea) in Syria, in the only well-built edifice outside the walls, is an American school, crowded to overflowing with the peasant children of the back-lying mountains. At Damascus and at Zahleh, in Mount Lebanon, American missionaries superintend schools which they have established in many villages of the neighbourhood; and the plain back of Tyre and Sidon is dotted with primitive school-houses, under the same or similar supervision. At Caïpha (Mt. Carmel) a German American colony has planted vineyards and redeemed large tracts of abandoned lands, while at the same time devoting themselves to the improvement of the natives. In Egypt, at Alexandria, Cairo, and Assiout, the American missionaries have day and boarding schools, for both boys and girls, and in Upper Egypt considerable progress has been made. At Cairo there is a most prosperous college, in a magnificent stone building, which is doing a grand work for Egypt. The sales of books by the American missionaries in Egypt in the year 1878, aggregated twenty-one thousand volumes, about one half Bibles and religious books, the other half educational and miscellaneous. But perhaps the most important and successful of the educational institutions established by Americans in the East is the College of Beirut, in Syria. It comprises a Literary and Scientific Department, a Medical College, and an Observatory, all founded and conducted by Americans. Since this college was established, the Jesuits, the Papal Greeks, the Greeks, and the Maronites have opened high schools in that city, so that now there are in Beirut fifty-six schools, with about six thousand scholars, all of which is undoubtedly due to the impulse given to the cause of education by the American missionaries. There is also an American Female Seminary at Beirut now in successful operation. The books published by the American missionaries at Beirut circulate wherever Arabic is read, from Mesopotamia to Tripoli and Tunis, in North Africa."

CENTRAL TURKEY.—*A Moslem Convert.* Mr. Marden (A.B.C.F.M.), writing from Zeitoon, August 17, gives the following interesting story:

"A few years ago a Christian merchant visiting Tabreez, Persia, sat one day in his little room at the Khan reading aloud from his Bible. A Moslem Koord, whose home was four days' journey southward, in the centre of Persia, had come to the city on business, and was lodging in the next room. His ear happened to catch the precious words of the gospel through the broken partition, and he listened with intense interest. It was the first time he had ever heard of Christianity. He soon sought an interview with the Christian stranger, and on learning the way of salvation, he abandoned his faith in the false prophet, and declared himself a Christian. When he returned home he told his friends of his new faith, but they were fanatical Moslems, and sought at once to frighten the poor man back to his former belief. Arguments and threats did not avail, and he was imprisoned in the house of a Koordish chief and tortured. His hair was all scalded from his head, blocks of ice bound upon his eyes, sharp knives thrust under his nails, and his breast deeply gashed and then washed with some tormenting mixture.

"His persecutors, failing to alienate his wife from him, poisoned her to death. At last a woman from the chief's family came to him with a frightful story of tortures planned for the morrow, and showed him a way of escape during the night. If he will recant, he has country, home, friends, lands, and flocks. It is an hour of fearful trial, and no human friend speaks a word of cheer. But he stands firm. In the deep darkness of the night, alone with his God, he starts out on his dreary exile. He turns his face to the westward whence the gospel message has come to him, visits Oroomiah, crosses the Turkish border, finds friends among the Christians of Bitlis, Van, and Harpoot, but he dares not stop till he reaches Marash, in Central Turkey. Here now for two years, under an assumed name, he has found employment, and, quietly identifying himself with Christians, has won the sympathy and respect of all for his Christian character."

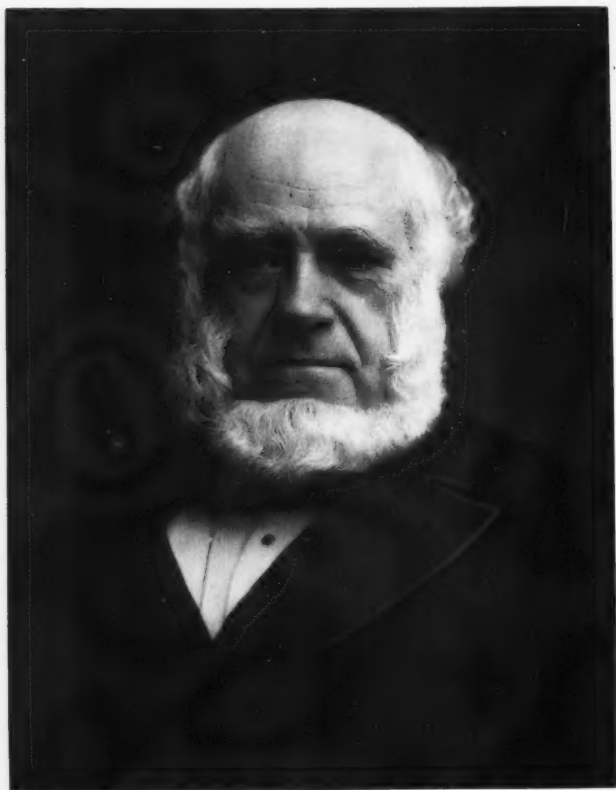
**SOUTH AFRICA.**—*French Mission among the Basutos.* Now that peace is re-established, the missionaries are gathering together their scattered flocks. M. Jousse writes from Thaba-Bossion in October:

"God be praised, the Church has not ceased to exist, and though the spiritual life of its members is not all we could wish it to be, yet we trust, through the power that comes from on high, we shall be able to resist the allurements of the world. The 25th of September was a happy day for us all. For the first time for fifteen months we celebrated the Lord's Supper, and two hundred persons took part in it. All our stations except Kémé were represented. We wanted to reopen our girls' normal school, but we are unable to do, so as the country is still too disturbed for parents to send their children to us from a distance. The work must be taken up again with great energy, and the country must be evangelized in every direction."

Another missionary, M. Keck, son of one of the old missionaries of the French Missionary Society, describes the hearty reception he met with at Mabonlela, and his joy in seeing again his parents after eleven and a half years' absence. He too speaks of the celebration of the Lord's Supper amongst one hundred persons, and of the crowded meetings in the little chapel.

But other missionaries have sad stories to tell. Thus M. Marzloff, on returning to his station of Matatiele, just out of Basutoland, and therefore in the territory over which colonial authority extends, says: "With what anguish we looked once more on our house and garden, and the few trees which the colonial troops had respected. We found the dwelling-house in an indescribable condition. Six men were at work for a day and a half cleaning the place, and I had to sprinkle phenic acid in the rooms to remove the intolerable smell which infested them. M. Marzloff is apprehensive, too, about the future. He is uncertain whether the Basutos will return. The sum demanded of them, £84,000, as compensation for the pillage of the stores, is quite beyond their means. And if they do not return soon and sow their fields, famine will soon overtake them. The missionary's position, too, is a very sad one. He can get no meat, and is obliged to live on coarse meal. He is able, however, to hold service on Sundays, and to preach in Sessuto to a few Basutos.





Elliott & Fry, Photo.

Unwin Brothers, London, E.C.

*Henry Richard*

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## ERRATUM.

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*In our April Number* MR. HENRY RICHARD *is said to have been born in 1802. It was a misprint for 1812.*



# The Congregationalist.

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APRIL, 1882.

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## MR. HENRY RICHARD, M.P.

MR. HENRY RICHARD, though a conspicuous figure in the House of Commons, can hardly be regarded as one of the prominent actors in political life. He is not in office, and we feel pretty certain that he does not aspire to it. He is not one whose name is often mentioned in connection with any Parliamentary combinations, and certainly never if they have any *soupeon* of faction or intrigue attaching to them. He cannot be classed amongst those whom the Whips esteem "doubtful," and who therefore receive a special amount of attention at the hands of these gentlemen, and perhaps enjoy a consideration and influence very much in excess of their real merits. What is more, there are certain features in Mr. Richard's character which might seem to stand seriously in the way of his success in the House. He is the champion of causes which are not always popular on the Liberal side of the House, and which are simply an abomination to the Tories. Nor is he a lukewarm or hesitating defender of his views. He is an enthusiast, or, as his enemies would say, a fanatic; and with his enthusiasm he combines an amount of dogged pertinacity, stern resolution, and intellectual force which make him specially offensive to those who are interested in the maintenance of the evils he assails. He is, doubtless, all the more obnoxious to the Tories because, with all his independence and his uncompromising devotion to the cause which he has specially at heart, he is faithful to the Liberal party, and when he has to vote against its chief does it with manifest reluctance and regret. Perhaps the worst objection to him is that he



was once a Congregational minister, and that he still maintains a close connection with Nonconformity in its religious as well as in its political character. Despite all this, Mr. Richard has made himself a considerable position in the House. He is looked up to with universal respect as a representative man, behind whom is a powerful constituency of the Christian philanthropists of the country. He is, as is well known, the accredited organ of the Peace Society, and, as such, entitled to speak with authority on all points—unfortunately, coming up only too frequently—in which the nation may be tempted to indulge an aggressive temper. But he is also the Parliamentary leader of the Nonconformists, and if this were not enough there is no man who can be so safely trusted as giving expression to the mind of the Principality. There was a time when Sir Watkin Wynn was regarded as a kind of king in Wales, but the time is passed, and it is a free and independent man like Henry Richard who is most deeply in sympathy with the best feelings of the people, and held by them in highest honour. It is right that it should be so, for he is a Welshman, educated in the best traditions of the people, and full of a pure and intellectual patriotism.

Mr. Richard, who was born at Tregaron in 1802, is the son of the Dissenting minister of the place, who had a high reputation in his day, and who did a great educational work for the people. He was educated at Highbury College, which he entered in 1830, and where Dr. Stoughton and the late David Thomas, of Bristol, were among his fellow-students. In 1835 he became the minister of Marlborough Chapel, and the vigour and eloquence of his preaching soon won for him no mean reputation. But his mind was early drawn to great public questions, for the advocacy of which he showed special qualifications. Having adopted *ex animo* the principles of the Peace Society, and having learned to regard war as a crying sin against God, as well as the fruitful parent of other sins, and the source of incalculable mischief to the world, he identified himself with the Society, and was ultimately appointed its secretary. He accepted the office in 1848, and for a time held it in connection with his pastorate; but it became evident that it was desirable that

his whole energy should be devoted to the service, and in 1851 he resigned his ministerial work for this purpose. No society could have been more happy in the choice of a representative. Mr. Richard has ever been passionately devoted to the objects the Society contemplates, and has spared no effort and feared no opposition while engaged in their advancement. We may have sometimes thought him too "instant out of season," but no one could fail to respect his consistency and earnestness even if dissenting from some of his conclusions, or questioning the wisdom of his policy. It was so in relation Mr. Gladstone's resolutions in 1876, which was regarded as a great peace measure, but which he opposed. Still we honoured a consistency which must have cost him no little trouble. To one with his views of the opposing statesmen it was no light thing to take an attitude of apparent hostility to Mr. Gladstone, and practical support of Mr. Disraeli. We can fully honour the strength of principle which endured a test so severe, even while we cannot agree in his opinions.

The services which Mr. Richard has rendered to the Peace Society have been as varied as they have been untiring. On the continent as well as in this country, by speech and by pen, in the country and in Parliament, he has steadily sought to overthrow the influence of the war spirit, and to promote a policy of non-interference. He has visited most of the principal cities of Europe in prosecution of his great life-work; sometimes attending congresses, sometimes forming part of deputations, sometimes publicly advocating the principles so dear to him. He can have but faint sympathy with the teachings of the gospel who has no admiration for a man whose soul is possessed with the desire of saving the world from the curse and desolation of war. When, indeed, one sits down in thoughtful hours to consider what war is, how it means the unloosing of all the worst passions of the nature, the relaxation of all the bonds of morality, the scattering far and wide of all kinds of misery, and above all how the lust of supremacy and conquest which inspires it prepares the way for the degradation and enslavement of any people, the zeal for its suppression becomes not only rational and intelligible, but in the highest degree praiseworthy. What our own nation

has suffered, and is suffering now, from the Jingo fever, it is impossible to compute. The pecuniary cost was enormous, the moral injury beyond calculation. All honour to the men who seek to educate the people in principles which would save them from the repetition of such madness. Among them no one is more able, more consistent, and more conspicuous than Mr. Richard.

His election to the House of Commons was as honourable as his career in that Assembly has been distinguished. In 1868 the borough of Merthyr Tydvil invited him to become a candidate for the representation. The election was, in a sense, one of the most remarkable of the time. Three candidates, all Liberals, competed for the seat, one being the former member, Mr. Bruce (now Lord Aberdare), and Mr. Fothergill, an influential local magnate, and large employer of labour. Mr. Richard, however, secured the votes of almost the entire constituency, so that the real contest was as to who should be his colleague. It was a noble manifestation of Welsh gratitude to a great Welshman, who had successfully vindicated the honour of his country from the calumnies of Tories and Churchmen, who sought to strike at Dissent through the people of the Principality. Seldom have a people been more cruelly assailed, but the defence could not have been more gallant and complete. The memory of the controversy has almost died out, but it has historic interest and political significance. A Commission of Inquiry into the state of education in Wales had presented a shamefully one-sided and unjust report, of which Church defenders, among whom Mr. Gathorne Hardy (now Lord Cranbrook) was conspicuous, did not fail to take advantage. Mr. Richard manfully undertook the cause of his maligned fellow-countrymen, and presented the other side of the case in a series of letters to *The Evening Star*. It was fortunate that he had access to that journal, of which, in its early days, he had practically the direction, having accepted the position at the earnest request of Mr. Cobden and Mr. Sturge, and with which he maintained friendly relations. These "letters on the social and political condition of the Principality of Wales" at once attracted public attention, and were felt by all impartial men to have disposed of the unjust allegations against an

unoffending people, whose chief fault was in their religion and their independence. They appeared in 1866 ; in 1868 Merthyr did what many a constituency in Wales would have been proud to have had the opportunity of doing, and returned the manly champion of his country to Parliament. The election marked a turning-point in the political position of the Principality, and to the extraordinary revolution which has transformed the entire character of the representation Mr. Richard has largely contributed.

His own Parliamentary course has been eminently successful. He has won "golden opinions" for himself, and he has sometimes scored unexpected victories for the principles he advocates. Perhaps the most remarkable of this was the carrying of his motion in favour of international arbitration in the year 1873. The immediate practical result has not been great, and indeed since that date there has been a retrograde movement, which seems to have all but obliterated the memory of that triumph. But even the story of the Jingo fury has its encouraging side. If the violence was extreme, it was followed by a powerful reaction, which would probably have been even stronger had the payment of the millions wickedly wasted in Afghanistan fallen upon the English people. The progress may be slow, but Christian and rational opinions are growing on this subject. On the questions of Disestablishment and Popular Education, Mr. Richard has seen still more decided advance. For himself, amid all changes of opinion or fortune, he has always been consistent, never impracticable, but always uncompromising. He is as faithful to Nonconformity as when he was one of its ministers, and Congregationalists showed a just appreciation of his loyalty and ability by electing him Chairman of the Union in 1876. Such an honour was an appropriate recognition of the great public service he has rendered, and at the same time strengthened his position as the representative of political Dissent in the House. It is fortunate in having a leader who has the "touch" of its supporters, and who, while the able advocate of its principles, has the respect of all parties.

## *THE FIRST CHRISTIAN MISSION.*

### A LESSON ON CHURCH PRINCIPLES AND WORK.

THE setting apart of Paul and Barnabas for the missionary work of the Church has many special features of interest in itself, and is eminently suggestive as a precedent for the guidance of the Churches to-day. It was the first movement in which the new Christian society seemed to realize its full responsibility, and address itself, under the guidance of the Spirit of God, to the faithful discharge of the duty it involved. The apostles, scattered by the persecution which drove them from Jerusalem, had gone everywhere preaching the Lord Jesus, and the hesitations which had at first caused them to confine their teachings to their own fellow countrymen had been swept away by the direct teaching of a heavenly vision, and by the pressure of circumstances which rendered it impossible to continue so narrow and short-sighted a policy. They had a special guidance from Him who had sent them forth as His messengers, but that guidance was not manifested in vision or direct influence only, they were taught also by events. The lessons thus given had been so distinct that it would not have been easy to ignore them. The story of the Church at Antioch was itself decisive as to those ideas of exclusiveness which had hitherto prevailed. It was a demonstration that the gospel was for the Gentile as well as the Jew, that its influence was to be propagated by preaching, and that the preachers were not to be confined to any official class. All this was sure to produce its impression upon this young Church. It was itself a singular and unexpected product of spontaneous zeal, and the spirit which had moved its founders was naturally still kindling with holy desire, and thrilling with missionary impulse. Among its members, too, were men who, as prophets and teachers, were marked out for this work. What more natural than the assembling together of the Church, the solemn appeal to the Holy Spirit for direction, the willing response to the Divine impulse by which they were led to select Paul and Barnabas for the holy enterprise they contemplated, the designation of these men to a ministry which was nothing less than an attack upon all the idolatry and sin of the heathen

world? The record is preserved not for our encouragement only but for our instruction, and from it we may gather not a few suggestions as to the principles and work of the Church to-day. It is with this view that we propose to examine it, seeking to ascertain if there is any light to be received from it on questions by which we are agitated to-day.

The first point which strikes us as remarkable is *the position which the Church already occupies*. Had it been a story of some centuries earlier which we were examining, the Church would of course have a very prominent position, and its authority would be quoted as decisive. By that time the Church had become a fetish. The independent thought of Christian men was stifled by the overpowering influence. The light of Scripture was darkened by its decrees and formularies, the direct fellowship between the soul and God was interrupted by the interposition of its priests and ceremonies. The superstitious tendencies of human nature combined with the selfish ambitions of the clergy and the worldly designs of statesmen to corrupt the purity and destroy the spiritual independence of the Christian society called in the New Testament the Church. It had emerged from its obscurity, it had escaped from its early condition of weakness and poverty, it had become rich and increased in goods, and with this advance in numbers, wealth, and station had necessarily come the assertion of absolute power. But all this was in the evil days of the future, when the Church would tolerate no individuality, and brook no departure from its laws and traditions. As yet it is weak, humble, with no power but that derived from spiritual force; but still even in these early times there is a distinct authority belonging to the Church.

That company at Antioch is indeed a very different kind of society from that which afterwards came to bear the name of Church. But it is a Church, and one which takes independent action. Be it remembered there is no appeal even to the mother Church at Jerusalem, even in relation to this critical action which this younger Church at Antioch proposed to take. It is not necessary to point out that the Church established in the city where the Lord was crucified, numbering in its members some who must have been among His personal disciples, and blessed with the teachings and influence of those chosen by

Him as His apostles, had a position that was altogether unique; and if reference had been made to it on a question of such momentous importance to the future of the whole Christian commonwealth, there would have been nothing surprising. But of this there is not a hint. When first the tidings of the conversions at Antioch were received at Jerusalem, the apostles sent a messenger to examine into the facts; and Barnabas, rejoicing in the manifest presence of the grace of God among them, threw himself heartily into the fellowship and work of the new Christian society, thus giving it all the benefit of his personal sanction and co-operation. Now we find it acting in its independent character. It consisted of men who, by the grace of God, had been gathered out of the worldliness and frivolity, the idolatries and the vices, the sneering philosophy, and the degrading sensualism of the city. They were not mere inquirers after truth, deeply interested in all the philosophic and religious systems of the day, eager to examine all, and, with a sublime impartiality, prepared to believe that in all there was a balance of good over evil. Nor were they men attracted to each other by spiritual affinities which had no definite account to give of themselves, and which as soon as they were tested resolved themselves into vague sentiment; or men who felt a common instinct towards worship though not agreed as to the object of worship, or, indeed, as to the existence of a God worthy of their worship; or even men associated in some philanthropic enterprise, who were anxious, as far as possible, to utilize their forces for the promotion of the good of humanity. They were those who felt the strong throbbings of a new life of faith and love; they believed that in Christ they had found not only their own Redeemer, but the Redeemer of the world. They had a faith which to all outside must have been unintelligible, visionary, fanatical, in their own calling of God. The supernatural was seen by them not only in the life of the Master, in His incarnation, in His works, in His resurrection from the dead, but they found it in themselves. Apart from this, they had no reason for abandoning their old associates and habits, entering into this strange fellowship, beginning this changed course of life. But feeling this, they would have been untrue to the strongest impulses and truest instincts of



this new life if they had not been intent on extending the power of that kingdom of God which had been established within themselves.

What we desire to insist upon, however, is that they did this as a Church. The first idea of any number of men who were thus won to Christ was to constitute themselves into a society. It might seem that there would have been almost as many and as powerful separating as uniting influences. Alone they would have attracted less observation, alone they would have had freer scope for the development of their own individual opinions and tastes, alone they could have developed more spontaneous and original modes of action. But of this tendency to isolation there is not a sign. Christians at once associated themselves together in Churches, and each Church became the organ of the Divine Spirit, whose presence was assured to it by the risen Lord. The explanation of this fact is to be found, not in the influence of any social sentiment drawing these new converts together, but in the distinct teachings of the Lord Himself. He said nothing of bishops, or synods, or councils, but He did speak of a Church or congregation of His servants, and it He invested with certain prerogatives, and to it He gave promises of His own presence and teaching. With such directions and assurances those who had accepted His authority could not but thus unite together. These assemblies—not their officers or representatives, but themselves, the “company of the faithful”—the Lord had invested with a very high measure of responsibility and privilege. They were the societies in which His presence was to be manifested, and by which His work was to be done. With them He so identified Himself that their acts done in His name, and in dependence on His promised teaching, were clothed with His sanction. Hence Churches were established everywhere. They were regarded not as the creations of human wisdom, or the expedients of human necessity, or even the results of common human cravings, but as Divine appointments. Thus, in the first days of the gospel, the Church is already an established institution. The Divine ideal still remains, and is not to be forgotten or ignored because the errors and frailties of men have dimmed the beauty of the original, and, in truth, changed it into a mere product of

human policy. The true Church is not less Divine because there is a Church boasting that it is the Holy Catholic Church which scarcely preserves a trace of the heavenly pattern.

It is not astonishing that the reaction against ecclesiastical tyranny should have passed into dishonour to the Church altogether, but this extreme is not the less to be deprecated on that account. If (as this early history of Christianity regarded as a development of the Lord's own teaching warrants us in believing) the Church be God's appointed instrument for the concentration and consolidation of spiritual force with the view of using it for the conversion of the world, then the depreciation or neglect of it must be attended with loss and injury. There has been too much disposition to speak as though the Church were a society which might or might not exist, as the caprice or convenience of individuals might dictate, whereas, while the New Testament be our guide, it must exist so long as there are followers of Christ desirous of doing His will and realizing the fulfilment of His gracious promise. When He calls men to His fellowship, it is not optional with them whether they shall also seek the fellowship of His people. Such a view cannot, of course, be binding on those who find no such teaching in the New Testament. With those who insist that their conscience compels them to withdraw from all Churches, and to cultivate isolation and individualism, we have nothing to do. Judgment is not ours, nor have we any desire to anticipate the verdict of Him to whom alone it belongs. We shall have gained all we attempt as soon as we have got the matter referred to the court of conscience, to be decided on principle, and not on mere inclination or prejudice.

The evils resulting from the exaggerated individualism to which this indifference to the Church as a Divine instrument is due are many and various. With some it may be only the indulgence of a strong self-will, an extreme waywardness, or a dislike of the restraints of order and spiritual fellowship which is a caricature of independence; but even in their case the result is mischievous, for it means their withdrawal from the very influences which are needed for the mellowing and perfection of their own character. Their example, too, tells on others who have not their better qualities, and who are glad

enough of an excuse for the half-heartedness or cowardice which shrinks from a public confession of Christ. That it is a real subtraction, and one very serious both in character and extent, from the efficiency of the Church for all aggressive and missionary purposes, can hardly be questioned by any reasonable person. It is scarcely less evident that it is a betrayal of the Church into the power of sacerdotalism. The one force by which the baleful influence of the priest is to be counteracted and his authority destroyed is that of a pure and spiritual Church. The vehement protests of those who would dissolve Christian societies into their original elements, and content themselves with indignant denunciations of priestcraft, never have told for much. A Church corresponding with the scriptural ideal—proving the reality of the Divine life in its members by the “strength and beauty” of their outward holiness; free, yet using its liberty only as affording the greater opportunity for bringing glory into Christ; believing in the power of prayer, and in looking up to God for grace and teaching; eagerly seeking the light from heaven, and quick to observe and obey its first signs; wise in its spiritual intuition, and active in its spiritual works—will be the most effectual foe of clericalism. In a Church like that of Antioch the priest could not rule, for the obvious reason that Christ Himself was felt to be there, and His authority was recognized as sole and supreme.

*The next point worthy of observation is that even Paul and Barnabas were content to accept a commission from the Church, and to labour as its representatives. If there were two men in connection with that Church at Antioch who might fairly have claimed to act with absolute independence, these were the men. Barnabas had come to the city with an apostolic commission, and had brought with him all the weight of high personal character and of eminent service done for the Church. Paul had already shown how illustrious was the convert who had been gathered into the fold of Christ when the former persecutor had yielded to the all-subduing power of Him whom he had once opposed and blasphemed. Of the independence of his spirit, his determination to bow to no authority except that which had the clear sanction of the Master Himself, his firmness in the maintenance of liberty*

we have abundant proof. It is impossible to read his vindication of his apostleship in the Epistle to the Galatians without feeling how impossible it was that he should allow the slightest curtailment of his powers and privileges as a minister of Jesus Christ. Those "who were reputed to be somewhat" received no special consideration from him. Even "James and Cephas and John, they who were reputed to be pillars," were not acknowledged as having authority over him, and all that he accepted from him was the right hand of fellowship.

Here, then, were two men who might have undertaken a work on their own account. Paul in particular had enjoyed a special revelation, and received a special commission at the hands of the Lord Himself. Why should not he and his intimate friend and companion strike out an independent line of their own, without regard to the Church already existing at Antioch? With that Church itself their bond of connection was of the slightest. They were both strangers, whom special circumstances had brought to the city and thrown into relationship to its Church. Why, then, should they wait the call of the Church, or pay any attention to its wishes? Its members were for the most part recent converts who had been gathered out of heathenism, and ought to receive guidance and teaching from them rather than assume to direct their movements or assign them their work in the world. Strange to tell, this was not the view these great Christian leaders took of their position. The Church which had sought God, and then under His inspiration called them forth to this service, must be obeyed. They would not go unless they were sent, but being sent they could not hold back. The Church is everywhere kept in the foreground. It sent the preachers forth with its sanction, its benediction, and its prayers, and they went as its representatives and messengers with all the assurance of its sympathetic remembrances and supplications to encourage them in their work. And when their missionary journeys closed they came back to report to the Church what they had done, and to knit more closely the bonds of holy fellowship between it and the Churches which, acting on its behalf, they had been able to establish.

All this affords a beautiful illustration of the true method

of Church extension and the real spirit of Christian service. The one Divine and rational plan for the advance of the kingdom of Christ is the organization of Churches as missionary societies. This was the idea of the Church at Antioch, and it must be more or less present to every Church which desires to maintain its own prosperity and serve its day and generation as God expects that service to be done. Churches must grow if they would live, and where they are faithful to their own lofty ideal there is less danger that individuals with more zeal than knowledge will act in perfect disregard of the feelings of others or the general interest of the Church, and work after the fashion which is most agreeable to their own taste. There are too many of this type to-day, who would do well to study and profit by the example of these illustrious workers. It is not too much to say that if the extension of Christianity had been carried on in the loose and hap-hazard method which they practise without any wise distribution of the service, wise economy of the forces, or husbanding of the results, the progress of the Church would have been indefinitely slower. As well might a farmer employ a number of labourers to sow the seed, leaving them free to scatter themselves as they would, and cast the seed according to their own fancy, with the certain result that large patches would be unsown altogether. Or as well might a general undertake the invasion of a hostile territory without any plan of campaign, without a staff to carry his orders, or generals of division to execute them, leaving the results to undisciplined valour, which for the lack of competent lead would continually waste its force, and though now and then it might perform some dashing feat of chivalry, such as that which made the Balaclava charge so sad and humbling and yet so glorious a memory in our own history, would achieve no permanent conquest. It is sad to contemplate the waste of force which is continually going on in these displays of mere individualism on the part of men who seem to think that in some way it would be humiliating for them to accept a position which Paul and Barnabas did not disdain.

The self-assertion of these isolated enterprizes is continually glossed over by the plea of their undenominational character. They are detached from Churches in order that there may be

nothing of a party or sectarian character belonging to them. There is a fallacy lurking in the ambiguity of the word, which is so subtle as to elude observation. There are great works on which it is neither necessary nor desirable that the special impress of any one Church should be stamped, and which, in fact, can only effectually be done by a combination of members of all Churches. It is a melancholy thing that Christians of all names and all communities cannot combine for the circulation of the Word of God. There is nothing sectarian in the work, nor need there be any sectarian interest sought in its prosecution. It was surely a noble thought to try and combine all who believed in a simple and spiritual Christianity in one great effort for the preaching of the gospel, leaving the new converts themselves to adopt such modes of organization as approved themselves to their own consciences. But even this has been found practically unattainable, however ideally beautiful. These works, however, are only undenominational in the sense that they are carried on by the union of various Churches, who, in combining for the propagation of the truth common to all of them, do not mean to cast any discredit on their various systems, or to treat lightly that which is distinctive of each.

But this is not the undenominationalism of which we are speaking, which is practically an antagonism to all Churches, and the exaltation of the individual feeling or opinion apart from them all. The reflection is really cast, not upon the denomination, but upon the Church. The independent worker is a "free lance" who acknowledges no allegiance, because he hates all restraint, and desires to do what seemeth good in his own eyes. Such a spirit and such a mode of working find no countenance in the New Testament. It recognizes the power and respects the freedom of spiritual impulse; it honours enthusiasm and ministers to zeal; it prescribes no rigid law, and says nothing that can encourage uniformity; but alike by direct teaching and by example it shows that the Church, the Christian assembly which has the distinct promise of Christ's presence and guidance, must have the direction of Christian work. The time had not yet come for the association of several Churches in a common enterprise, and that is not the point which is touched here. It is as to the relation of

the Church to the individual worker that this incident is so instructive. Paul "took no counsel with flesh and blood;" but even Paul, with his pre-eminent endowments, his high spiritual privileges, his distinct appointment to special service by the Lord, was content to be the minister of the Church. With him the extension of Christianity meant the multiplication of Christian Churches, and wherever he went he gathered into the Churches those whose hearts the Lord had opened. It was the apostolic method, and as there is no other which is so practical, or can plead such authority on its own behalf, so there is none which is likely to be attended with great result. The isolated efforts of an aggressive but ill-regulated zeal, bent on working only on its own lines, and only too disposed to depreciate, not only the action, but the very idea of the Church, may accomplish a certain amount of good, and certainly we can have little right or desire to interfere with them. But the Church is a society of believers such as the Lord Himself contemplated, and to which He has assigned high service with an assurance of His grace in its fulfilment. What the apostles understood by His teaching we learn from such acts as that recorded here. They met as Churches, they prayed to Him as those who believed that He would fulfil His own word, and when they were gathered together in His name, He in the midst of them, they asked Him to direct them, and even the most exalted and gifted among them conformed himself to the wishes and instructions of the Church thus influenced and shaped by the teaching of the Lord. All this undoubtedly means a faith in the supernatural, in the presence of the living Christ in His Church, in the direct communion between the Church and its Lord, in the promised guidance of the Holy Ghost. But these are, in our view, the very essentials of Christianity. If these be not true, then the Christian Church is nothing better than any miscellaneous company of men, with good intentions and religious or benevolent aims. That, certainly, was not the kind of society which met together at Antioch, and, in the full belief that it was moved by the Holy Ghost, sent forth these noble workers to the conversion of the world.



**THE BIBLE,  
AND BIBLE-STUDY IN THE FOURTH CENTURY.**

PART III.

IN such ways as have been described in the previous articles, the men of the fourth century endeavoured to fulfil their appointed service in reference to the preservation of the Bible and the guardianship of its integrity. This however, after all, is but an outer-court worship. There is a higher service which the Bible demands—how did they fulfil this?

A full answer to this question, a full description of the extent, the circumstances, the mode, and the results of Bible study in this age, would form, I venture to say, one of the most interesting and instructive chapters that could be written of the history of the past. Unhappily, our materials for framing such a reply are some scattered fragments only, and a rough outline is all that can be attempted.

The first class of facts that meets us shows the care then taken to provide the means and the opportunity for Bible reading. However large may be any probable estimate of the number of copies of the Bible then in existence, it could, after all, have been only a small portion of the Christian community who possessed copies of their own.\* Their expensiveness would put it out of the reach of many, and from the inability to read † many more would feel no motive to acquire them. That in the large cities a goodly number of the richer attendants at the churches, in the latter part of the century, had Bibles of their own, is shown by the not infrequent exhortations of Chrysostom, in which he urges his hearers to study the Bible at home ‡; sometimes breaking off in the middle of his discourse in order that by reading and pondering the passages bearing upon his subject, they might come on a following day the better prepared for its consideration. But even in Constantinople, the metropolis of the Empire and the residence of the Court, there were still many amongst the rich who needed to be urged to the duty of providing them-

\* Aug. De Doct. Christ, i. 39: "Many live without copies of the Scriptures."

† Aug. vol. iv. p. 729; Cyril, Cat. Lec. v. 7.

‡ Chry. i. 719; iii. 73; iv. 281; viii. 62.

selves with copies. "Hearken, I entreat you," says their bishop, "ye that are careful for this life, and procure the books that will be medicine for the soul. If ye get not any other, get at least the New Testament, the Acts of the Apostles, the Gospels, for your constant teachers."\* To those who excuse themselves from the study of the Scriptures on the ground that they do not possess them, he says that the excuse is ridiculous if they are rich; if they are poor, the plea of poverty, however extreme that may be, is never urged as a reason why a man should not have the implements of his calling complete and in good order. It is absurd, therefore, to urge it as plea for neglecting to procure those instruments from which so much greater profit is obtained.†

To meet in some measure this necessity, copies of the Scriptures were placed in the churches for general use. The fifty copies ordered by Constantine were expressly stated to be for the use of the churches in Constantinople, and these at that time were but two in number. A part of the church building seems to have been appropriated to this purpose (*ὕπερφρον*), and in some instances, as at Nola,‡ in Campania, a separate room was erected for it (*secretarium*). But of more importance than this was the large provision made in the church services for the public reading of the Scriptures. Even those who possessed copies of the Bible would not very readily decipher them. Chrysostom speaks of reading as "troublesome and laborious;" § and if any one will give but a glance at an open page of a fourth century MS., he will see at once how difficult of attainment would be the art of reading it with any measure of comfort or fluency. From the continuous mode of writing then employed, that rapid reading by the eye with which we are familiar was an impossibility, and ordinary readers could do little more than spell out the sentence word by word. How largely this would interfere with the right apprehension of the meaning, and with the reception of the deeper religious impressions, is shown by everyday facts in the experience of teachers of the young and ignorant. Not only, therefore, for the sake of those who could not read, but also for those who could, was it most helpful that the Scrip-

\* Chrys. xi. 391.

† Chrys. viii. 63.

‡ Paulinus, Ep. 12. Ad Severum.

§ Tom. xi. p. 392.

tures should be publicly read by those who were familiar with them, and who, from their personal sympathy with their subject matter, could read both with the Spirit and with the understanding also. For the discharge of this duty special persons were now very generally appointed—chosen from the fully received members of the Church,\* and solemnly set apart for the office.

There is no evidence that as yet a table of passages for every day in the year had been adopted by any Church, and still less that such a lectionary was in general use. The growing importance attached to the great Christian festivals, and the increasing emphasis given to their celebration, with the natural accompaniment of reading at these services the passages which had special reference to the events commemorated,† was gradually giving the prestige of an established custom‡ to certain lessons for these high days. Still, even these were not the same in all churches,§ nor was the custom of any particular Church so rigidly fixed but that a change was made if it seemed desirable to the presiding pastor. Thus in Augustine's church at Hippo, it had been the custom at Easter to read the narrative of our Lord's passion from the Gospel of Matthew only. Augustine, however, wishing that the people should have the fullest knowledge of all that Scripture, tells us of this central fact of the gospel history, appointed that not on that day only but on four successive days the record of the Passion should be read; the accounts given by each of the Evangelists being taken in the order with which we are familiar, and although the innovation caused some excitement,|| it soon became, in its turn, the settled practice.¶ At other seasons, though the tendency of events was towards a fixed selection of readings,

\* In Alexandria readers might be chosen from among the catechists; elsewhere from the "faithful" only (Soc. v. 22). In some cases they acted as precentors also (Soc. iv. 3; v. 22).

† The Acts of the Apostles were read from Easter to Pentecost (Aug. in Joan. vi. § 18. Chrys. tom. iii. 88). Job and Jonah in Passion Week (Ambr. Ep. 33).

‡ Not so established however but that Chrysostom found it needful to justify them (Chrys. tom. iii. 85).

§ Soz. vii. 19.

|| Aug. tom. v. Sermon 232.

¶ Aug. tom. v. Sermon 231, 239.

a larger amount of freedom was exercised, and, as in earlier years,\* each bishop appointed such portions as he thought fit.

The reading of the Bible and the singing of psalms formed a prominent part of the daily worship of the Church,† and thus the quantity of Scripture publicly read was very large, and for the better instruction of the hearers the continuous reading of entire books was the common practice. By this means many, even of those who were unable to read, acquired through their constant attendance at the church a very extensive knowledge of the Bible, and through repeated hearings large portions became fixed on their memories. From the remarkable powers of memory often possessed by blind persons it is nothing surprising to read of the extensive knowledge of Scripture attained by some who were thus afflicted, as, for instance, by Didymus, the blind catechist of Alexandria, who composed expository treatises on several books of the Old and New Testament;‡ and by John the Egyptian, of whom Eusebius records that he had whole books of the Scriptures inscribed, not on tables of stone, nor on skins of beasts, nor on paper, such as is destroyed by moths and by time, but on the fleshly tables of the heart, and whom Eusebius once saw in a large assembly reciting so accurately a portion of Scripture that he thought he was the Reader reading from a book, until he came near to him, and found that he was reading only with the eyes of the understanding.§ But apart from these and similar cases, there is enough to show that an extended acquaintance with the words of Scripture was acquired by large numbers of persons. The practice of committing Scripture to memory is earnestly enjoined in the sermons of this period. Young children of Christian families were early taught to do it.|| In the case of Eusebius, surnamed Emisenus, who was of a noble family of Mesopotamia, it is distinctly stated that this was done "in accordance with the custom of the country;" and upon those who were more advanced, and especially upon those who aspired to be teachers of others, Augustine enjoins the same habit. In his treatise on "Christian Doctrine," the purpose

\* Tert. Ap. 39.

† Aug. Ep. 29.

‡ Soc. Hist. Ecc. iv. 5.

§ Euseb. De Mart. Pal. c. 13.

|| Soc. ii. 9. Soz. iii 6; iv. 29. Hieron. iv. pars. ii. p. 596.

of which is shown by the opening sentence, wherein he says, "There are two things on which the interpretation of Scripture depends—the mode of ascertaining the proper meaning, and the mode of making known the meaning when ascertained," and which will thus be seen to be what we should describe as a treatise on Christian Hermeneutics, he states, when discussing the former of these topics, that the first rule to be observed is to read the Scriptures so as to impress them on the memory ; \* adding, that when we have made ourselves to a certain extent familiar with the language of Scripture, we may proceed to open up and investigate the obscurer passages. And what was true in the fourth century is true still : a large familiarity with the words of the Bible is one of the most efficient aids to the interpretation of it, and he who would become a skilful exegete will do well to imprint the words of the Bible largely upon his memory, and still better if he does this in the language of the original text.

In these days, however, there were, even as there are now, some who failed to make a rightful use of the opportunities they possessed, and these the teachers of the Church were not slow in warning of their neglect. Chrysostom, whose sermons abound in vivid pictures of the manners and customs of the professing Christians of his day, pointedly addresses some of these careless ones.

Who of you, tell me, on reaching home took into his hands a Christian book, and went over what is contained therein, and searched the Scripture ? None of you could say that you did. Draughts and dice we shall find in most of your houses, books nowhere, or at least with but few ; and even they are just as if they had them not, since they tie them up and lay them altogether aside in their chests, and all their concern is about the fineness of the vellum and the beauty of the letters, and not about reading them. They have not got possession of them for the purpose of profiting by them, but so great is the extravagance of their vanity they have been eager about them only to make a proud display of their wealth. I hear of no one who is proud because he knows what is contained in them, but only because they are written in golden letters. What is the gain of this ? tell me. The Scriptures were not given that we might have them in books only, but that we might engrave them on our hearts. . . . And I am saying this, not as restraining you from acquiring the books, nay, I urge you to it and exceedingly desire it, but I would that their words and thoughts were carried about in your

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\* Aug. De Doct. Christ. ii. 9.

hearts, so that through the understanding of the Scriptures your hearts may be cleansed." \*

A knowledge of the letter of Scripture is, as the words just quoted remind us, but a means to an end. It is by the personal appropriation of the spiritual truth they convey that the purposes for which they were written are secured, and a second interesting class of facts bearing upon Bible study in this period illustrates the care with which this distinction was kept prominently in view. The great teachers and preachers of this age speak here with no uncertain voice. Then, as now, the perverseness of human nature was not slow to assert itself; and that love of ease, which leads many to take refuge in outward forms as a shelter from the responsibilities and pains that accompany the higher exercises of spiritual activity, bore then as now its evil fruits. A familiarity with the facts and phraseology of the Bible had with some a higher place in their thoughts than the attainment of the character it portrays. The power of a fluent talk about Christian mysteries blinded them to the poverty of their Christian graces, and an undue estimate of the knowledge that puffeth up endangered the growth of the love that edifieth. Against such tendencies the teachers of this age utter their earnest warning, and insist with eloquent emphasis that the love of God and the love of our neighbour is the fulfilment and end of all Scripture,† that only to those who have taken Christ's yoke upon them and are meek and lowly in heart, is it given to know the love of Christ, which passeth knowledge.‡ Very significant in this respect is the story told us of an unlettered but earnest and devout man, and whose conduct intentionally or otherwise was an impressive sermon, who went to a friend to be taught a psalm, and having heard from him the first verse of the thirty-ninth Psalm, "I said I will take heed to my ways that I sin not with my tongue," departed without staying to hear the rest, and when six months afterwards he was reproved by his friend for not coming again, replied that he had not yet learnt to practise the verse which he had already heard from him.§

Another topic of interest in reference to Bible study in this

\* Chrys. tom. viii. p. 188.

† Aug. De Doct. Christ. i. 35.

‡ Aug. De Doct. Christ. ii. 41.

§ Soc. Hist. Ecc. iv. 23.

century is found in the special arrangements then made for this instruction of inquirers, and the large amount of attention that was given to this form of labour. The practice of submitting all candidates for Christian fellowship to a regular course of preparatory training may be said to have been now almost universal amongst the Churches. The catechumens, as these candidates were called, had become a distinct class, for whom special provision was made in the arrangements of the Church. The duty of instructing them was assigned to competent officers—sometimes a reader, sometimes a deacon, sometimes a presbyter, sometimes the bishop\*—fulfilling the duty; and though they were not allowed to be present during the prayers and solemn acts of commemoration that formed the distinguishing worship of the “faithful” they were encouraged to take part in the service of praise, and to hear the reading and exposition of the Scriptures.† At the close of the sermon a special prayer was offered on their behalf, and they were then dismissed from the assembly.‡

The kind of instruction given by the catechist was, as might be expected, largely influenced by the previous habits and training of the catechumens. In such a city as Alexandria, where the candidates were often men of culture familiar with philosophical inquiries, the instruction given would be more largely argumentative and apologetic, and would partake of the character of theological lectures; with simpler and less educated persons it would be mere elementary and didactic. Amongst the extant writings of Augustine is a tract entitled “On Catechising the Uninstructed,” written in reply to a request from a deacon at Carthage, who, though held in high repute for his skill in this kind of labour, applied to Augustine for the solution of some of his difficulties. From this tract we may gather what in ordinary cases was the course of instruction. It began with the sacred history of the world, from the creation down to the time of our Lord and His apostles; it then proceeded to an exposition of the

\* Gregory of Nazianzum was the “preceptor” of Jerome (Hieron. tom. iv. pars. ii. 126, 262, 406). In the last passage Jerome calls Gregory his “catechist.”

† As in fact any Jews and unbelievers might do. Concil. Carthag. iv. Can. 84.

‡ Chrys. 2 Cor. Hom. 2. Aug. Sermon. 49 § 8.



doctrine of the resurrection and the future judgment, and, finally, set out with some fulness the nature and ground of the gospel hope, and the practical precepts of the Christian life. Along with this the catechist endeavoured by leading questions to discover the means which had awakened in the catechumen the desire to become a Christian and the motives which were chiefly prompting him; he then adapted his further instructions to the state of heart so revealed. A specimen of a more advanced style of instruction intended for those who had passed through the first stage of Christian training, and were now preparing for a full reception into the fellowship of the church is given by the Catechetical Lectures of Cyril of Jerusalem, in which, after a general sketch of the leading articles of the Christian faith, he expounds at length the doctrines of the Unity, the Fatherhood, and the Sovereignty of God, the Godhead of Christ, His Incarnation, Death, Resurrection and Ascension, the Second Advent and the Last Judgment, the Divinity and Offices of the Holy Spirit, the Resurrection of the Dead, the Church Catholic, and the Life Everlasting. These are followed by five lectures on the sacraments given the candidates after they had been received into church by baptism, in which the meaning of the different parts of the ceremonial that accompanied their celebration is carefully explained, and the newly received members are reminded of the obligation they had taken upon themselves.

The space at my command will not allow me to dwell upon the interesting illustrations of Bible study supplied by the records of monasticism, which in this century first assumed its organized form, and was developed with such remarkable rapidity. Even in East, with its strong tendencies to a contemplative quietism, the study of the Scriptures was diligently fostered amongst the monks, whilst the more energetic habits of the West produced not only diligent students, but active and skilful Bible teachers. I must content myself here with simply referring on the one hand to the rules of the large community founded by Pachomius in the Thebaid, numbering in the time of Jerome fifty thousand, which required every novice to learn by heart twenty psalms or two of the epistles, and every full member to know the entire Psalter and the whole of the New Testament; and,

on the other hand, to the name of Jerome, which of itself will suggest how much upon this matter may be said of the monks of the West.

I pass on to mention as the last but not least instructive feature in the Church life of the century that claims our notice, the prominence which was then given to expository preaching, and the careful and elaborate preparation that was made first. Expository sermons, instead of being as now the rare exception, were then the ordinary rule. To expound Scripture in continuous and systematic form, unfolding its doctrines, explaining its difficulties, and enforcing its precepts, was in that age regarded as the first duty of the Christian pastor, and all from the humblest to the most distinguished made it their endeavour to fulfil it. None of the greatest and most eloquent preachers of the day disdained the task, but on the contrary felt that they could worthily consecrate to it their richest gifts whether of knowledge or of utterance. Gregory, Basil, Ephraem the Syrian, Ambrose, Hilary, Theodore of Mopsuestia, Chrysostom, Augustine, and a little later Cyril of Alexandria, were all distinguished for this kind of preaching, and their extant remains are evidences at once of the importance they attached to it, the pains they took in fulfilling it, and the value set by others upon their instructions. It may have been that in some instances a controversial spirit was fostered by this style of preaching, but this was an accidental rather than a necessary consequence, and was mainly due to the peculiar circumstances of the age. Even a casual glance at homilies of the great preachers just mentioned will show how earnest they were in dealing with the various phases of Christian experience and how directly and faithfully they applied the precepts of the Bible to the affairs of daily life. So far from being less practical or less pertinent to the circumstances of their hearers, because they were expository, a comparison of any fair number of these discourses with a corresponding number of modern sermons will show how strongly this characteristic is impressed upon them. They were not drily argumentative or drearily common-place. They abound in searching appeals to the conscience, and in direct and vigorous applications. In fact, in those days the sermon must often have been a most lively exercise both

to the preacher and to the congregation. On the part of the people there was little reserve in the expression either of their approval or their dissent; and the preacher was made vividly conscious by the applause or the mutterings which reached his ears whether he had succeeded or failed in proving his point or in clearing a difficulty. The applause or the dissent was often, it is true, as in our public meetings, very unintelligently given, a mere ebullition of temporary excitement; but with all its drawbacks it kept the attention of the people fully awake. A better practice was that sometimes adopted by Augustine, who, when quoting a passage of Scripture, repeated the first few words and then called upon the congregation to complete it aloud. It is beyond all doubt that it was this full and frequent exposition of Scripture that gave to the preaching of this age its peculiar power, and this, not because it was specially adapted to the circumstances of those times, though that also is true, but because it is the best suited to the wants of all ages. It is the preaching which gives to the Bible its proper place, which treats it with proper reverence, and which provides in the most natural and efficient way the variety and the completeness both of doctrine and of precept which are essential to the development of a steady faith and a vigorous Christian life. For, to use the words of Chrysostom,

As the tree planted by the water-brooks, since it is continually moistened by the water, is unhurt by no variableness of the atmosphere, and dreads not the scorching rays of the sun, nor fears the impending droughts, so likewise the soul that dwells by the streams of the Holy Writ and is continually watered thence, is overpowered by no circumstance, whether disease or blame or slander or insult or scoffing; though all the evils of the world should rush down upon his soul, he repels with ease the fierceness of the tempest, since he draws from the Scriptures an all-sufficing consolation.\*

SAMUEL NEWTH.

\* Chrys. tom. iii. p. 73.

## CHAPTERS FROM THE LIFE OF A CONGREGATIONAL MINISTER.

### IV.—COLLEGE FRIENDSHIPS.

Not a few ministers who have been educated at our Dissenting Colleges would say that they profited at least as much by the life in the house and the free intercourse with their fellow-students as by the direct instructions in the lecture-room. Amongst ourselves the lectures, especially those on theology, never received the still nobler service which our high-minded principal was rendering to us by the tone of sentiment he was fostering, and the atmosphere he created around our work was even less scarcely understood. For myself, I feel that my association with him was one of the happiest circumstances in my early life. To say that he had weaknesses, and weaknesses which exposed him to misconstruction, is only to say that he was a man ; but they were light indeed when weighed in the balances against his noble qualities. But the chief advantage I received was in the inspiration and influence of the man more than in the direct benefit of his teachings. The nobility of his nature was not appreciated except by those who came into close contact with him and were in general sympathy with his aims. Possibly he had too strong an idea of his own position as a leader of moderate and cultured Congregationalism, and with it too great readiness to act and speak as though holding a representative character, and possibly also not a little of intellectual scorn for those who did not rise to his own level. Perhaps, also, he was a man to awaken admiration or kindle enthusiasm for his principles rather than to inspire affection. I feel, however, that I am indebted to him for a broader conception of religion itself and of the work of the Christian ministry, for a fuller realization of the mission of Nonconformity and the service it has rendered, as well as for a deeper sympathy with all its more heroic aspects, and in general for the influence of a higher ideal in life than I should otherwise have attained.

His son was one of my college companions. As the only members of a class in classical literature, we were thrown a good deal together, and I had ample opportunity of knowing one who,

had he been spared, would have been one of the brightest ornaments of the Congregational ministry. It is not easy to exaggerate the loss which the Churches suffered in his premature removal, for he would have brought to our work the very element in which it is perhaps most deficient. Alfred Vaughan was not only a distinguished scholar, but a scholar in departments which are not much cultivated among ourselves. In him there was a rare beauty of a mind which was shadowed forth in his striking appearance, his noble head, his bright and kindling eye, and his manly bearing. He had a pure enthusiasm for learning, never wearying of study, and loving to explore obscure regions into which few ventured. Abundant proof of this is to be found both in the "Hours with the Mystics" and in his "Essays and Remains," both of them very remarkable books to have come from so young a man, and which we never lay down without a sigh over the bright prospect which through death was left unfulfilled. Perhaps he had less of intellectual robustness and vigour than his father, and certainly fewer of the qualities necessary to the leader of men. We cannot conceive of the younger man as filling the place of the elder on such spirit-stirring occasions as the welcome to Kossuth in the Free Trade Hall at Manchester, or the Bicentenary Meeting at Birmingham, when the whole frame of the speaker seemed to dilate and his nature to thrill under the inspiration of his great theme, and when his audience bowed to the spell of his eloquence. But, on the other hand, the son had qualities which the father lacked. His was the imagination of a true poet, and if he would never have been able so deeply to affect popular assemblies, he would have asserted his power over minds of another order—men with something of the mystic temperament, and with a love for pure culture. It is idle to speculate on what he might have done had life been spared and strength been given him. But I have sometimes thought that with his simple faith in the gospel, his devout temper, his varied learning and many-sided sympathy, and his capacity for entering into the difficulties of a certain class of minds, he might have been eminently useful in the great conflict for the faith which we are required to maintain in this age. He would certainly have greatly enriched our literature. It is probable that he

might have done a great work as a professor in one of our colleges. It was both a mistake and a misfortune that Alfred Vaughan became a student in the college of which his father was the principal, and still more that they commenced their separate careers at the same time. Had the principal been already firmly established in the confidence of his students, his son would at once have been heartily welcomed to their fellowship. As it was, I fear his presence, during the first year or two, only served to increase the jealousies and misunderstandings already existing. The evil was greatly increased, if not altogether caused, by the intrigues of a young Welsh student, who, unhappily, acquired considerable influence over Alfred Vaughan, who was of a singularly true and unsuspicious temper. The young man in question undoubtedly had some of that poetic susceptibility characteristic of the best, but he had also much of the tortuous and supple art to be found in the worst of his nation. Almost from the first day of their acquaintance he fastened on young Vaughan (as he fastened on others both before and afterwards), and by his specious manners, as well as by a certain community of taste, wormed himself into his confidence. The friendship at first seemed to be unintelligible, so complete seemed to be the contrast between the two men; the one trained in the refinements of the home of a highly-cultured London minister, and the other amid the ruder surroundings of a peasant's cottage. But in their common poetic tastes there was a bond of union which at one time led Alfred Vaughan to forget everything else. Friendship could not have been more sincere, more disinterested, or more generous, than that which he extended to one who appealed to his kindness of heart as well as to his intellectual sympathy. It is no part of my business here to tell how grievously he was disappointed. Suffice it to say that the youth in question had to leave the college, and after a brief stay among the Baptists, who discovered the same want of straightforwardness which had caused so much trouble in our own college, finally found his way into that Church which offers so pleasant a home for Dissenting failures, but where, also, the old tendencies developed themselves with the same results. To Alfred Vaughan the whole affair was singularly distressing. A more transparent cha-

acter than his own I never met, and it was specially painful to him to be forced to the conviction that he had trusted implicitly to one who had proved himself unworthy of his confidence.

For some time, however, this friendship had the effect of creating a certain distance, I will not say alienation, between Alfred Vaughan and the rest of the students; and it was not till the later years of his residence in the house that his full worth was recognized. His great ability was acknowledged, his genial spirit was admired; but those intimate relations which generally exist among members of the same class were not established. As might be expected, there were suggestions sometimes whispered that he was treated with special favour, and it was not easy wholly to disprove them. No father could have failed to be proud of such a son. He not only promised to achieve high eminence, but it was eminence of the very kind which Dr. Vaughan most highly valued, and would most earnestly have desired. Still there was no foolish fondness. I remember Alfred telling me that when he read his first sermon to his father the only remark which the doctor made was, "You have chosen an excellent text." His early efforts at sermonizing which I can recall—and I remember his first sermon in the lecture-room—were not successful, and fell considerably below his ability and reputation. There was too much of weak sentiment, and a simplicity so extreme as to appear affected, and possibly to deserve a different name. Dr. Vaughan dealt with this as he would have done had he found it in any other student, and certainly the change was very rapid and striking. The young man soon became a general favourite in the churches we were accustomed to supply; and those who are familiar with the inner life of our colleges can easily understand how this might become an occasion of difficulty to the principal. Dr. Vaughan had from the beginning of his course paid more attention to the wishes of the churches than to the feelings, or imagined rights, of the students in the appointment of preachers, and those who supposed that their proper claims were passed over were sore and discontented. It was curious that Dr. Vaughan did not seem ever to comprehend this feeling, but appeared to expect that those students whom he placed in a kind



of second class would cheerfully acquiesce in his judgment of their relative merits. Seniority is the one ground of distinction which students will acknowledge, since it is the only one which does not interfere with that feeling of equality which is almost essential to collegiate life. But for seniority Dr. Vaughan had not the faintest shadow of respect; and when I say that, of the four students who stood at the head of our list, one only occupies, or has ever occupied, any position of influence in our ministry, it will be seen that he was not without reason for his feeling. The fifth was Alexander Raleigh, and he was *facile princeps* both as a preacher and as a leader of his brethren. I will not undertake to assert that no one ever envied his popularity, but I may safely say that no one ever doubted that it rested on substantial grounds. The applications for his services from churches needing supplies were incessant, and it was impossible to refuse them all. How far this was approved by his seniors I have no means of knowing. It may have been that some of them did not accept the estimate which the churches had formed of their own preaching, and chafed under the injustice to which they considered themselves subject. But however this may have been, it was generally acknowledged that Raleigh was an universal favourite, and that it was useless to expect that the fact should be ignored in the preparation of the college list. A principal has to care for the reputation of the college, and he is naturally unwilling to send preachers where they are not likely to be acceptable. But when his own son was the student sought after by the churches, and therefore frequently sent, human nature must have ceased to be human nature if there had not sometimes been a little soreness. The complaints were often without justification, but they were only the consequence of an arrangement which was very natural, but not very wise. It might have been better for Alfred Vaughan himself—I feel assured it would have been more expedient for his father—if the son had been placed in another college, and under another tutor.

These are, after all, very small matters; but, so far as their influence told at all, they interfered with the easy working of the college, and for a time they prevented young Vaughan from holding his true position. His brief ministerial

career, however, abundantly vindicated the highest opinion which the most partial friend could have formed in relation to him. Quietly, but steadily, his influence was growing, when failing health arrested his labours, and blighted the early promise of his career. His success in his first charge at Bath, distinct and marked as it was, was scarcely so remarkable as the deep impression he produced upon the independent and strong-headed men of Birmingham. In him grace and beauty were blended with no ordinary force and vigour; and while his thought was strong, he had a felicity of illustration, and a chaste and simple elegance of style, which commended his discourses to numbers who would not have been moved by a different mode of address. But it was our literature which suffered most severely by his removal. He did just enough to show how much he was capable of accomplishing. Wherever he went, too, he carried with him a rare charm which conciliated general favour, and I never hear any one refer to him but with affectionate sympathy and regret for one whose heart was as true as his intellect was lofty, and who impressed men hardly less by the gentleness of his spirit than by the brilliancy of his gifts and the finish of his culture.

Alexander Raleigh, as I have already said, was the prominent figure in our collegiate company. He had not the quasi-official and representative character which belongs to the senior student, but he had far more of influence and authority than a senior student is in general able to command. Our senior student at the time of which I write had no influence at all, and was indeed one of the most striking illustrations which could possibly be found of the utter weakness of the law which assigns authority or position to mere seniority. But he must have been an exceptionally strong man who, whatever his standing in the college, had been able to compete in influence with Raleigh. In the first place, he was years older than most of us, and the difference between youths of twenty or twenty-one and a mature man of twenty-seven is, it need not be said, very considerable. As time rolls on the five or six years are hardly felt to make any marked distinction, but it is otherwise at the earlier period of life. Then the character and deportment of our friend helped to deepen the impression of wisdom and authority which his years had

already created. There was not a touch of sternness or moroseness about him, and though at times there was extreme reticence, this was not due to any severity of temper. In the hours of abandon no one was more free and unrestrained, or had a more hearty enjoyment of a clever *jeu d'esprit*. He could laugh with the merry as well as weep with the sorrow-full, or enter into the anxieties and perplexities of the doubting. With asceticism he had little sympathy, though he had still less with reckless levity or self-indulgence. It is not wonderful that a man of this type should take, as though by right, a leadership among young men, to whom he was sufficiently near to sympathize in their feelings and aims, and yet from whom he was so far removed as to command a certain deference because of his years and experience. He certainly did not seek after influence; it fell to him naturally and spontaneously, and the difficulty would have been for him to escape it. He was the *vir pietate gravis*, and felt it to be so all the more because he was absolutely free from all extravagant profession and cant. In the retrospect, I feel how impossible it would be correctly to appraise the full extent of the influence for good in a society where there were not a few elements which might have caused difficulty if Alexander Raleigh, instead of being what he was, had been an impracticable crotchlet-monger, or a hot-headed partizan.

When I entered college he had been there some years, and as a new-comer, and one considerably his junior, I looked up to him with considerable deference. Very early I learned to trust him, and to me certainly the intimacy thus established was full of advantage as well as pleasure. He could teach me what, at the time, I most needed and wished to learn. I was the merest tyro in preaching, whereas my friend had not only more experience, but a higher conception of the requirements of the work. In our occasional walks together we used to discuss sermons and sermonizing together, and the hints he used to throw out were to me eminently suggestive and fruitful. Since he has passed away to the higher sanctuary I have had a special pleasure in recalling these pleasant walks. Sometimes he was extremely silent, and we would walk on for a mile, or even two, without the interchange of a word; on other occasions he was full of vivacity, ready for a discussion, full

of quiet humour, or rising to a high strain of devotional thought and feeling. I have tried on recent visits to the neighbourhood to retrace some of our old rambles. Alas! everything is changed. Not, indeed, that there was any special natural beauty to destroy, for those who placed the college in the site it occupies would seem to have been utterly insensible to the influence of natural scenery on intellectual development. But if there was not a solitary hill in sight, there were at least some green fields and lanes which were quiet, if somewhat monotonous, among which we could wander. But now these have almost wholly disappeared. Even the region of villadom has been invaded, small terraces have risen, and the tramway marks the completeness of the change which has been effected. It is perhaps as well that it should be so. Memory, like distance, may lend an enchantment to the view, and it might be a pity to destroy a pleasant illusion.

Circumstances interrupted the friendship with Raleigh for some years. He went into Scotland, and the communications being much less easy and at the same time more costly—when cost was a matter of considerable importance—we saw little of each other. The old feelings remained, but there was no opportunity for intercourse until one day, some years after we had both entered on the ministry, just after I left my own house, I was startled by meeting Raleigh. He was pale and thin, and had that worn and haggard look which he used to wear when suffering from severe physical pain or mental anxiety. “What is the matter, my dear fellow?” I said as I joined him. “Ah!” he replied, “I am very ill. I have resigned my charge. I fear I shall never preach again. Indeed, I feel that I am going to die.” I had been accustomed to these times of depression and nervous prostration when we were at college, but I had never seen any approach to this. I was pleased, however, that he had thought of coming to visit me, and, rallying him as gently and pleasantly as I could, I turned back with him. My wife did her best to minister to his comfort, and we had the pleasure of seeing some improvement before he resumed his journey. It was surprising how, in after years, he acquired a physical vigour, and even an amount of nervous strength, which at that time seemed im-

possible. That much was due to the gracious and loving influences which made him so happy a home, and surrounded his life with a brightness and warmth which gave it an entirely new character, will be doubted by none of his intimates. In later days, when he had reached the high eminence he attained in London, we more than once talked over the distant afternoon when he had come to my house so full of infirmities and fears. The development of his later years in London was something surprising. More mellowed and matured he might have been expected to become; but he became more free, more courageous, more full of spirit and enterprize. It is generally thought that men become more conservative with years, but in his case it was exactly the opposite. To those of us who had known him in early life his appearance at the Manchester Conference was a complete surprise. We were unprepared for such decision in opinion, still less for such uncompromising boldness of utterance. That his words would be wise, forcible, elegant, and impressive was certain. What surprised us was the courage with which he avowed himself in favour of extreme opinions. But in all these points his was a growing mind. He had a pleasure in balancing the arguments in favour of conflicting opinions, and in exercising a judicial faculty which would have admirably fitted him for a seat on the bench. But while this seemed at times to give an indeterminate character to his utterances, he was keenly sensitive to any appeal to the love of righteousness which was the dominant sentiment in his heart. It was this which roused him in the Education controversy, and this which kindled his enthusiasm in that struggle against Imperialism the closing scenes of which he followed with such interest in his sick chamber.

Our long friendship was never disturbed by misunderstanding, though we sometimes differed, if not in opinion, at least as to the expediency of particular methods of action. He desired to be a peacemaker, and perhaps at times allowed this amiable feeling to carry him too far. But he would never have compromised or concealed a principle, he would never have lightly condoned an injury done to a trusted friend, and he would never have been so weak as to sacrifice great public interests to mere personal sentiment. His policy was always under

the guidance of a large and generous heart, and if it erred at all, erred on the side of charity and kindness. But he had too keen a sense of right and too broad and statesman-like a conception of the obligations resting on public men for him ever to have raised this kindly sentiment into a determining principle of conduct. There has, therefore, been extreme unfairness as well as bad taste in the introduction of his name into controversies which have arisen since his death on the ground of some amiable utterances made in the confidence of friendly intercourse, and expressive rather of hope than of definite purpose. I had the same kind of talk with him, and the views which he expressed were those to which I heartily assented. But I should have felt that I was misrepresented if those words were held to commit me to a particular line of action, regardless of all intervening circumstances. I believe that in the two separate cases referred to Dr. Raleigh would have acted in harmony with his own sense of duty at the time, and that it would have been shaped by the conditions under which the particular questions at issue were presented to him. The one point, however, on which I would chiefly insist is the impropriety of importing into current discussions, the character of which must necessarily be materially affected by their immediate surroundings, the opinions expressed in private conversation by honoured brethren who have passed away. Alas! that Alexander Raleigh should have to be reckoned in this number. We had fondly hoped that the churches would for years have enjoyed the benefit of that mingled ripeness of judgment, breadth of sympathy, and freshness of thought by which he was distinguished, and that he would have lived to be a Nestor whose words of mature wisdom would have had all the more weight because of his proved courage and energy.

### *ECCLESIASTICAL ESTABLISHMENTS IN INDIA.*

AMONG the questions which the Executive Committee of the Liberation Society propose to deal with in the immediate future, is the continuance of State grants for ecclesiastical purposes in India and in those colonies where such subsidies are still voted. In all the British colonies that enjoy independent legislation, as well as in some of the Crown-governed colonies, these grants of public money have ceased; and the Home Government has lately resolved to pursue the same policy in Ceylon.

The Indian side of the Disestablishment question is probably riper for systematic action than any other. In Ireland, till the parliamentary measure of 1869 was passed, there was the standing injustice of a so-called National Church established by law being the church of the minority of the people—the Protestant Episcopalians numbering some 700,000 adherents, and the Roman Catholics 4,250,000. The Established Church in Scotland may not present a political grievance to the same degree, but it has ceased to be in any sense a National Church; while the State Church in England numbers but a moiety of the church-going people. But the establishment of the Churches of England and of Scotland in India, though not identical, it is true, with the institution which has grown up in Britain, is a far greater anomaly, and a form of injustice which is fast becoming a fruitful source of discontent. Here we have the humiliating spectacle of a whole country—a country made up of subject races, aliens both in nationality and in faith—being taxed for the maintenance of one of our national institutions—a church that comprises a mere fraction of the population of our Indian Empire.

According to the recent census, the entire population of India, not including the Native States, is 218,000,000; while the total number of Christians of all denominations—Native and European, Protestants and Roman Catholics—may be reckoned at below 2,000,000, of whom some 325,000 belong to the Church of England. Of these, as many as 200,000 are probably native Christian converts connected with the missions of the English Church, which leaves 125,000 European



adherents of that church. For the benefit of this fraction of the population—less than one-eighth of a million against 218,000,000—nearly eighteen lakhs of rupees, or £180,000 a year, are taken out of the revenues of the country, raised for the most part from Hindus and Mohammedans. That is to say, over 216,000,000 of non-English and non-Christian peoples have year by year to maintain a form of religion to which they are opposed, and which is professed by a mere handful of the community; and this in spite of the declaration of religious neutrality made in the Royal Proclamation of 1857, issued after the suppression of the Mutiny, the words of which read thus :

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that *none be in any wise favoured, none be molested or disquieted, by reason of their religious faith or observances*, but that *all shall alike enjoy the equal and impartial protection of the law*. And we do strictly charge and enjoin all those who be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

It is surely a reproach to our rule in India that up to the present day these words have been falsified by the maintenance of an ecclesiastical establishment for a “favoured” few.

It was in 1813, when the East India Company's charter was renewed, that the resolution relating to this episcopal establishment was passed. The department was originally designed solely for the benefit of the company's own Christian servants. In all their factories a chaplain was one of the staff, and on his ministrations all *employés* of the company were expected to attend. In 1854, the Duke of Newcastle, then Secretary of State for the Colonies, stated that “the object the British Government had in view in maintaining ecclesiastical establishments in Asiatic dependencies of the Crown, was to provide for the religious wants of the European members of the civil and military services.” But the Indian Establishment has far outgrown its original intention. Its dimensions and cost are now greatly in excess of what may alone be conceded to be its legitimate requirements. Besides the three bishoprics and archdeaconries of Calcutta, Madras, and Bombay, there is a

staff of chaplains, many of whom cannot fairly be said to be supplying the religious wants of Government servants. For years past, chaplains of the English and Scotch Establishments have been ministering in Indian cities to numerous wealthy congregations largely composed of persons in no way connected with the Government. According to Lord Hartington, who replied some time back to Mr. Baxter's inquiry relating to the number of chaplains receiving State pay in India, there are 160 clergymen employed, of whom about 140 are usually on duty. A considerable number of these (Lord Hartington says only one-fifth, a proportion probably too low) are at stations where there are no European troops at all. On the other hand, there are many chaplains at garrison towns, which, as a rule, have but one military church, who do not minister to troops. Some thirty are stationed in the three Presidency cities. Not long since, the seven English churches in Calcutta, and six in Madras, were, with one exception in each case, ministered to by Government chaplains; whereas in some up-country civil and military stations, missionaries, in addition to their ordinary labours, have done the work that rightly devolves on chaplains. There are some stations in South India to which chaplains have been lately posted, where the residents have been in the habit of receiving from missionaries all they required in the way of spiritual instruction, and at a considerable saving of expense to Government. In the larger towns, Government, by being liberal beyond its original stipulation, has not only violated faith in respect to the design and extent of its ecclesiastical establishment, but has repressed the spirit of voluntary benevolence in Christian congregations that can well afford to pay for their own religious services, instead of being dependent for them on the State. Nor can we overlook the blighting influence which such an establishment must have on the development of a self-supporting native church. The lesson of self-reliance and self-support can ill be learned, when native congregations see around them wealthy English churches doing next to nothing for the maintenance of their ministry, but being relieved of that duty by the patronage and liberality of the State.

It is high time that the Government were released from the false position of burdening the public treasury with

the maintenance of forms of religion with which the vast majority of the population have no sympathy, while professing at the same time to observe a strict religious neutrality. The natives of India are ground down already by taxation, and the finances of the country have been often on the verge of bankruptcy, yet they are made to bear the strain of an elaborate and costly establishment, to keep up ecclesiastical edifices, and to maintain a ritual in which the people take not the slightest interest, and from which they derive no benefit. It is an appropriation of revenue in which they cannot be expected to have any sympathy, but, on the contrary, one that must prove a perpetual source of irritation.

In spite of confirmed prejudices and moneyed interests, a cause so intrinsically strong as that of Indian Disestablishment only needs to be kept before the public to secure the support it so righteously deserves. For some time past an Indian Disestablishment Society, having its headquarters in Calcutta, has been in existence, which has done something to enlighten public opinion in India on the subject, as well as memorialized the House of Commons; but the work of the society is little known in England, and cannot be expected to accomplish much until the matter is brought more prominently forward at home.\*

The recent ecclesiastical crisis in Ceylon, and the action that has been taken by the Secretary of State for the Colonies, is calculated to direct public attention to India, by raising the question whether a similar policy should not be adopted throughout the peninsula.

In this island 2,500,000 Buddhists, Hindus, Mohammedans, Roman Catholics, and others have had to pay £14,000 a year to an Anglican bishop and his staff, in order that they may minister to the wants of a small section of the community. The entire Christian population of Ceylon is estimated at 250,000; from these we have to deduct 190,000 Roman Catholics and 45,000 belonging to other denominations, leaving only 15,000 Churchmen to enjoy an endowment of £14,000 a year. The 235,000 Christians outside the pale of the Estab-

\* The recent visit of Mr. W. E. Baxter, M.P., to India, who received deputations of Natives and Europeans at Calcutta and Madras on the subject, will no doubt prove of valuable service.

lished Church have been able to conduct Divine service for themselves in decency and in order ; what was there to prevent the other 15,000 from doing the same ? The question had but one answer. Either the religious endowment must be withdrawn from the favoured few or a system of concurrent endowment adopted, since all parties being alike taxpayers, were alike entitled to State protection and aid. The movement for Disendowment has been in progress for several years, led by the foremost native gentleman in Ceylon, and having the support of the English Governor ; but so long as a Tory Ministry was in power, and Lord Carnarvon Secretary of State for the Colonies, the matter remained in abeyance. With the advent of a Liberal Government, and the appointment of Lord Kimberley, it has been taken in hand ; and notwithstanding the protests of Lord Stanley of Alderley and the English Primate, the State Church in Ceylon is doomed, and all ecclesiastical subsidies will soon cease. In less than five years' time we shall have no more State bishops and chaplains in the island. The Establishment will gradually dissolve itself ; while those officials who may remain on the list at the end of this period will be superannuated, and of course compensated.

The Establishment in Ceylon gone, the ecclesiastical department in India cannot long continue on its present basis. The conditions are for the most part identical. The Indian question is a much larger one, the interests involved are more extensive ; the subject will naturally attract closer attention, and raise a stronger opposition : but the unanswerable arguments in favour of Disendowment in the one place are of equal force in the other, and a similar issue is only a question of time.

The crisis in Ceylon has been precipitated and facilitated by the misdirected zeal of Bishop Copleston ; and as the history of this unhappy controversy, between the bishop on the one side and the Church Missionary Society on the other, has brought out in a striking manner the anomalous nature of an Episcopal Church by law established in a country like India, it may be useful just to glance at it.

The English Episcopal Church is there divided into two distinct branches. One is represented by the ecclesiastical department, and the other by the missionary societies belong-

ing to that church. The former through its connection with the State, whose policy is one of non-interference with the religions of the country, is, or should be, non-aggressive; the latter, being unconnected with Government, violates no obligations in endeavouring to Christianize the people. The position of the spiritual heads of the Church, who are also State bishops, thus comes to be a very awkward one, clearly showing how ill-adapted an established episcopacy is to India. As long as they act in a private capacity as voluntary advisers and helpers to the cause of missions, there can be no ground for complaint, though this in itself must be admitted to be a delicate and difficult matter; but when they assume their normal position as ecclesiastical rulers, as the Bishop of Colombo did, map out their adopted country into parishes, transplant the full-blown parochial system from the west to the east, claim authority over those who represent voluntary societies, withdraw licenses from men ordained to preach the gospel, exclude them from their diocese, and place Government chaplains in their room, they not only seriously injure missionary work, and maim the life and energies of a rising native Church, but of necessity force on the severance of a connection that affords scope for such disturbing elements. If the theory of episcopacy be alone considered, Bishop Copleston's position has no doubt been a perfectly logical one, and we may well condole with him under circumstances that chafe and restrain his missionary zeal; but when these peculiar circumstances of the country are taken into account, as they needs must be, we are obliged to yield to the stern necessity of things, and modify our theory. And it is surprising that the Indian Bishops of Calcutta, Madras, and Bombay should have sided with their refractory brother, and claimed the same rights as he did, instead of viewing the matter as did Bishop Middleton many years before, who regarded missionary work as a province outside his functions as Metropolitan of India, and confined his attention to the spiritual care of the European servants of the English Government. The view has been stigmatized as a narrow one, but he was undoubtedly correct in the interpretation of his duties. Henry Martyn, again, full of missionary zeal as he was,

remained cut off from engaging in direct missionary work as long as he was Government chaplain to the European troops of Dinapore and Cawnpore; it was not till he found himself outside Indian territory that he threw himself into those labours that have cast such a halo round his memory. Ecclesiastical establishments and missionary effort cannot coalesce. A bishop holding letters patent from the Queen is not free to be a missionary without resigning them, as Bishop Selwyn did in New Zealand, and as Calvin resigned his benefices in the Church of Rome, that he might with greater freedom prosecute evangelistic work.

Here, then, we have exposed by a hard irony the peculiar vice of an ecclesiastical establishment in a country like India. It lowers and cripples the spiritual office of the Christian ministry. It imposes a cruel restraint on the best feelings and endeavours of Christian men. It places both in a false position. The true purpose for which a Church exists should be the religious good of the people in general. If the people themselves who support the Church are not benefited, but, on the contrary, are wholly outside its privileges, where is the valid reason why it should exist? It is on the interests and welfare of those who maintain the institution that any defence of an Establishment can be legitimately based. But while the great function of a Christian Church is to evangelize the world, the relation of the Established Church in India to the State arrests the exercise of this function. The manifestoes and pastorals that the bishops have issued from time to time, exhorting their clergy to exert themselves in the evangelization of the people, clearly show that they cannot, consistently with the highest obligations, refrain from endeavouring to propagate their faith. The case is altogether incongruous, and the ecclesiastical establishment is on the horns of a dilemma. Either it is a proselytizing agency, maintained at the expense of people with whose religious faith Government has distinctly promised not to interfere, and the heathen are taxed for their own conversion to Christianity; or it is a department of Government whose strict neutrality prevents ministers of the gospel from propagating the religion which they consider it their duty to spread as widely as they can. If the position of the bishops

is the true position, and the chaplains are inclined to imitate their zeal in the work of proselytizing, then the State can have but one course open, and must sever the connection, since it cannot stultify itself. If, on the other hand, these ecclesiastics are as much Government officials as are the members of the Indian Medical Service, or any other department of the State—and such is the authority exercised over them that an Indian bishop cannot return to England, except on medical certificate, without the forfeiture of his see—then if they would be *bonâ fide* preachers of the gospel, they must themselves snap the chain.

Let the State and the Church be separated in India, as elsewhere, for the good of both. There, as here, the Church of England, through the devotion of its clergy, and the Christian character of many of its members, is doing a great and good work; but its power for good might be indefinitely increased, and the bond uniting all Evangelical churches in a cordial fellowship drawn ten times closer, if it were to free itself from its fettering connection with the State, and accept the great principle of religious equality.

There is yet another point of view from which this ecclesiastical system stands condemned. One of its worst evils arises from the fact that its subsidies to *Christian* systems prevent Christians from protesting against State subsidies to *heathen* systems. Support is still given by the Government of India to Hindu, Mohammedan, and Buddhist faiths, if not directly, yet indirectly, by exempting mosques and temple lands from taxation. This was the case urged by the Archbishop of Canterbury in relation to Ceylon. He objected to the withdrawal of a Protestant endowment while the Buddhist religion was largely endowed. It would be easy to show that such reasoning was unsound, if only on the ground that the Buddhist endowments were expressly stipulated for by the Dutch when they ceded Ceylon to the English. And similar explanations might doubtless be offered for the Hindu endowments in India proper. But the whole anomaly, heathen and Christian alike, should be swept away. It can never be equitably adjusted. Government should withdraw, in the first instance, from the Anglican establishment, and then the natives could not complain if their temple lands were taxed and their religious systems disendowed.



We have not referred to the help afforded of late years to the Disestablishment movement in India by the rapid growth there, as here, of Ritualistic and Romanizing practices within the Episcopal Church. These have opened the eyes of many to the unfairness of the principle involved in the establishment and endowment of a particular church which upholds doctrines from which they dissent. But this aid is, after all, incidental; and the lovers of justice will oppose the connection of the State with a church declared to be the "bulwark of Protestantism" as resolutely as they would that of one which may be a bulwark of Romanism. We prefer to rest the religious objection on the wider ground, that the bishops and chaplains are placed in a false position; that State liberality to churches that can well afford to maintain their own ministry conflicts with the exercise of that spirit of benevolence which is the best test and promoter of the Christian character, while acting also prejudicially on the native church. As to its moral side, the evil of the system is clear. It is manifestly unjust to appropriate a large sum of public money, raised mainly from non-Christian subjects, for the benefit of one small Christian section of the community; as it is altogether inconsistent with the expressed declaration of her Majesty that none should be "in any wise favoured by reason of their religious faith." And from a financial point of view, it is a burden that ought not to be, and need not be, imposed. Owing to the frequent recurrence of famines, and from other causes, the finances of the country are a source of continual anxiety to its rulers; and seeing that, since the year 1858, when Parliament took over the administration of Indian affairs, some five hundred millions sterling of additional taxation have been laid upon the people, all possible means should be adopted to reduce the enormous expenditure. At the meeting held at the Mansion House in October last, for the suppression of the opium trade, it was suggested that the expenditure of India should be reduced to the extent of the opium revenue. This is admitted to be a precarious and most undesirable source to depend on for a large proportion of the Indian revenue; and among possible reductions, the saving of the charges in connection with the ecclesiastical establishment would be one

safe and honest step, at any rate, towards the solution of the difficulty, and the amelioration of the condition of the people of India. Political economy and wisdom, common justice and humanity, as well as the cause of religion, all demand that the connection at present existing between the Government and the Church should be discontinued, alike in the interests of the people generally and of those for whose benefit it is retained. The intelligent natives of India are fast apprehending the situation; and we close with some remarks taken from *The Indian Mirror*, which we may regard as representing in this matter the native press:

More than once we have pointed out the injustice and inconsistency of our Government in maintaining an Establishment out of the public revenues of the Empire, the benefits of which are reaped only by a very small section of her Majesty's subjects in India. But knowing fully that as the interests of the ruling classes were involved in it, the question would not meet with that consideration and sifting which it deserved at the hands of Government, we refrained from ventilating a subject which we thought to be a hopeless task. Now that the agitation has received a definite shape, in a petition from the Indian Disestablishment Society to the House of Commons, we hope the whole country will join in it, and a national movement be made in its behalf. And if Parliament were moved in the matter, their high sense of justice and morality would not, we believe, allow the present system to be perpetuated against the interests of the whole population of India.

T. E. SLATER.

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### MY PSALM.

I MOURN no more my vanished years;  
Beneath a tender rain,  
An April rain of smiles and tears,  
My heart is young again.

The west winds blow, and singing low,  
I hear the glad streams run;  
The windows of my soul I throw  
Wide open to the sun.

No longer forward nor behind  
I look in hope or fear;  
But, grateful, take the good I find,  
The best of now and here.

I plow no more a desert land  
To harvest weed and tare ;  
The manna dropping from God's hand  
Rebukes my painful care.

I break my pilgrim staff—I lay  
Aside the toiling oar ;  
The angel sought so far away  
I welcome at my door.

The airs of spring may never play  
Among the ripening corn,  
Nor freshness of the flowers of May  
Blow through the autumn morn ;

Yet shall the blue-eyed gentian look  
Through fringed lids to heaven,  
And the pale aster in the brook  
Shall see its image given ;—

The woods shall wear their robes of praise,  
The south-wind softly sigh,  
And sweet, calm days in golden haze  
Melt down the amber sky.

Not less shall manly deed and word  
Rebuke an age of wrong ;  
The graven flowers that wreath the sword  
Make not the blade less strong.

But smiting hands shall learn to heal—  
To build as to destroy ;  
Nor less my heart for others feel  
That I the more enjoy.

All as God wills, who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs  
Than all my prayers have told !

Enough that blessings undeserved  
Have marked my erring track ;—  
That wheresoe'er my feet have swerved  
His chastening turned me back ;—

That more and more a Providence  
Of love is understood,  
Making the Springs of time and sense  
Sweet with eternal good ;—

That death seems but a covered way  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight;—

That care and trial seem at last,  
Through memory's sunset air,  
Like mountain ranges overpast,  
In purple distance fair;—

That all the jarring notes of life  
Seem blending in a psalm,  
And all the angles of its strife  
Slow rounding into calm.

And so the shadows fall apart,  
And so the west-winds play;  
And all the windows of my heart  
I open to the day.

JOHN G. WHITTIER.

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### A VISIT TO AUSTERFIELD (AND SCROOBY).\*

WHERE also is Austerfield? It would be more difficult to find Austerfield in a good map than even Scrooby. It is not found, even, in the pages of the helpful "Bradshaw." Yet Mr. Pearson's directions for finding Scrooby may be followed, in the main, for finding Austerfield. It lies about a mile to the north-east of the small town of Bawtry, in the county of York; Scrooby, in the county of Nottingham, lying about two miles to the south-east of the same town. In the course of my wanderings, in the month of September, 1875, I went to Bawtry in order to visit *both* the villages, and to see what remains to be seen of the homes of the famous *elder* of the Pilgrim Church, and of the equally famous *governor* of the Pilgrim colony.

In the town of Bawtry there seemed to be nothing of importance to notice. Everything was as quiet and sleepy as it could well be to be consistent with life at all. Exploring the town, visiting the church, chatting with the sexton, inspecting a bookseller's stores, and endeavouring to collect

\* Written from notes and recollections after reading the interesting article by the Rev. S. Pearson, M.A., in *THE CONGREGATIONALIST*, entitled, "A Visit to Scrooby, the Birthplace of New England."

any floating local traditions, were duties soon performed; the gains, however, scarcely repaying the pains.

Yet, according to "Murray" and others, Bawtry, in the olden time, was not without its stirring and stately scenes. Standing on the great north road, at the junction of the counties of York and Nottingham, there the sheriff of Yorkshire was accustomed to meet royal and important personages who happened to pass from the south to the north; or to conduct over the borders of the county those passing from the north to the south. In 1541, when Henry VIII. made a progress through Yorkshire after the famous rebellion of the "Pilgrimage of Grace," he was met at Bawtry by 200 gentlemen of the county in velvet, and 4,000 tall yeomen well horsed, who on their knees made a submission, and presented the king with £900. In the posting days of later times it was busy enough with the bustle of coaches, postboys, &c. But now, except when the Great Northern trains shriek and rattle by, there is nothing to disturb its sleepy quietude, or to arrest its gentle, certain decay. Its almost unbroken peacefulness, and its apparently drowsy life, indicate that it is but very little, if any more, infected with the fever of modern life than it was five hundred years ago.

After taking tea at the "Crown," I walked to the northern end of the town. Leaving the main road, where boys were playing at "Great Northern trains," as boys doubtless played at "sheriff, gentlemen, and yeomen, making submission to King Hal," 300 years before, I crossed the railway, and soon found myself in a delightfully secluded lane. Then, following a path leading through fields, in which everything seemed to breathe an air of exceeding sweetness, after a walk of a mile or more, the village of Austerfield was reached. Compared with the aspects of the "black country" villages with which I had become somewhat acquainted, the secluded lanes, the winding field-paths, the carefully cultivated cottage gardens, the profuse abundance of flowers, together with the general stillness of the peaceful evening—Austerfield seemed to belong to another, sweeter, fresher, and more strikingly cleanly world.

The house of the sexton was soon found. The good man, however, was busy attending to cows and swine, whose indications of hungry impatience were *not* expressed

In soft Lydiau airs,  
Such as the melting soul may pierce,  
Nor notes, with many a winding bout  
Of linked sweetness long drawn out,  
Untwisting all the chains that tie  
The hidden soul of harmony,

but painfully otherwise. I had, therefore, to wait until their need was supplied. The waiting, however, involved more than was bargained for. The good man's spouse began very curiously, and deftly, to question me whether I was not an American, an honour which, at once, I disclaimed, informing her that it seemed somewhat strange for me to have to assert in Yorkshire that I was "Yorkshire too." Still the good dame persisted that I *must* be an American; that only Americans came to see the church and William Bradford's house; that one American, especially, had spent some weeks at Bawtry taking photographs, making sketches, collecting scraps of information relating to William Bradford and Austerfield; and that, finally, I *must* be an American, say what I might about being "Yorkshire," as only Americans came to see the village. My assertions and statements that myself and progenitors, to the best of my belief, had been born within twenty-five miles of Austerfield appearing only the more to convince the dame that I was an American, I was glad to close the discussion, and to make my escape with her husband. He however seemed to think that silence was golden, for he was as reserved as his unconquincible wife was chatty.

Passing through the village we reached the church, a small, low building about 40 or 50 feet long, about 25 feet wide, and and apparently about 600 or 700 years old. In connection with it there was not much to see except a good specimen of a Norman doorway, and an old oak chest about 300 years old. From the church we went further along the village to an old farmhouse, now divided into two or three small tenements, from one of which issued shrill sounds as of some shrewish dame administering instructions or counsels to her unimpressible lord. In other words, there was a rather lively matrimonial squabble. "*In that house,*" said my guide, "*William Bradford lived.*" Then, conducting me to the other side, he pointed to one portion that, probably, has not been

altered since William Bradford's time. The matrimonial squabble had ceased. All was hushed and still. A feeling of reverence and almost of awe began to steal over me. I half fancied that I heard a voice commanding me to put my shoes from off my feet, for the place on which I stood was holy ground. The place was *historic*, although no statue or work of art marked it. The place was *sacred*, for there one had walked, laboured, and worshipped who had been faithful to conscience and to God. In all probability he would have lived and died unknown if persecution had not dragged him into fame. I took off my hat and thanked God for the life and memories of William Bradford, the nonconforming Yorkshire yeoman, who became one of the leaders of the Pilgrims, and one of the founders and first governors of New England. He loved his own land, yet he left it because its rulers and laws would not permit him to worship God according to the dictates of conscience as instructed by the Scriptures.

How long I stood in silence I do not remember. I felt rooted to the spot. Except when standing in the centre of what was formerly Nero's circus in Rome, where the early Christians were tortured or torn in pieces to gratify the bloodthirsty whims of a cruel tyrant, and where the voice of blood seemed to cry from the very ground and to speak of faithfulness to Christ, I do not know any spot on which my feelings for the moment were more overpowering. My guide waited and waited, and at length broke the silence. Then after much and varied talk about the traditions, visitors, &c., I returned to Bawtry, and in dreams of the night reproduced the scenes and talk of the day.

Early next morning I visited the village of Scrooby, and found everything to be much the same as described by Mr. Pearson. The sexton, a good-natured blacksmith; the clean neat church; the bits of carved wood *said* to belong to the pew in which William Brewster *may* have sat; the old farmhouse standing on the site of the ancient hunting seat of the Archbishop of York, which in the time of Leland was "a great manor-place, withyn a moat, and builded into courts, whereof the first was very ample, and all builded of tymbre, saving the front of brick;" the traces of the moat and the general relics need not therefore longer detain us. It may perhaps



add to the historic interest of the spot to know that the great Wolsey after his fall, and during his banishment, stayed some time in the manor-house on his journey to the north. In it also Wolsey's great master Henry VIII. slept in 1541, on the evening before the Yorkshire gentlemen and yeomen made their submission at the town of Bawtry. Then the good old times, when lordly prelates were not so much fishers of men as perhaps fishers of another kind, and also mighty hunters before the Lord, passed away never to return. The monasteries and many of the church lands found their way into other hands. The old order changed, yielding place to new. The hunting-seat fell into decay and became a farmhouse, of which the tenant was William Brewster, the elder of one of the first Nonconformist Churches formed in England. The former hunting-seat being the place where the Church assembled.

Like many of that period, William Brewster in reading the Word of God found no traces of bishops' in hunting-boots, or even lawn sleeves; and no mention of gossellers, hoods, copes, cassocks, tippetts of sarcenet, without which, some were saying, there could not be either a true Church or an orderly enunciation of the gospel. Not finding any mention of these in the Scriptures, he came to the conclusion that somehow they were not necessary to the progress of Christ's kingdom at all. Nay, he even concluded that the Church of Christ would never be pure or strong so long as any such things remained to corrupt or to encumber. Nay, he even concluded that from all such corruptions and encumbrances, as retained in the Church by law established, it was his duty to *separate*, and with others to form a Church of which the members should be not merely baptized persons but true believers in Jesus, whose worship also should be at once simple and spiritual. Having come to this conclusion he asked others of his neighbours to join him, and in that manor-house the Church was formed and assembled. Thither William Bradford of Austerfield came to worship, and eventually also to take his place among the confessing members.

To many of our countrymen there is scarcely anything about the villages of Austerfield and Scrooby, or about the name of William Bradford in the one and of William Brewster

in the other, to make them pause or to claim their passing notice. In some respects there is nothing wonderful about either the villages or the men. The villages are small and obscure, and the men that lived in them were obscure Nonconformists. That and nothing more. The men desired nothing more than liberty to worship in spirit and in truth, and to expound the Word of God. They would have lived and died comparatively unknown. But fierce persecution drove them from their country, their kindred and their fathers' house into another land. They went out scarcely knowing whither they went. They found a refuge in America, whither they carried the germs of the free institutions, the forms of government, the free Christianity, the system of education, the inventive genius, the industry, and enterprise which under God have made the States what they are, and what all well-wishers trust they will ever remain, free and glorious as any of the nations that the world, as yet, has seen; one in blood, one in language, one in literature, one in freedom, and one in faith with ourselves. To Nonconformists Austerfield and Scrooby can scarcely be other than sacred spots. From them Nonconformists went forth in their faithfulness to conscience and to God, and in going forth they became the moulding forces of peoples and ages yet to be. They suffered and are gone. Their bodies sleep in peace, but their spirit is still active and doing its work in the world. Nor will it rest until Free Churches in Free States shall obtain through the length and breadth of the world. By it they being dead yet speak.

THOMAS HINDSLEY.

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### WORDS FOR YOUNG FOLKS.

#### A LION, A BEAR, AND A GIANT.

You have very likely seen lions and bears. In zoological gardens and in wild beast shows there are always some specimens. But you know when you see them that they have been brought from a distance, and that England is not their native country. They are never found wild in our woods or our fields. You can see by their appearance that they are powerful and fierce creatures, and that they have much more strength than men. The lion attacks his prey by means of:

his teeth and claws. The bear crushes or "hugs" the creature it seizes, and so destroys its life. In many countries bears and lions still run wild, and travellers frequently meet with them. But as towns and villages increase and fields are cultivated, and people become more numerous, all large savage creatures disappear. In many countries where formerly lions and bears prowled about they are now no longer to be met with. Perhaps they will some day cease from the earth altogether. Many large creatures have already disappeared. The only part that remains of them is their skeleton, which you may see in natural history museums. A giant is a man who has grown a great deal taller and larger than men usually do. The particular giant I am thinking of was an immense man; two or three feet taller in stature than is generally attained.

Now one of the most celebrated men in the history of that most wonderful people, the Jews, gained his earliest fame by his victories over a lion, and then a bear, and then a giant. I will remind you how this was. The man was a shepherd, and it fell to his duty to watch his father's flocks by night. One night a lion—for lions had not then altogether ceased to roam about the country where the shepherd lived—seized upon a lamb and was carrying it off to devour it. But the shepherd attacked the lion, and succeeded in killing him and in securing the lamb from his fierce jaws. Another time a similar adventure happened with a bear. He too was killed like the lion, and the flock was defended and saved. The giant was an enemy very superior to the lion and the bear, and to meet and to overcome him was a very different thing from conquering the two wild beasts. He was a human being, having reason and intelligence, and he was a famous champion. He thought himself superior to all his foes. When David—for it is of David I am speaking—met him the giant was fully armed, and must have appeared a very alarming enemy. You should find out how he was dressed by reading the account in the seventeenth chapter of the first book of Samuel. David was not armed at all, for he had tried on some armour that did not belong to him, and had chosen to meet the giant without making use of it; so he laid the armour aside, and took only a sling and a smooth

stone out of the brook. He trusted in God, but at the same time he used the means that he thought best, and he used them with all the skill he could employ. When he came sufficiently near to the giant, he put the stone in the sling, and, taking careful aim at the giant's forehead, which was not covered with armour, he threw the stone with all his might. The aim was so exact and the force was so great that the stone struck the giant on the front of the head and sank into his brain. He immediately fell down dead, in the sight of two armies that were watching, and he had not so much as touched David at all.

You will easily understand that great courage, strength, and skill were required by David in these encounters with his enemies. A coward would have run away, and would have cared only for his own safety, like the "hireling" shepherd spoken of by our Lord. But David depended upon God, and chose the path of duty though it was one of danger. Brave men that trust in God are able to say when the fight is over, "Thanks be to God that giveth us the victory." David was strong, and, we may be sure, put forth all his strength. He did not think any victory could be won by idleness. Either of the three enemies would quickly have conquered him if he had not exerted himself to the utmost. And he was also very skilful. He belonged to a tribe that could sling a stone with so much accuracy that they could almost certainly hit the exact spot they aimed at, and they could do this as easily with the left hand as with the right. David had practised very carefully and frequently, and so he was able to hit the giant at the very spot where the blow would be fatal. David and his friends had not been allowed by their enemies, who were very strong, to make proper armour, and so it was thought they never could fight successfully. But this made David and others all the more skilful with the sling and stone, and it was by this simple weapon that the champion foe was completely overcome. The Lord bringeth to naught the counsel of the ungodly; and the wicked are taken in their own devices.

David performed these works of daring when he was quite a young man. He was the youngest of several brothers, and his history is one that I daresay you have often read. You

will admire his courage, and strength, and skill, but as you are never likely to meet a lion or a bear, except to look at them when they are behind iron bars and in safe cages, and as you will, I hope, never have any occasion to fight with a giant, or with any one else, you may perhaps think that the story, though it is very interesting, is not one that sets before you any useful example. But the truth is we all have to fight battles as we go through life. We have enemies of different kinds. They come some at one time and some at another. They come, too, in various ways. The bear and the lion came stealthily by night. They are like our temptations, which are the real enemies of our souls, and which often draw near when we are likely to be off our guard. The thief comes in the night because then he cannot be seen; and so temptations, unless we are careful, will come when we are not thinking of them. None of us can be faithful to the duties God has given us to do unless we are watchful. "Watch and pray," said Jesus Christ, "lest ye enter into temptation."

Some of the things that may injure us, and steal away from us good qualities, are not only stealthy like bears and lions, but, also like them, are rough and rude. Profane and low thoughts should be kept out of our hearts, and vulgar language from our lips, as carefully as bears are driven by the shepherd from his fold. Rudeness and coarseness of manner, or speech, or thought injures our character as surely as a lion would ravage a flock.

When we have learned to conquer those lower temptations that appeal to our animal senses, we are prepared for others which may come and attack the mind. He who learns not to indulge the body by yielding to greediness, to laziness, or to selfishness will be better able to meet the temptations that may assail his mind. The Apostle Paul kept his body in subjection. If he had not, he would never have overcome the temptations addressed to his spirit. Nor could he have written in a way that blesses and guides Christian people for ever. He who overcomes his own temptations always helps others, as David's victory blessed all Israel. Remember this, and be sure that with every temptation God will make a way to escape.

THOMAS GREEN.

### THE POLICY OF REVENGE.

THE political situation has in it so many elements calculated to disquiet Liberal patriots, that it is the duty of all who are interested in the triumph of progress to do their utmost for the formation of a sound public opinion on the attitude of the contending parties. There was something pathetic in the reference of Mr. Gladstone, in the debate on Mr. Arthur Arnold's motion, to the failure of the Government to fulfil the promises made at the General Election, and to the impossibility of forecasting with any degree of confidence the legislation of the future. A great majority, the creation of a popular enthusiasm rarely equalled in our time, stands impotent and baffled, not so much by the force of circumstances, but by a deliberate policy of obstruction pursued by men who, in their anxiety to gratify personal or party spite, are prepared to lower the reputation of Parliament, and to sacrifice the interests of the nation. The Irish trouble has, no doubt, had very much to do with the deadlock to which legislation has been brought; but bitter as is the spirit and unscrupulous as are the tactics of the Home Rulers, they would have been unable to work such mischief but for the action of the Tories, who have been willing to abet the factious proceedings of men bent on the disintegration of the Empire, in order to wreak their revenge on Mr. Gladstone. The result is that, though the Government is now in the middle of the third Session of its existence, it has hardly entered upon the work which it proposed to itself when it took office. The present Session has, up to this point, been of the same character as the last. Endless questions on all varieties of subjects have wasted the most precious hours of the evening; motions of adjournment have been introduced on the most frivolous pretexts; all kinds of vexatious delays have been interposed in the way of practical business, and it is with difficulty that the slightest progress has been made. As Lord Hartington very truly said in his most admirable speech on the closure, the House has to be emancipated from the "tyranny of a minority," and till this has been done by a radical reform of its own laws of procedure, any hope of legislation may be dismissed.

But it may reasonably be asked, how is this fierce outburst of Tory malevolence and passion to be explained? Hitherto, a defeated party has been content to bow to the will of the constituencies, and, having done its utmost to defeat or to modify the measures of its successful rivals, to acquiesce as best it could in the inevitable. It is clear that without this spirit the work of legislation becomes impossible, and political conflict, instead of being the struggle of rival principles and policies, must degenerate into an incessant, irreconcilable party strife, which is sure to be embittered by the introduction of elements of personal bitterness. This is what has actually occurred. The controversy of the last two years has been largely of a personal character. It is not against Liberalism that the Opposition have been contending as against Mr. Gladstone, and young Tory lordlings have not been ashamed to accept the alliance of Mr. Healy, Mr. O'Donnell, or Mr. Biggar, if they could in any way annoy or damage the Prime Minister. Nor has this been confined even to the ruder spirits of the Fourth Party. Sir Stafford Northcote showed the same temper when, not content with opposing the vote of censure on the House of Lords, he went so far as to challenge the right of the Government to arrange their own business according to their own view of its importance. The opposition was as unusual as it was discourteous. It was itself a piece of wanton obstruction, but it afforded an opportunity of annoying the Premier, and of course it had the sympathy and votes of the Irish "Irreconcilables." It was a miserable error in strategy into which no true leader would ever have allowed himself to be led, and it brought with it a severe retribution in the crushing majority which defeated the country squires, who had the honour of being told for the purpose by Messrs. Redmond and Power. A more humiliating spectacle has seldom been presented by English gentlemen, but it is only an illustration of what is sure to occur when a great historic party forgets its proud traditions, tramples underfoot all considerations of chivalry and courtesy, and allows its policy to be dictated by faction and personal spite.

But wherefore this spite against Mr. Gladstone? There is certainly nothing in himself personally to explain it. The common talk is that he has an imperious will. Mr. Walter



has chosen to accuse him of this through *The Times*. The charge comes with singular inconsistency from a man whose organ assumes that it expresses the mind of England, and is not so much impatient of contradiction as so insolently contemptuous of views opposed to its own that it either ignores them or treats them as the illusions of fanatics. This "imperious will" of the Prime Minister means nothing more than the earnestness of his desire to translate his political convictions into legislative acts, and to make his performances as a Minister correspond with his promises as a great popular leader. He is never discourteous in manner to the most virulent assailant, and on more than one occasion during the recent heated controversies has shown a mingled dignity and gentleness of manner which ought to have acted as an emphatic rebuke to his accusers. But he has principles, and he is earnest in their advocacy and promotion, and this constitutes his offence in the eyes of political dilettantists, of those who cannot understand that the Reform Bill has changed the centre of political gravity, and of all who feel that this democratic right menaces their vested rights and privileges. By these classes political earnestness is detested, and of course with those whose self-interest is touched, the dislike is most intense and bitter. Unfortunately, in the extreme Irish party there is sympathy in the opposition to Mr. Gladstone if in nothing else, and numbers of the Tories seem to forget that that dislike is based on reasons which ought to secure for him their hearty support. Policy, if not chivalry, should lead them, if they were amenable to reason, to refuse an alliance which is not only hollow, but fraught with difficulties and dangers which would reveal themselves as soon as any temporary success might be achieved. We could desire no worse fate for the Tory party than that it should secure a majority by the help of the Home Rulers. It would be discredited in the eyes of all honourable men, to whatever party they might belong, and it would have to reckon with allies whose demands it would be impossible to satisfy, but on whom it would have to rely if its victory were not to be utterly barren. But all such calculations are left out of account by men who cannot forgive the unexpected defeat of 1880, who rightly ascribe it mainly to the enthusiasm excited by the Midlothian campaign, and

who fancy that if they could get rid of the present Government they would avert the dangers which at present threaten their order.

Hence we have the persistent attacks on Mr. Gladstone with which a section of "moderate Liberals"—happily a small and diminishing clique, who persuade themselves that they are a force in the country because they have a certain influence in London Clubs—sympathize. These Liberals are so "moderate" that they would never advance at all, and they contrive to persuade themselves that the country is as much enamoured of their policy as they are. Mr. Gladstone has an "imperious will" because he will not bow to their dicta as formulated by Mr. Walter in *The Times*. They hate his progressive policy, and are not ashamed to take up the calumnies of the Tories against him. At first it was supposed that this wretched personal antagonism was confined to the Bashi-Bazouks, who constituted themselves a Fourth party. But it is now abundantly evident that these extreme men have the countenance of their chief. Mr. Warton and Mr. Gorst, Earl Percy and Lord Randolph Churchill, may have been more truculent in tone and more impudent in personal bearing than the Marquis of Salisbury, but they have not shown a more envenomed spite, nor, making allowance for the different measure of responsibility belonging to their utterances, have they been more unscrupulous in their language. The letters to Conservative Associations, up and down the country, which the Marquis has recently contributed to our political literature, mark a distinct degradation in the style of our controversies. They have been directed to the one object of exciting a popular feeling against his great rival, and that not so much on account of special features in his policy, as because of the "uncontrollable temper" and the "overweening vanity" which Lord Salisbury thinks it decent to impute to the veteran statesman of whom any country and any age and any party might be justifiably proud. His lordship must have strangely misread the English people if he supposes that personal animosity of this kind can do injury to its object, or that it will not recoil upon him by whom it is displayed. The strong love of right, the wonderful ability and not less remarkable power of sympathy

with the progressive spirit of the times, the intense anxiety to redress all proved wrong, and the fearless courage in the maintenance of popular principles by which Mr. Gladstone is distinguished, have made an impression upon the minds of the nation which will be strengthened instead of being weakened by the abuse to which his adversaries condescend. In Lord Salisbury, on the contrary, the people recognize only the champion of vested rights, the haughty member of a privileged class, who puts his order before the country, and regards the people as existing for the nobles, not the nobles for the people; the defender of exclusive privileges by which he is so largely benefited, and the enemy, therefore, of the statesman who, reversing every principle of this selfish class-policy, seeks to make legislation an instrument for the good of the many, not for the aggrandizement of the few. Lord Salisbury's tirades, therefore, sometimes provoke their contempt, at others their indignation, but never their approval or sympathy. The Tory chief has the inconceivable unfairness and audacity to associate the Premier's name with that of Mr. Bradlaugh, but the only result is to awaken the resentment of all honest men who know the utter mendacity of the charge. His Lordship declaims wildly against Mr. Gladstone's endeavours (as he represents them) to restrain the liberty of the Commons, and to interfere with the authority of the Lords; but the people are only entertained by the strange spectacle of the Marquis representing himself as the friend of liberty, which they feel would be in evil case indeed if it were dependent on such help as his. There has, perhaps, been no solitary act of the Prime Minister of late which has been more popular than the unflinching resolution with which he met the unworthy attempt of the Lords to arrest the healing influences of the reforming legislation of last Session, and in a period of singular difficulty to introduce another disturbing element into the embarrassments which already surround the administration of Irish affairs. The results of a dissolution on the question would have astonished the political optimists, who are sceptical as to the depth and intensity of democratic feeling on the question. Nor must it be supposed that the exasperation has passed away with the occasion by which it was pro-

duced. It remains as an important factor in the determination of popular opinion.

As to the reckless accusations that the Government are degrading the character and seeking to suppress the independence of the House of Commons by the closure, they are mere "bunkum" available for the purposes of a party attack, and nothing more. It is hard to believe that those who utter them are sincere, and certainly they fail to carry conviction to any intelligent mind. Lord Hartington disposed of a whole legion of their fallacies in a remarkable speech which abundantly justified those who, like ourselves, marked him out seven years ago as the future leader of the party, and supplied abundant proofs to any whose minds were open to conviction that the proposed change was not due to any exercise of personal authority on the part of the Prime Minister. His Lordship himself suggested it in his speech at Nelson, before it had been introduced to the Cabinet at all; and the overpowering argument by which he supported it made it clear that he had himself been constrained to advocate it by the necessities of public business. We know not whether most to commend the chivalrous spirit which his Lordship showed in the vindication of his chief, or the unsparing vigour with which he dissected the cant that has been so freely talked upon the subject. If his speech has failed to arouse any Liberals to a sense of the gravity of the crisis, and to dispose of the pedantic scruples of those who are ready to sacrifice liberty for the sake of preserving its forms, the circular of the Home Leaguers, signed by Mr. Justin McCarthy, ought to perfect what has been left incomplete. This is no time for hesitation, and the constituencies ought to make it clear to any of their representatives who are halting between two opinions that they will not lightly condone a vote which might rob the country of the services which Mr. Gladstone is able and waiting to render to it. The effect of an adverse decision is, indeed, very serious to contemplate in the present state of Ireland. How, with the prospect of the state of political chaos which would follow, a "superior person" like Sir John Lubbock, who prides himself on his philosophic insight, can lend his influence to the unprincipled coalition which is endeavouring to overthrow the Government,

is very hard to understand. He is fond of posing as an independent Liberal, but here he is promoting one of the most discreditable party moves which we have seen for a generation. He, forsooth, would prefer a two-thirds vote to a bare majority, and for the sake of this theory he is willing to embarrass his leaders, to sow dissensions in his party, and, as far as his speech goes, to promote the triumph of mere faction. The sooner he follows his predecessor to the home of weak-kneed Liberals the better. He deems himself competent to discourse on the affairs of the universe, and we were ourselves recently asked whether, in face of the 70,000 worlds of which he tells us, we could venture to retain our faith in human redemption. We actually have the audacity to hold fast by our old belief, but we are quite content that the member for the University of London should go on dogmatizing about these unknown worlds if he will leave the practical business of this world, so far as politics are concerned, to those who are more competent to guide it. Mr. Walter is even worse, for he is more irreconcilable. It is hard, however, for a constant reader of *The Times* to preserve political robustness. What, therefore, can be expected from the man who is its inspiration? Still it is curious to observe how personal prejudice can so pervert the reason as to make a clear-headed man of the world elevate a mere question of arrangement into a matter of such vital principle, as to make him threaten to become an obstruction if the closure is adopted. To such folly do men sink when they take counsel of personal passion.

The Tories have made a grave political blunder in challenging a conflict on such a question, and with such allies. If Sir Stafford Northcote is prepared to brave the consequences, there must surely be some sitting behind him who have more care for the dignity of Parliament, more respect for their own consistency, and more high-minded patriotism than to join the irreconcilable followers of Mr. Parnell, and vote in favour of obstruction in Parliament and anarchy in Ireland. Revenge is very sweet to some minds, but even revenge may be purchased too dearly; and if Lord Salisbury, or even Sir Stafford Northcote, cannot understand this, there ought to be among their followers some of cooler heads and wiser judgments.

The game which Lord Salisbury is playing is dangerous to his party and to his order, as well as disgraceful to himself. The leader of the aristocratic party should be the last to furnish an example of a vulgar insolence, which has not even the skill to disguise its rudeness, but stoops to language which any noisy brawler can imitate. A nobleman who prides himself on being a pattern of chivalry should not introduce into our political warfare the worst features of American electioneering. But if these considerations are too remote to affect an angry Marquis, he might at least be expected to think of the immediate interests of his party. It is not too much to say that the Bradford letter will cost him thousands of votes. The severest rebuke was, perhaps, the charitable suggestion of *The Pall Mall Gazette* that it was a hoax. It was no hoax, but an offence against truth and taste, and an insult not only to Mr. Gladstone, but to the people by whom he is honoured, which will not be forgotten when a general election comes.

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### NOTES OF THE MONTH.

THE following remarkable expression of opinion as to one of the causes for non-attendance at public worship, especially in the case of men, deserves the most thoughtful consideration of members of all churches :

Proceeding to other things which keep men from church, we should be disposed to name as a possible, though not very usual, cause, an over-elaborate ritual. We fear that this may possibly scandalize a few of our readers ; but we may remind them that the ceremonial of the Roman Church has nearly everywhere caused, or has been coincident with, the alienation of the men—at all events, amongst the educated classes. The English people have a great appreciation of whatever helps to give warmth or meaning to corporate worship. A broad, dignified, and easily intelligible ritual is as much valued as congregational singing ; but a ritual which is confined to the chancel, and which the ordinary worshipper can neither share nor understand, is as little likely to be popular as elaborate anthems, or music which is confined to the choir.

When we say that this is taken from a well-known Church journal our readers will probably at once attribute it to *The Record* or *The Rock*. They could scarcely have expected so rational a deliverance from *The Guardian* ; but their surprise

cannot exceed that which we ourselves felt on first reading it, when they learn that this is the view of the *Church Times*. That paper has always served the cause of the Ritualists with a zeal which, however lacking in charity or in good taste, has certainly left nothing to be desired in the way of passionate intensity and unflinching courage. Yet it finds it necessary to utter this warning against "over-elaborate ritual," "a ritual which is confined to the chancel," "elaborate anthems and music left to the choir." This advice has to be looked at both in its controversial and in its purely practical aspects. The first question which it suggests is whether it indicates a preparation for a change of front. Remembering how earnestly it has been maintained that the extreme ritual has been forced upon the clergy by the congregations, and that congregational freedom in the matter was the one point to be sought, the confession is extremely curious and suggestive. After all the talk about the impressiveness of a grand ritual it would seem that even in Romish countries the mass, despite its exquisite music with which it is accompanied, is not acceptable to full-grown men of ordinary intelligence, and that Englishmen have still less liking for the "mass in masquerade." The adoption of an ornate ritual was originally justified as an evangelistic agency, necessary for reaching the working class and the conduct of the publicans in the management of the music saloon and the gin palace, and still more strongly that of friendly societies in the establishment of an official hierarchy, and the use of a ritual, were quoted in support of the idea that such agencies were most valuable, if not absolutely essential, elements in missionary work among the people. Here is what Dr. Little-dale wrote more than fifteen years ago :

If, then, painting and light and music are found necessary adjuncts in a trade which has already enlisted on its side one of the strongest of human passions, it is the merest besotted folly to reject their assistance when endeavouring to persuade men to accept and voluntarily seek an article for which they have never learned to care, even if they are not actually hostile to it—to wit, Religion. The fact is seized on by secular bodies, whose aim is to gather as many members as possible from the lower orders. Societies like the Odd Fellows and the Foresters find the ordinary routine of business meetings, even though directly beneficial to their members, insufficient to secure cohesion, and consequently elaborate



processions, with badges, music, and banners, are found useful appliances for attracting members and keeping them together, and it is said that their ritual at their private meetings is attended with even more pomp than that which they exhibit to the public gaze; and there is reason to believe that the abandonment of such usages would lead to the collapse of any such society which should determine to go in for simplicity.

Here is a very distinct principle, and it is one which has since been carried out in various directions. The Salvation Army and the Blue Riband Army have acted upon it, and by means of it have secured considerable success, at all events for the time. There are not a few who, like ourselves, regard all such operations with considerable distrust, who believe that these sensational expedients must before long lose much of their influence, and who dread the reaction which, in their belief, is sure to follow. And now here comes a remarkable testimony from the representative of the ecclesiastical party which has accepted the principle in question as the basis of its policy. The Ritualists have, in the course of the intervening years, dared not a little in order to secure the ceremonial which was to be thus attractive. It is discovered now that "over-elaborate ritual," and even elaborate anthems and choir music, are at least as likely to empty as to fill churches.

As a piece of party strategy, a modification of the ritual would be in the highest degree politic. If it did not disarm opposition, it would silence a great deal of clamour which has always been more noisy than intelligent. The doctrinal teachings of the Ritualists have always been more difficult to deal with than their ceremonial excesses. The latter struck the eye, excited the popular indignation, were more easily brought within the purview of the law than the former. Hence they have done more to provoke tumult, and to expose those who were committed to them to the condemnation of the courts. The Ritualists would save themselves much trouble by the abandonment of their practices, and yet their opponents would reap but slight practical advantage from the concession. The candles might be extinguished, and yet that Real Presence of the Lord on His altar which they are designed to symbolize might be preached as fully as ever. The "pomp and circumstance" of ritual might be reduced only with the result of greater emphasis being laid on the proclamation of every

distinctive doctrine of the school. That they would take a position which would certainly be less assailable hardly needs proof. The whole story of the prosecutions is sufficient to show it. Mr. Bennett went as far in sacramental teaching as the most extreme Anglican could desire; but he escaped condemnation, and thus secured a judicial sanction for a similar liberty on the part of others. Yet assuredly his teachings were likely to do more harm to Protestantism than the "histrionic" displays, condemnation for which Mr. Purchas and Mr. Mackonochie have had to suffer.

But what impresses us most is the comment which this statement supplies upon the suggestions so frequently heard from some among ourselves, that a brighter and more artistic service is the "one thing needful" among ourselves. Such an idea is opposed to all our own best traditions, and we now find our own experience confirmed by that of those whose theological views and ecclesiastical associations are as far as possible removed from our own. Congregationalism was never so powerful as when it trusted entirely to the preaching of the Word as its one instrument for moving the hearts of men, and it will never see that revival of its power and success for which we all long until once again it fully realizes the truth that it is by the foolishness of the preaching that God will save men. We are not advocates for a severe and bald simplicity unsuited to the tastes and habits of the age and of our congregations; but we should greatly prefer that to an excessive development of the æsthetic element. If singing be congregational in the true sense of the term, it cannot be too artistic. It would, therefore, be foolish to try and define certain invariable limits within which it should be restricted. Our one condition is that it shall be the singing of the congregation and not of the choir. An authority which on this point must be regarded as decisive tells us that even among Churchmen it is the congregational service which is popular. Much more must it be so among Nonconformists. For us to attempt cathedral music, or try and compete with the more ornate services of the Anglican churches, has never seemed to us wise, since the effort was one in which, for various reasons, success was beyond our reach, and where failure might easily become ridiculous. The last argument

in its favour vanishes if it be convicted of unpopularity. A happy thing will it be for Congregational churches if they learn the lesson, and while abating nothing of a legitimate care for the beauty and solemnity of worship, and seeking to give it an air of warmth and attractiveness, come to feel more deeply that their true strength lies in the cultivation of the great spiritual forces by which their fathers were made mighty of God to the achievement of such great results.

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The correspondence column of our excellent contemporary *The Nonconformist and Independent* has of late revealed a tendency on the part of some to merely captious criticism and idle complaining. There are those who, if they can do nothing else, can growl, and of growling we have certainly had more than enough. The extraordinary suggestions which are ever and anon thrown out by these anonymous writers often lead us to ask what manner of persons they can be who fancy that they are doing some service either to Dissent or to Christianity by pointing out what they regard as weak points, by ventilating some petty crotchet of their own, or proposing reforms which involve the disturbance of existing arrangements without giving promise of anything more satisfactory. Here is a layman, for example, who asks, "Is it an inherent necessity of Congregationalism that the minister should give out all the hymns at public worship, undertake all the prayers, preach the sermon, and be the sole speaker at the communion service, which often follows when there may be competent and perhaps willing laymen who could to some extent share his labours? Our pastors are not priests, though often from the style of our services it would seem that they were." What the giving out of hymns has to do with priesthood or priestcraft we are puzzled to understand, and it is surely conceivable at all events that there are other reasons besides priestly feeling which may account for the maintenance of the arrangements to which this good man objects. He is not the only correspondent, indeed, to whom this discontinuance of the old clerk appears to have given offence, for there is another gentleman who regards it as a sign of

mischievous tendency perhaps of a Romeward movement. "We are drifting, I am afraid," says a church member, "somewhat in a wrong direction. It was once the fashion for a deacon to give hymns and notices. But the clerk has been disestablished, not so much by the churches as by the architects, who do not approve of reading-desks—I suppose on æsthetic grounds. This is a minor point, but it shows the direction of the current." We have often complained of architects, and have been disposed sometimes to think that an American suggestion, for compelling them to expiate their offences by committing to memory the Westminster Assembly's Catechism with proofs, proposed a punishment which was only too light; but if they have disestablished clerks there is certainly something to be set to their account on the other side. Does it never occur to writers of this type that the services of the clerks were seldom acceptable to anybody but themselves? We have no doubt that ministers might themselves be relieved, and the variety of the service increased, if those in the church who are fully competent for the service would undertake sometimes to give out the hymns, sometimes to read the Scriptures, and sometimes to pray. The misfortune is, that is it just those who are least qualified are anxious to undertake the duty, whilst those who could do it efficiently, in excessive modesty shrink from a duty which both ministry and the people would be glad to see them undertake. What disturbs us most is the tendency which all this correspondence shows to reduce questions of grave practical importance to wretched details, with which personal feeling may have as much to do as any higher considerations. What we need is the infusion of a new spirit into our churches. Where that spirit is there will be liberty, and where there is liberty there will be wise ingenuity in the devising of proper methods. In the meantime this airing of mere idiosyncrasies does little more than encourage a spirit of discontent and unrest, and divert attention from the very subjects that need to be earnestly dealt with.

## REVIEWS.

## DR. PARKER ON THE LIFE OF CHRIST.\*

DR. PARKER, in his preface, thinks it necessary to discriminate between his book and the "truly great biographies" of the Lord "which have distinguished the Christian literature of the current century," and to which he hopes this work may "form a humble companion." We doubt whether there was any need for this disclaimer of rivalry, or of the "audacity" which, in the view of our author, it might seem to imply. For his book is in many respects unique. It does not challenge comparison with that which has gone before, although assuredly it has no reason to shrink from it. His labours furnish another proof, if proof were needed, of the "infinite fertility of the subject," but they also bear the distinct impress of his own mind. We should hardly be prepared to adopt his strong language as to the "*immortal* work of Canon Farrar." It is quite possible to have too much of the "superb colouring of a high and reverent imagination," and, without seeking in any way to depreciate the service which the learned and eloquent Canon has rendered, we cannot feel that his rhetorical presentation of the outward fact fulfils our ideal of a biography of our Lord. We get much nearer the heart of the subject in Dr. Fairbairn's "*Studies in the Life of Christ*," than in the artistic descriptions and rhetorical periods of the Canon. The same may be said of the incomplete work of Beecher, and now of these three very able and suggestive volumes by Dr. Parker. He has marked out for himself his own independent line, and in working it out he has shown a deep insight, a marked originality of conception, an almost boundless richness of felicitous illustration, and a rare vigour and freshness of style.

We were not attracted by the title of the book, and even now, after getting a clearer conception of its exact meaning from the contents, our objection to it is hardly removed, but it does, at all events, distinctly set forth the aim which the author has kept before him. He leaves

\* *The Inner Life of Christ, as revealed in the Gospel of Matthew.*  
By JOSEPH PARKER, D.D. London: Richard Clarke.

to others the apologetical and critical side of the subject. At the close of the sermon on "The new departure of human history," a title which itself suggests that he is not content to look at the events of the narrative under their old familiar aspect, but seeks rather to set them forth in a new character, he says: "I will not attempt to prove the miracle of the incarnation by any verbal argument, but I will ask him to meet me here, morning by morning, and to vindicate, by the eloquence of his own speech, and the marvellousness of his own action—the claim that is set up for him in this chapter—that he is at once the Son of Mary and the begotten of the Holy Ghost." The sentence sufficiently defines the object which has been steadily kept in view throughout. Everywhere Dr. Parker seeks to escape from the bondage of the letter, and to get at the spirit of the narrative. Such a course has its obvious perils. The letter is not the spirit, and yet we cannot afford to despise or get rid of it. "We speak," says Dr. Parker, "of Jesus Christ as a historical character. In no such sense can I be constrained to speak of him except for temporary convenience. Jesus Christ is the contemporary of all ages. He is living as certainly upon the earth as he ever lived in Nazareth." This is as true as it is suggestive, but it needs little consideration to show that it affords an opening for serious misapprehension. It requires no great effort on the part of those who are so disposed to resolve the historical fact into a mere mystical fancy. Christ is always coming, our author tells us. "When Christianity comes, Christ will come; when the spirit of self-sacrifice has established itself upon the earth, then tell the heavens that the arrival has been completed, and that earth is just outside heaven, sunned with all its light, and made tuneful with all its music." Here is a truth forcibly put—a truth apt to be overlooked, but in the absence of which we do at best only know Christ after the flesh. Still it is not all the truth. We must know Him as He was manifested in the flesh, if we are to get any solid foundation for this spiritual teaching. With Dr. Parker the eternal truths corresponding with our deepest spiritual experiences are employed with great skill in vindication of the reality of the narrative. Some may object to his views that they are too mystical, but whatever

mysticism there be, it is never suffered to obscure the history, or to cast any doubts upon its authority. He is himself an interpreter, not an apologist, and though there is great artistic skill, he seeks to be the prophet rather than the mere painter. "I have paid next to no attention to points of purely historical interest, as my one purpose has been to acquaint myself with the 'mind of Christ,' and with the 'travail of his soul.'"

No more lofty theme could be proposed by any man to himself, and it loses nothing of its vastness and sublimity by the special mode in which Dr. Parker has treated it. Take, for example, the opening chapter on the genealogical table. No subject could seem less inviting, and yet Dr. Parker contrives to cloth the dry bones of these tables with flesh and muscle, and even to breathe into what, with Dr. Dryasdust, would have been a skeleton, something of life, and even of beauty. If even in such a record our author can find rich and abundant material for instructive analogies, for suggestive hints as to personal responsibility and duty, for extended views of Divine Providence, with its many mysteries, it is unnecessary to say that when he has to deal with the words and works of the Lord Himself, he finds an inexhaustible treasure of spiritual wisdom. It would be easy to select from these volumes many a gem of great value. Sometimes we are struck by the force of the logic, sometimes by the spiritual insight of some new idea drawn from the Lord's words, sometimes by the vividness of the imagery, sometimes by the directness and force of the language. We could wish that the illustrations were not so often thrown into a personal form. It may be a mere mannerism, and in the spoken address it may be an element of power, but in a book its introduction should at all events be very occasional. The same idea may be presented as clearly in a more impersonal form, and probably with even more effect. But we have not set ourselves to a critical examination of the work, which could not be fairly done without giving more space than is at our command. If we hint at what seem to us to be blemishes, we fully recognize that they are but slight detractions from the great merit of a book which we welcome as a valuable contribution to our exegetical and homiletical literature. In our view the book would have been improved by the omission of



the prayers; but that is a matter of personal taste, on which others may have an opposite feeling. We can hardly dip into it anywhere without finding passages of remarkable merit, but our extracts must be limited. We will content ourselves with two. Here is one eminently suited to the special needs of our own time.

Then there are other men who do not come to worship Christ, and who certainly do not come to destroy him—who simply come to *speculate* upon him. They make him an intellectual puzzle. He is the mystery of the day to them; they must say something about him; he is an enigma they cannot afford wholly to ignore; and it is heart-breaking to hear the chaff they pour forth without one grain of wheat in the innumerable bushels. And sadder still to hear the *patronage* they offer the Son of God. Have you heard how they speak about him? With measured approbation, with a fine critical discrimination as to his properties, and qualities, and place in human history. It makes me sad to hear how they damn him with faint praise. They say he had upon him the inspiration of genius, they allow that he was an excellent character, perhaps a little too amiable now and then. He had wondrous prevision, he saw a great deal more than many of his contemporaries saw. he was a very excellent man in all his purposes; his motives were unquestionably good. If he is not more than that, he is the crowning hypocrisy of history. What I dread amongst you most is not that you destroy Christ, but that you will patronize him. You who laid the hand upon the fat bullock and said, "Good," will put the same paw upon the Son of God and say, "Not bad." He will resist such patronage and denounce it, and decline it, and return it to rest upon those who gave it. It will be a curse that they can never survive.

Jesus Christ is nothing to me if he is not the Saviour of the world. I never heard persons in moments of great agony or distress speak about the inspiration of genius being upon Christ. I have heard them say so when they were doing well. I have heard them speak thus about Christ when they were parenthetically interposing "No more, thank you," about their fat dinner. But when I have seen them doubled up with great distress, and thrust into dark corners, and carrying burdens that break the back, and shuddering under clouds that may be laden with death-darts, I have heard a whimper that would have disgraced a dog. You will know what Jesus Christ is most and best when you are in greatest need of such service as he can render.

It does not require a very severe taste to start objections to some expressions here, but all such considerations are forgotten in view of the incisiveness and force with which such a striking truth is presented.

But the extreme exaggeration which Dr. Parker so often employs, apparently with the view of giving more emphasis to his statements, sometimes betrays him into errors which

appear to us even worse than offences against taste. Take the following :

My belief is that if Jesus Christ were to come into England to-day the first thing he would do would be to condemn all places of so-called worship. What he would do with other buildings I cannot tell, but it is plain that he would shut up all churches and chapels. They are too narrow ; they worship the letter ; they are the idolaters of details ; they are given up to the exaggeration of mint, rue, anise, cummin, herbs and weeds of the garden and field ; but charity, nobleness, honour, all hopefulness, infinite patience with evil—where are they ? If judgment begins at the house of God, where shall the ungodly and sinner appear ? In disputing about the letter, the danger is that we neglect and despise the spirit ; we quarrel about trifles, we are founders of sects and parties, and the champions of our own inventions ; we pay tithe of mint and anise, and neglect the weightier matters of the law. The Christianity of this day, so far as I have been enabled to examine it, has no common meeting ground. If Jesus Christ came amongst us now he would have to call upon the leaders of the various denominations, and if he did not happen to begin at the right quarter he would have but scant hospitality. If he called upon the Independents first, the Plymouth Brethren would decline to see him ; and if he called upon the Primitive Methodists in the first instance, the Independents would urge the claims of an earlier ancestry. He would find us in pugilistic attitude, separated by cobwebs, or bickering and chaffering with one another over high walls, and pinning sheets of paper over little crevices in those walls lest any of the saintly air should get through to the other side. Is this the Church Christ died to redeem ? Is this the blood-bought host ? Where is our common meeting ground ?

Modern churches have enemies already sufficiently numerous and bitter without those who ought to be the reformers of their internal evils, and their champions against external attack, becoming their severest critics. These sweeping accusations may be rhetorically effective, but they are indiscriminating and unfair. So far from supposing that the churches are engaged in a continual strife for precedence, and that they have no common ground of union, we believe that the spirit of Christian charity never was so active, and that just now there is much more danger of essential differences of principle being minimized, than of trifles being exaggerated into grounds of separation. As to the suggestion that, were our Lord to return to earth, His first work would be to close the places of worship, it must be remembered that He did not close the synagogues, but was in the habit of regularly attending them. Surely, after all, Christian churches and chapels are not in a worse condition than the old Jewish

synagogues. Happily, Dr. Parker does not confine himself to this condemnatory style. He can, and he often does, speak in tones of great pathos, and when he does he is more true to himself, and is certainly more likely to produce impression on his hearers.

An idea has been widely circulated that Dr. Parker's brethren are either insensible to his ability, or desirous of ignoring or undervaluing it. No suggestion could be more distinctly contrary to fact. Whatever differences of opinion there have been in relation to his mode of action, there has been none, and can be none, as to his capacity. As little has there been a desire to repress him or rob him of the honours to which he is fairly entitled. A Church must indeed be singularly rich in great men which could afford to ostracize a man who has more than mere talent, who is a man of real genius. But were it otherwise, the men who could harbour such a desire would be as lacking in sagacity as they would be out of harmony with the spirit of the gospel they profess. It has never been the habit of Congregational ministers to exhibit this jealous rivalry with each other, and we undertake to say that the unworthy sentiments towards Dr. Parker in particular with which some have been so freely credited, have no existence. There is not a man among those who are vaguely talked about as "leaders" who would grudge the Doctor any honour due to his work, and as to his exclusion from the chair, there is only one man who could have kept him out of the position, and that is Dr. Parker himself. By his friends the question has been regarded as a purely personal matter, and they seem unable to understand that there are others with whom it is a matter of principle. Unhappily, in the course of the controversy personal differences have arisen which Dr. Parker's own action has provoked, but apart from these there is a radical difference of opinion. He has made himself the advocate of a particular policy, and those who are opposed to that policy are not to be blamed if they do not give him the opportunity of promoting it. But we have no wish to argue this question here. All that we desire to do is to try and clear away, as far as practicable, any misunderstanding which may have arisen as to the ground

taken by those who have felt themselves compelled to vote against Dr. Parker's election to the chair, but who are as ready to admit his distinguished abilities as his most ardent admirers.

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A NEW BOOK ON SIBERIA.\*

EVERY author who writes in a kindly spirit and gives us reliable information of a great people like the Russians, is doing a real public service. From the strong position which the vast empire of the Czar holds in the European family of nations, and from the relations which it sustains to our own country, it is of the highest importance that we should have some knowledge of what manner of people these Russians, who have succeeded to the place once held by the French, in the imagination of our Chauvinists, as the natural foes of Englishmen, actually are. We attach, therefore, a considerable value to this work of Mr. Lansdell, who here records the result of his own extended and careful observations. It is, indeed, only one part of the Empire, and that its least attractive one, of which our author professes to give an account, but in doing it he necessarily throws considerable light on the character of the people and the features of the general administration. The very name of Siberia is associated with horrors, and is regarded as the special reproach of the Russian Empire. For this view there is abundant justification, but at the same time it is well that these vague ideas should be carefully examined, in order that we may have a more definite conception of the actual state of the case. This is what Mr. Lansdell has done. He visited the country on a mission of mercy, without any theory to maintain or special object to promote, except that ministry of Christian sympathy and teaching on which he was engaged, and without any prejudices—at least so far as we have been able to detect. His book is an account of what he saw. He gives us a large amount of curious, novel, and most suggestive information, which is invaluable as a help to the understanding of the people, the spirit of the administration, and the religious and moral condition of the country; a special prominence being given to the treatment of the un-

\* *Through Siberia*. By HENRY LANSDELL. In Two Vols. Sampson Low and Co.

happy classes doomed to a home in Siberia. Mr. Lansdell writes with fairness and candour, and, so far as we can judge, with full knowledge. He says: "Probably I was the first foreigner allowed to go through the Siberian prisons and mines. Perhaps none before have asked permission. That I obtained such authorization astonished my friends, though the open manner in which the latter was granted seemed to show that the authorities had nothing to hide. A master-key was put into my hand that opened every door." The first question that may suggest itself to a reader will be as to how this was accomplished. The answer is very simple. Mr. Lansdell has taken great interest in the prisons of Europe and their unhappy inmates, and has visited various countries for the purpose of ascertaining the condition of the prisoners, and distributing among them the Holy Scriptures and religious tracts. A very touching appeal from a Finnish correspondent, who, "when in health had been wont, like Elizabeth Fry, but on a smaller scale, to spend part of her time in visiting prisoners," but whose work had been interrupted by acute heart disease, led him to conceive the design of visiting Siberia. He armed himself with introductions—political, ecclesiastical, and scientific—and these seem to have made his way easy, and the Minister at once gave the permission he asked for the visit, and for the distribution of books which he carried with him. No less than 25,000 publications, "of a miscellaneous character, had been forwarded by slow transit to the Urals," and his books and personal baggage filled no less than three Russian post wagons. Now the readiness with which the traveller was allowed to penetrate into the regions where Russia is supposed to perpetrate cruelty and injustice, is in direct contradiction of all the impressions which prevail as to the spirit of the administration, and which some of our own journals have diligently fostered. Mr. Lansdell tells us that he met with frequent complaints as to the unfairness with which these newspapers give prominence to every story that tells against the nation and its rulers, while suppressing everything of a contrary kind. "Knowing," he says, "something of an editor's difficulties, I felt justified in expressing the hope that there had been no intentional departure from fairness, uprightness, and

integrity. I am not sure, however," he is constrained to add, "that I should have been ready with an answer had I known how the case really stood." In illustration he gives an account of a story published in *The Daily Telegraph*, under the heading, "Reign of Terror in Russia," in which their "own correspondent" professed to have visited a ship employed to transport convicts to Sakhalin from Odessa, and to have pointed out to the officer in command that the accommodation was so bad that numbers would not survive the voyage, only to call forth the brutal reply, "Well, so much the better if they do not." Mr. Joseph Cowen, with his Russophobic mania, followed this with a question in the House of Commons which assumed that two hundred and fifty had died on board, and one hundred and fifty had been landed in a dying state. A short time after came the intelligence that there had been neither death nor sickness, and that all the convicts had been landed in health and safety; yet there was no apology, and while the calumny had all the advantage of large print and extended detail, the opposite statement was despatched in a few lines of small print.

It is this shameless kind of misrepresentation which creates national feuds, and any one who supplies a corrective is a benefactor of both peoples. Let it not be supposed, however, that Mr. Lansdell is a partizan and paints everything *couleur de rose*. He eschews exaggeration, and when he has the opportunity seeks to remove the unfair impression it has created; but he does not gloss over unpleasant facts. No one can suppose that the life of a Siberian exile is a pleasant one, and our author does not seek so to represent it. On the contrary, he gives some ghastly accounts of the punishments inflicted on flagrant offenders. The "knout" has been abolished, but whipping is still practised, and Mr. Lansdell was "considerably perturbed" by one flagellation of which he was a spectator. Still the general conclusion he reached was that "if a Russian exile behaves himself decently well, he may in Siberia be more comfortable than in many, and as comfortable as in most prisons of the world." In other words, there are prisons worse than those of Siberia, and, on the whole, they are not much worse than the average. This moderate and guarded opinion does not savour of the

partizan temper, and the absence of this makes the book all the more trustworthy.

The charm of these two volumes it would not be easy to exaggerate. They have all the freshness of a romance, for Mr. Lansdell opens to us a country which has never been thus carefully explored before. From the days when the touching story of "Elizabeth" was given to the world, a pathetic interest has rested over the unknown region in which so many touching tragedies were supposed to be concealed. Here the veil is lifted, and we are admitted to a close inspection of scenes which the imagination has peopled with so many terrors. The author knows how to observe, and he knows also how to give his readers the benefit of his observations. He has abundant material, and possesses the art of using it wisely. It would be pleasant to follow him through his wanderings and note the many suggestive features which continually present themselves, but to do this adequately would require a more extended article than our limits will allow. We content ourselves with one or two illustrative extracts. First in relation to religion. Our author is evidently disposed to take a somewhat favourable view of the Russian, at all events as compared with the Romish Church. He admires much that is in its formularies, and says that "it is nearer the English Church than many suppose, notably so in two vital points, namely, the attitude of the Russian Church to the Holy Scriptures, and her doctrine respecting salvation through Christ alone." Still the following is an account of the general results of its teaching and influences :

Most persons who have had the opportunity of observing allow that the Russians are a religious people. One sees this not only in the large numbers both of men and women who attend the churches, but also in the tens of thousands who yearly go on pilgrimage to sacred places. The monks of Troitza sometimes have in summer, on a feast day, a thousand guests. Some, of course, are idle wanderers, going from place to place get food ; but walk hundreds—nay, thousands—of miles to redeem a vow, or offer a prayer for something specially desired. Much of this, no doubt, is eminently unspiritual and superstitious. Much of their worship is perilously like, if not altogether, idolatry ; yet it should be remembered that the average Russian knows no better ; and what can be expected of the peasant if the highest authorities of the land, on arriving at a city, make it their first object to pay their devotions, if not as at Ephesus, before "the image which fell down from Jupiter," yet before a picture



to which is attributed miraculous powers? We can at least admire, however, the intention in these things; and if the Russian peasant can only be kept sober, he displays a number of virtues, some of which are not found so abundantly in other and more advanced countries. They are a kind, a generous, and a hospitable people, by no means unmindful of philanthropic effort, and at least, we may add, intensely ecclesiastical.

Considerable curiosity will naturally be felt in relation to the political prisoners. Mr. Lansdell corrects some of the statements that have been current upon the point, and thus records some of his own experiences :

The severest case of punishment of a political prisoner I met with, was that of, I think, a Nihilist at Kara, who had daily to go to work in the gold mines; but on returning he had a room to himself, some of his own furniture, fittings, and books, one of which was on political economy. His wife lived in the neighbourhood, and could see him lawfully and bring him food at frequent intervals; and it was not difficult for her to see him unlawfully, for just in front of his window passed the public road, where she could stand and talk to him with ease. I met in Siberia one political prisoner whose case was more surprising, perhaps, than any I have mentioned. It was that of a man who had been concerned in one of the attempts upon the life of the late Emperor. He was sentenced to the mines, and no doubt popular imagination pictured him chained and tormented to within an inch of his life, whereas I found him confined indeed, but only to the neighbourhood, and dressed, if I remember rightly, in a tweed suit, looking highly presentable, and engaged in a way that I purposely avoid naming, but which did not necessitate the soiling of his fingers. Again: I had two opportunities of speaking to upper class prisoners in French, which the authorities accompanying me did not understand, therefore, these men had no reason to fear speaking out plainly. One was a political prisoner, concerning the other I am not sure; but I asked them both whether they had any cause of complaint in the prison regimen. The first said that the only thing he thought unjust was, that he was not allowed to smoke; which one of my exile informants deems incredible, since at Nertchinsk, when for insubordination they were deprived of meat, milk, or tea for weeks, they were still allowed to smoke as a supposed preventive against scurvy. The man, moreover, in the neighbouring cell—a fat man—a defaulting postmaster, a drunkard, and a gambler, who would have made an admirable Falstaff, was smoking, and I should not wonder if by this time the grievance is mended. The second man, a doctor, said that he had been taken about from place to place, and did not know his destination, though he thought it would be Irkutsk, but that he had nothing to complain of."

## CURRENT LITERATURE.

*Old Testament History of Redemption.* Lectures by FRANZ DELITZSCH, Professor of Theology, Leipzig. Translated by SAMUEL IVES CURTISS, Professor in Chicago Theological Seminary. (T. and T. Clark.) Dr. Delitzsch has long been a teacher at whose feet all theological and biblical students have delighted to sit, and there can be no doubt that they will be grateful to Mr. Curtiss for having placed another course of the learned professor's lectures within their reach. As the title sufficiently indicates, these lectures concern themselves with the history of the preparation for redemption. The author starts with three presuppositions (1) that we have in the Old Testament Scriptures an authentic monument, a sufficient and an essentially harmonious document, of the course of Old Testament history; (2) that this history is not merely a part of the history of the civilization of mankind by means of an absolute self-development, but a history going forth from God and man as factors, which aims particularly at the re-establishment of the fellowship which was intended in the creation of man, and which was lost through the corruption of the intellectual and moral nature; (3) since such a history is not possible unless the free activity of God and of man interpenetrate, we presuppose the reality of miracles whose general character consists in the interference of the free will in the mechanism of nature as ordered by law, and whose historical pledge is the resurrection of Jesus. Setting out from these presuppositions, Dr. Delitzsch deals with the events of Old Testament history as all having a certain relation to the coming of Christ, and endeavours to define the religious significance of each step in the progress. This is done as perhaps no living man but Dr. Delitzsch could have done it. His resources of biblical learning, his life-long devotion to Old Testament study, and what has been called his "*Hebraic* cast of mind," especially fit him for being our guide in this realm which he has made peculiarly his own. The book is not a large one, comprising only 200 small octavo pages, but there is more in it than most biblical writers would have put into a volume three times its size. It is emphatically a student's book, containing hints, outlines, and suggestions which can only be filled out and completed by diligent study. We cannot better perhaps give our readers an idea of this, and indicate some of the great matters in the study of which they will be guided, than by quoting the concluding section of the volume, entitled "The Attainment of the Typical Progress to Rest:" "The murder by Cain is accomplished, and the blood of the second Abel cries. The second Noah has entered into the ark of the grave, and will soon send forth a dove, which shall announce that a new world has arisen from the waters. Isaac has left the sacrificial wood, Golgotha has become another Moriah. Jacob-Israel has ceased to wrestle, and has won the blessing. Judah has come to Shiloh, the place of rest. David has patiently endured, and will soon reign as Solomon, and minister like Melchizedek. Elisha, 'the chariot of Israel and the horseman thereof,' is buried, but in his bones the powers of life are active. Thus all the types as well as prophecies of the Old Testament now cele-

brate in Him their Sabbath. The Servant of Jehovah, torn by anguish and judgment, has entered into peace, and rests in his narrow chamber. The Good Shepherd has made the grave His bed, after His unthankful people had pierced Him; but it is really the sword of Jehovah which has smitten Him. The sword of Jehovah has smitten Him, but love has guided the sword of wrath; for this death is designed to be our life, these wounds are to be the fountains of our salvation. The seed-corn of Paradise now lies in the stillness of the earth. He rests in God's love, and His repose in death is life. The race of the flood, the spirits in prison, see the Living One, and in His hand the keys of hell and death. But the congregation below, which is to be, waits for the sign of Jonah. It prays with Habakkuk (iii. 2), 'Revive Thy work in the midst of the years;' and hopes with Hosea (vi. 2), 'On the third day He will raise us up, and we shall live before Him.' The resurrection is the *fiat lux* (let there be light) of a new spiritual creation. The Sunday of the resurrection is the daybreak of the New Testament history. For since now the new man, the second Adam, has come, the re-establishment of a new humanity begins. The redemption is completed, and the gathering and perfection of the redeemed now begins." Theological students especially, and all who are interested in this line of research, cannot do better than make themselves master of Dr. Delitzsch's handy and comprehensive volume. Under his guidance they will be saved from many perils into which they will be certain to fall in following many who assume to be teachers, but whose only qualification seems to be their enthusiasm for fanciful interpretations which have little basis of either scholarship or reason.

*Against the Stream.* The Story of an Heroic Age in England. By the Author of "The Schönberg-Cotta Family." (S.P.C.K.) It is a long time now since "the Chronicles of the Schönberg-Cotta Family" were given to the public, and secured for their writer an immediate introduction to popular favour, and since then many other books from the same pen have won for her a wide and hearty welcome. That welcome is not yet worn out, nor, judging from the production now under notice, is it soon likely to be. "Against the Stream" is characterized by the same charm of style, the same power of artistic description, of vivid portrayal of character, and of keen analysis. We have the same deep and tender human sympathy, the fine spiritual tone, and the exalted purpose which has always given to Mrs. Charles's writings life and power. Not a few of our popular authors fail to excel their first work; the author of this series has, on the contrary, we think, given us her best last. At least it is safe to say that "Against the Stream" will not suffer by comparison with any of its predecessors. It has its faults, but in some respects its very faults give us pleasure. For instance, this story introduces us to a group of children, drawn with rare originality and skill, very diverse in character, in training, in circumstances, and position. We are charmed with them at the outset, we follow them as they grow up to manhood and womanhood with increasing interest and delight; they are good in the true and healthy sense; that is to say, they are not "goody," they are highly endowed, and yet they are all such little philosophers that we feel there never were such children. There is nothing priggish, or conceited, or

morbid about them, but their talk together, even as little children, is so metaphysical, so philosophical, so far above and beyond what we find in ordinary life, that we cannot but regard this part of the author's work as open to grave objection—false in art because not true to nature. All the while we can scarcely wish that it had been otherwise. The talk is so delightful, so suggestive, uplifting, stimulating, and refreshing, that we are thankful to have it even from lips which we expect to hear prattling after so different a fashion. These children, whose lot is cast in the higher circles of society, grow up amidst the exciting circumstances and the heroic struggles of the early anti-slavery agitation; they are intimately associated with families belonging to the Clapham school, of whose life and work we have graphic and pleasing pictures as they struggled against the stream of popular prejudice and unceasing opposition to the attainment of their noble end, and the personal mental struggles of the young people themselves are cleverly interwoven with the incidents of this wider conflict in such a way as to increase the interest and instructiveness of both, whilst the philosophical and didactic element of the book never breaks the spell of its attractiveness as a story. The volume is one which should occupy an honourable place in the family library, and once there it will make its way to many hearts and produce good fruit in many lives.

*The Restoration of God's Banished Ones, and other Sermons.* By the late Rev. GEORGE JAMES PROCTOR. Edited, with Prefatory Memoir, by ALEXANDER MACKENNA, B.A. (Hodder and Stoughton.) It is with a feeling of sadness that one always reads a book of this kind. Sadness arising from the regret that there should so often be, in connection with the sweetest and noblest natures that appear amongst us, something which to all human seeming strangely limits their usefulness during life, disappoints their hope, and brings their career to an untimely end. Here is a volume of sermons which indicate a preacher of an order much above the average, qualified by gifts of nature, by faithful culture, by earnestness of purpose, and by spirituality of mind for doing brave service in the battle against evil, yet he is fettered all through his brief course by physical weakness and pain, he is not permitted to realize his aspirations after wise and continued usefulness, and just when he seems best fitted for helping forward the conquests of the truth, he is commanded away from the field altogether. Despite our faith in the divine ordering of all this, and our conviction that holy service ended here is but continued where it is holier and more effective, we cannot resist the sadness which is produced by such circumstances as have led to the publication of this volume. It is hard as we read it to see that the Church is not greatly a loser by the removal of a man like Mr. Proctor from the activities of his earthly ministry. Yet assuredly by these sermons he will speak to a vastly wider audience than his living voice could have commanded, and such sermons must be powerful to achieve the very ends that were the dearest desire of his heart when amongst us. For even if, as his biographer suggests, this audience will be "fit though few," they will be precisely those who, themselves being blessed hereby, will be likely to disseminate the blessing over moral tracts where the preacher's indirect influence will thus conduce to the production of spiritual beauty and fruitfulness. For these are true

sermons in the sense that they are not mere prelections upon biblical subjects, but the giving forth of the preacher's life. Mr. Mackennal, in the beautiful and appreciative prefatory memoir by which this volume is introduced, has within the space of a few pages given to us a singularly vivid portrait of his friend, but had he not done so it would have shone forth before us out of the very sermons themselves. They are, as Mr. Mackennal tells us, "eminently autobiographical." Even those who had no personal knowledge of Mr. Proctor may discern very much of his spirit, his changing moods, and even his circumstances, as they read his words. There is beauty of style, freshness of thought, originality of treatment, richness of illustration, and scriptural teaching in abundance, all which makes the discourses worth preserving, and reading and reading again; but it is the life that breathes through them—the preacher's own life as affected by the truth he teaches—that will give them power over the hearts and lives of others. This direct influence, however, will, as we have said, be upon the few rather than upon the many. In his early ministry at Newport, Mr. Proctor appears to have gathered around him a large number of working people, but this would seem to have been more as the result of lectures upon scientific and social topics, of extrapulpit efforts for their welfare, and of his own personal influence over them, arising from his broad human sympathies and his intense desire to do them good than of his preaching. Assuredly there is nothing in his style either of thought or language which would be likely to tell upon the multitude. His thoughts, though almost always fresh and beautiful, and never commonplace, appeal rather to more cultivated tastes and thoughtful habits than are common amongst us. There are no bursts of fiery eloquence, no startling paradoxes, no touches of humour, no exercise of that "surprise power" which tells so greatly upon popular audiences. All is quiet, thoughtful, evenly beautiful, often reminding us in many ways of the late T. T. Lynch, whom he was called to succeed at the Mornington Church. Like his predecessor, M. Proctor must have had a great place and power in the hearts of those whom he did attract; but they would be, and must ever have been, a comparatively small company. It is a matter for thankfulness that the preacher's influence has been widened by the publication of this volume. Ministers especially will find themselves the better for its study. Mr. Proctor's was, says his biographer, "a singularly pathetic life. The study of some of these sermons has affected me like listening to 'Songs without Words.'" Many others will find themselves in measure so affected; but if the pathos does not ennoble and chasten them, make them more human, and prepare them for receiving a clearer insight into Divine truth, the fault will not be his who "being dead yet speaketh from these pages."

*Stories from the State Papers.* By ALEXANDER C. EWALD. Two Vols. (Chatto and Windus.) This is a kind of book which we should be glad to see multiplied. It is an endeavour, and a successful one, to make history attractive without robbing it of its more solid and useful character. Numbers who shrunk from the effort of reading an elaborate history, and most probably regard it as dull, will find a charm in these pleasant episodes, which have much of the life and movement of fiction, and are

just as calculated to secure the attention and even stimulate the curiosity, and which, nevertheless, are veritable pieces of history, based upon the oldest records and as carefully done as though they had been written by an historian of established authority. The State Papers must present an inexhaustible treasure to the careful inquirer who will examine them with the untiring diligence and scrupulous accuracy of a Dryasdust; and if with these qualities be united any fair measure of artistic skill and narrative power, many a popular and instructive book may be produced. Mr. Ewald certainly fulfils this ideal. He has searched diligently, and he writes agreeably. From the forgotten or neglected records of the past he exhumes many a detail full of interest and suggestion which has hitherto escaped notice, and out of these facts weaves stories which have not only a charm in themselves, but may, we hope, kindle a desire in the minds of the readers for fuller information as to the period to which they refer. He has made his selection with judgment, choosing stories in which there is either an element of romance or of uncertainty or of great public interest. The "Captive of Castile," in which the sad story of Queen Juana is told, has the first two of these elements. A "love match," of which the heroine is Mary, first a queen of France and afterwards Duchess of Suffolk, is a thoroughly romantic passage, all the more striking because of the prosaic severity and hardness of the period to which it belongs. About the "Earl of Essex's Rebellion" and the "Gunpowder Plot" there is always likely to remain that degree of doubt as to the motives and conduct of some of the principal actors which never fails to lend an element of piquancy to a narrative. In the "Gathering of the Storm" Mr. Ewald traces the beginning of that fierce tempest which swept away not only the despotism of Charles and Laud, but the monarchy and the Church, whose power they had so shamelessly abused, and brings out some points to which considerable interest attaches. The Duke of Buckingham did so much public mischief, contributed so largely to the creation of the difficulties which his master was unable to overcome, and has been the subject of so much opprobrium, that it is pleasant to find by undoubted testimony that he had at all events the virtue of courage. Mr. Ewald speaks of it as the only "cheering incident in the history of the expedition." Abbé Scaglia went so far as to say that Buckingham "has shown that he possesses the courage of a Scipio." The papers throw much light on the Archbishop, who rejoiced over the abolition of Parliaments, delighted, as he expressed, that "that noise is silenced for ever." "We watch him," says Mr. Ewald, "making his narrow inquiries at the Treasury into the national expenditure, passing his stern judgment upon some unhappy offenders brought before the Star Chamber or the High Commission Court, punishing vagrants, restoring churches, cathedrals, and persecuting Low Churchmen because they fail to carry out the Rubrics of the Prayer Book to its very letter. There in these Papers stands his picture painted both by friend and foe; we see him the fussy politician, the stern judge, the uncompromising Churchman, the staunch friend to his order, the stern, intolerant man." A clear and vivid picture of the general influences that were at work in these troublous times as they are brought out in these Papers forms one of the best chapters in the book. After what we have said it is hardly necessary to add that the book is extremely varied in its

contents. The author has hit upon a rich vein, and has proved that he knows how to work it well. There must be much more yet to be discovered, and few books are more useful or calculated to be more popular than these illustrations of the obscure parts of history.

*Jubilee Volume of the Congregational Union.* (Hodder and Stoughton.) This work must not be confounded with the volume or volumes of Jubilee Lectures which the Union will shortly issue. It is simply a complete record of the proceedings at the Manchester meetings. Nothing could be more appropriate or more opportune than the issue of this permanent report of a very remarkable gathering. The number of members and delegates present at an autumnal assembly was never so numerous, the arrangements were never more complete and satisfactory, the speaking was never of a higher order, and certainly the enthusiasm of the public meetings was as unprecedented as their magnitude. Manchester rose on the occasion to its true position, and took its place in the forefront of the Congregational movement. We are very glad, therefore, that there should be a record of what is really an historic gathering. For all the principal meetings the admirable reports of *The Nonconformist and Independent* supplied the material, and no other guarantee need to be given for their excellence. That journal has won for itself a high reputation for the remarkable reports given of all our Union meetings, first in the columns of *The English Independent*, and subsequently in those of the paper in its present form. The book has been carefully edited, and ought to have a place in every Congregational library.

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### GENERAL MISSION RECORD.

FRANCE.—The growing alienation of the people from Rome, and the increased activity of the anti-clerical, or, as it should be called, anti-Christian, crusade, together with the portentous multiplication of the most obscene publications, both illustrated and otherwise, may well make our French brethren tremble for the future of their country. And accordingly, ever-fresh attempts are being made to bring the gospel before the notice of the people. Mr. McAll's work extends. One of the last stations opened—there are now nearly sixty in all—that at Clermont Ferrand, at the foot of the Puy de Dôme, has proved a success, although the room is very badly situated, and the friends there said that, as the people in that region believe in their religion, it was not to be expected that many would come. The Inner Mission is prosecuting its itinerant labours. The Central Society is opening new stations in the centre and north. The Evangelical Continental Society's agent, M. Crémer, in the Corrèze, reports that he is well received in many places, and is seconded in his efforts by a colporteur. The Corrèze is a department where Protestantism is an almost unknown religion.

BOHEMIA.—Work among the Czechs, or Slav population of Bohemia, is carried on amid many difficulties. The enthusiasm, clearly of a political nature, excited some ten years since by the revival of John Huss's memory,



and the erection of statues in honour of him and of Zizka, the blind Hussite General, has passed away, and the preaching of the gospel is an attraction only for really earnest souls. Latterly, however, signs of revived interest at the various preaching stations seem to indicate that the Spirit of God is at work, and especially among the young. The Evangelical Continental Society's agents speak of children taking a delight in the Word of God. The Reformed Church itself is awaking from its spiritual torpor, and a movement is on foot for an alteration in the constitution, which has been a great hindrance to the development of any life existent among the clergy and people. The ministers are beginning to feel the importance of Sunday-schools, and, in spite of most awkward State-legislation in regard to education, several are already in operation. The converted people are growing bolder, and are talking about Christ to their neighbours. The Rev. A. W. Clark (American Mission), of Prague, reports that several of the young men in his Bible-class "are quite active in Christian work, and constitute an informal Young Men's Christian Association. Besides two meetings each week by themselves, they maintain a small weekly meeting in a neighbouring village."

CHINA.—Mr. Hudson Taylor, Director of *Inland China Mission*, writing from China in November last, reports as follows :

"If during the past year trials have not been absent, our occasions for rejoicing at God's goodness have far outnumbered them. Week by week in our prayer-meetings have we had to give thanks for souls saved in one station or another, for backsliders restored, for missionary journeys safely taken, for new doors vouchsafed for the spread of the gospel. During the present year our brother Hunt has been prospered in the province of Ho-nan, and in the city of Ju-ning Fu, he has rented suitable premises, to which he has taken his wife. Mr. and Mrs. Geo. Clarke have travelled far west to the city of Ta-li Fu, and have found a home for themselves there which we hope may prove permanent; if so, we can add two more to the five provinces in which our brethren and sisters were resident out of the nine for which a few years ago we commenced a special effort. The two remaining provinces in which there are no resident missionaries are the adjoining provinces of Hu-nan and Kwang-si. The former has not only been frequently visited by our brethren and twice traversed by our missionary sisters, but after shipwreck our brothers and sisters spent some days in one of the villages near Hung-kiang, and proceeded thence overland, and even slept in rowdy cities into which a short time ago men feared to enter. We have no doubt that in due time God will give us homes in both these provinces. The first converts have been baptized this year in our stations in the provinces of Kan-suh and Ho-nan, and also in the Fan-ch'eng station; and in Kwei-chau the first convert among the Miao-tsi has been baptized in the person of a Miao woman in connection with Miss Kidd's school."

Mr. Parrott of the same mission, has been travelling in the Shan-si province, we give one extract from his journal to illustrate his mode of work and the reception he met with in some places.

"Yung-ning Chau was reached on the 14th December. Here we sold five New Testaments and 825 gospels, besides Christian books and tracts.

One man bought about 500 for a wealthy gentleman in the neighbourhood, who wished to distribute them freely among his people. I had no reason, after inquiry, to doubt the man's sincerity, and could not refuse to let him take them. We made a slight reduction in the price.

"Wu-ch'eng-chen was reached on the 16th. Three New Testaments and 115 gospels, and as many tracts, were sold next day, notwithstanding the bad state of the weather. On the 19th December we came in sight of Fen-Chau Fu, where Mr. Cameron had a few weeks before sold books. We sold forty-eight books and some tracts, and spent the Sunday there; and then made our way back to T'ai-yüen Fu for more books.

"This journey of 2,175 *li* in the hills was accomplished in fifty-two days; during which time we sold twenty-two New Testaments, and 4,296 gospels and larger portions of the New Testament, and at least 5,000 tracts and books.

"In the above account we have only mentioned the cities or principal places visited, but we sold portions of Scripture in villages and at roadside cottages between most of the cities mentioned, and Chang Yu-fah, the native colporteur, sold books and tracts in every place."

NORTH CHINA.—We gather the following from the *Foreign Missionary* (American).

"*A Promising Field.*—At a meeting of Presbytery held at Tsi-nan-foo, 280 were reported as having been received on profession since the last meeting, held ten months previous. During the meeting of Presbytery a church was organized in Tsi-nan-foo with twenty-six members, and two elders and one deacon were elected.

"At a mission meeting held at the same place, after much consultation and prayer, it was unanimously recommended that at the earliest possible day two missionaries be stationed at the city of Wei Hien, and that the force at Tsi-nan-foo be strengthened by two more men.

"The city of Wei Hien has a population of probably 100,000. As a business centre it greatly surpasses Tsi-nan-foo, and probably is not surpassed by any inland city in the north of China. The work in connection with our mission has opened up in such a manner, and the encouraging prospect of a large extension in the future, seemed to us all to be a clear indication of Providence that this city should be immediately occupied.

"In a number of villages surrounding the city within a distance of fifteen miles I have a number of earnest converts and some hopeful inquirers. In connection with my own work and the work of Dr. Nevins and Mr. Leymberger, there are at present within a radius of one day's journey probably three hundred church members. Wei Hien is on the direct road from Chefoo or Tung-chow to Tsi-nan-foo."

The *Missionary Herald* (American) gives a table showing that, while in 1853 the number of native Christians in China numbered 351, in 1881 they may be reckoned at nearly 20,000.

*Chinese Native Institutions.*—In an article on "Literary Mission-work in China," in the February number of *Allgemeine Missions Zeitschrift*, Herr Ernst Faber refers to the societies formed of late years among the Chinese, and which he naturally regards as a result of the influence exerted by Christianity. At his own station, Thai-phing-Fumun, the

heathen Chinese have erected a hall for the preaching of Confucian morality, and connected with this are three free-schools, a foundling-home, and dispensary for the poor.

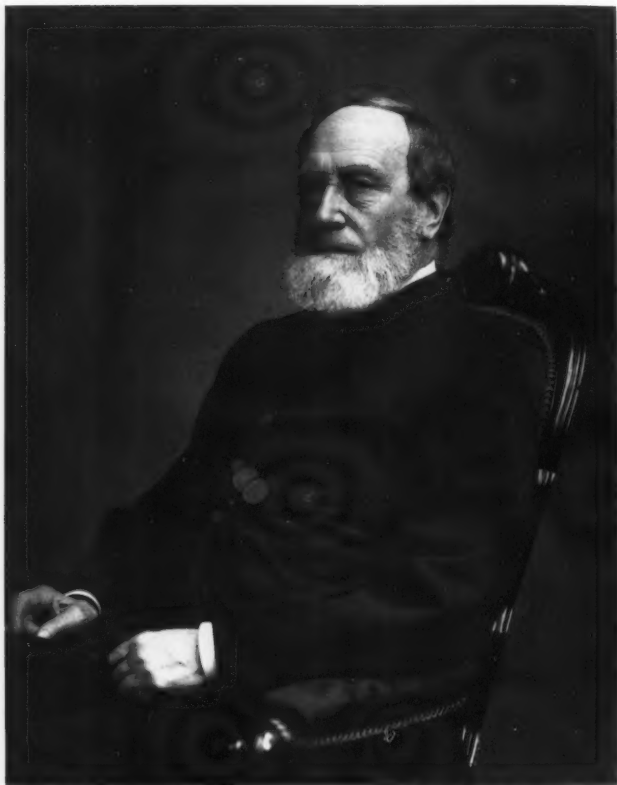
In Canton and the neighbourhood, in addition to the State-Asylums for the poor, are a number of other institutions which testify to the benevolent spirit of the heathen, and chief among these are some twenty preaching stations for the instruction of the people in Confucian and Buddhist morality. Then follows a list of thirty-five organizations, including a large hospital called *Oi-yuk-Thong*, or, "hall for the promotion of charity," in connection with which were fifteen elementary schools with 408 scholars, as shown in the report for 1879-80, while more than 40,000 cases of disease were treated; six preachers were maintained; 1,330 coffins were supplied of three kinds, the best being for persons of over eighty years of age; and warm soup was supplied on fourteen cold days, &c., &c. Among the other thirty-four organizations are such as the following: a society for the collection and burning of bad books; societies for the printing of moral and religious writings; societies for providing hot tea to poor travellers, for administering medicine to the sick, for gathering up corpses in the streets, or fishing them out of the rivers, for helping aged persons, widows, orphans, and foundlings, &c.

JAPAN.—Some years ago an American Christian layman engaged through a Japanese consul to go to the Empire of the Rising Sun in the capacity of a teacher. He was assigned to a position in a school with the strictest injunctions not to teach the religion of Jesus, nor say anything in the presence of the boys calculated to bring the religion of their fathers into disrepute. They did not know that there are other ways besides the tongue to speak forth in witness of Jesus.

He could not help letting it be known that he was the possessor of a peace which the world could not give nor take away. Said these young men to me afterward, "Our teacher's whole bearing, his constant spirit, and his unspoken words so impressed us, that we had to believe as he believed." Unknown to the teacher, forty of the boys and young men of the school gathered in an adjacent grove and signed a solemn covenant to give up idolatry, to believe in the religion which their teacher believed, and to worship henceforth only the God whom he worshipped.

Immediately their light also must needs shine out. Their parents and the whole community were of necessity soon informed. The teacher was dismissed, the school was broken up, and many of these forty young disciples of Christ were imprisoned. But twenty-five of them at least held out so faithfully that they were gathered into the Kyoto Training School, and fifteen of them, at the time I saw them, were in a few weeks to graduate and go forth as preachers.—From "*Around the World Tour*," by Rev. William F. Bainbridge.





A. Sachs, Photo. Bradford.

Unwin Brothers, London, E.C.

*James G. Miall*

Woodbury Process

# The Congregationalist.

MAY, 1882.

REV. J. G. MIALL.

REV. JAMES G. MIALL is the oldest among the surviving ex-Chairmen of the Congregational Union. He was, as most of our readers are probably aware, the elder brother of the late Edward Miall, with whose lofty aims he was in hearty sympathy, and to whose work he contributed that valuable help which his high character, recognized wisdom, and quiet but most efficient service could render. He was born November 25, 1805, at Portsmouth, where his parents were living at the time. In consequence of the death of his mother while he was yet an infant, he was committed to the loving care of an uncle and aunt at Wimborne, Dorset, and at the Grammar School of that place received his early education. From that he was sent to the school of Rev. R. Keynes, of Blandford, so that his educational advantages were considerable, especially for those days, and in consequence his period of study at Hoxton Academy, which he entered in 1824, was shortened to two years. Our colleges had not then learned the lesson that the students who have had a good early training are just those who would profit most by an extended collegiate course, and ought to be urged to take it. Mr. Miall entered on the pastorate at Framlingham, Suffolk, in 1826, and removed thence to St. Neot's, Hunts, where he ministered until 1837, when he accepted the invitation of the newly-formed church at Salem Chapel, Bradford. He had then enjoyed no less than eleven years of quiet preparation in country churches for the more responsible and trying service which he undertook

in one of the most active, enterprising, and prosperous towns in the kingdom, and at the same time these smaller churches had been greatly profited by the labours of a man of great thoughtfulness, considerable culture, and a combination of moral qualities which made him specially strong and useful as a pastor.

During the long period of his ministry Mr. Miall was a real spiritual power in Bradford. A minister in such a position has a valuable formative influence on the character of those who are being slowly and quietly educated under his teachings, and Mr. Miall was just the kind of man to exhibit this power in the most valuable and enduring results. His ministry was instructive, dealing with principles, and expounding them in clear and lucid form, laying the foundations of all conduct in intelligent conception of Christian truth. He had a simple and well-grounded faith in the gospel, and it was this which made him an earnest Nonconformist, consistent in his opposition to all forms of spiritual despotism or Erastian latitudinarianism. He was not a profound thinker, but the opinions which he had adopted after thoughtful inquiry were held with a tenacity which nothing could disturb, and, though always inculcated with charity, maintained with great courage and vigour. Hence many of those trained under him were marked by singular strength and nobility of character, and he himself acquired an influence and position in the town which were recognized by men of all parties and opinions. The same universal respect has always been accorded to him in the churches of the county. Yorkshire has had more brilliant and more eloquent men, but it has never had one who adorned his office by a more simple and consistent life, or who commanded more of that homage which is always ultimately given to unsullied integrity, uncompromising fidelity to principle, and, above all, real personal goodness.

Mr. Miall has taken considerable interest in church history, and his contributions to literature have been chiefly in that direction. At the request of the Anti-State Church Society of that time, he published in 1851 a charming little book, entitled "Footsteps of our Forefathers," which was very favourably received not only in this country, but in America,



where it was republished in 1852. In 1853 he published a volume called "Memorials of Early Christianity," and in 1865 a valuable work on the "History of Yorkshire Congregationalism." In 1861 he was elected Chairman of the Congregational Union of England and Wales, a position which he sustained with considerable dignity and in such a way as to secure general approval. In 1875 he retired from the pastorate, but in an old age which is characterized by great mental freshness and vigour, he retains all his former interest in the church and denomination he has so faithfully served, and in which he is held in such deserved honour.

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### *CONGREGATIONALISM AND ITS CRITICS.*

WHEN the apostle wrote, "A great and effectual door is opened unto us, and there are many adversaries," he not only recorded a fact but suggested a principle. Where there is active life in a church it is always sure to promote opposition from without, and in all probability to be accompanied with a certain amount of unrest within. The liberty of Congregational churches lays them peculiarly open to this internal danger. They are not hampered by law, or bound by precedents; and yet at the same time it must be admitted that they are singularly cautious in the use of their freedom. It is this very conservatism which serves to provoke a good deal of criticism which is sometimes mere carping, and sometimes wise and helpful enough; sometimes suggestive of necessary reform, and sometimes bringing forward a number of proposals extremely wild and impracticable. What is worst of all, a justification is too frequently sought for these complainings and suggestions in the most gloomy representations of the existing state of things. It is a consolation to feel that if the distress were as real and as pressing as some of these pessimists would have us believe, there would be so little care about the churches at all that men would hardly be disposed to spend their time in the diagnosis of the disease or the suggestion of a remedy. It is the hypochondriac who is most eager to talk about his symptoms, and, to magnify their

significance, most keenly sensitive to every change in the complexion or fluctuation in the pulse; most ready to consult every pretentious quack, and try every remedy which professes to be a cure for every possible or impossible disease by which the man may be afflicted. The man who is suffering from serious illness has too much cause for grave anxiety to allow of his indulging in the luxury of a morbid uneasiness, which craves for sympathy and lives upon it, and is too deeply concerned about the effects of any medicine or *régime* which he may adopt to play with the suggestions of the kindly friends, of whom there are generally plenty ready to act the part of the amateur physician, or the still more perilous advice of the empiric who has a favourite panacea of his own.

This is the *primâ facie* consolation we have in reading the numerous lessons of advice which have recently been given to Congregationalists by Mentors, who start with the assumption that the situation is so grave as to require some new and startling measures of reform. We should be the very last to question the need and possibility of improvements in our methods, although we are bound to add that the evils which would be cured by the changes suggested cannot be very serious after all. If any man can in his heart believe that the introduction of private members (we object to call them laymen) to take some part in the service, whether by preaching, or by reading the lessons, or even by giving out hymns and notices, is the chief reform that Congregationalism requires, he can hardly suppose that it is in very bad condition. There are some suggestions of a graver character which will subsequently be referred to, but the great complaint among those who have felt themselves moved to take upon themselves the burden of our churches, and to deliver themselves either through the press or on the platform, is that the one voice only is heard in our public worship, and that a change in this respect would give greater life and variety to the service, and so secure for it more popularity. There is no reason why any congregation which desires this change should not adopt it, though certainly there is just as little why it should be forced on one that does not. We can hardly believe it possible that any true Congregationalist can be found to maintain that there is anything contrary to Congregational principles in enlisting

the talent of non-official members in any of the services; but there are numbers who, as a matter of taste, prefer that ministers should, as a rule, conduct the public worship and preside at the Lord's table. Where that is the wish of the majority it is not easy to see how it is to be overruled. In Congregational churches there is no distinction of order, and laymen have no more right to claim a participation in the conduct of public worship because they are laymen, than have the ministers to establish a monopoly because they are ministers. The latter are warranted in assuming that the people wish them to officiate because they have chosen them for that purpose, but if the congregation desire to modify the arrangement, the matter is in their own hands. What surprises me most, however, is that any one can believe that it is a matter of any special importance whether the one plan or the other be adopted. If these be the things that are crooked in our methods, there is nothing easier than to make them straight.

It can hardly be because of such defects as this would indicate that some minister, whose name is not given, has ventured to predict that Congregationalism has not forty years of life in it. This is a statement which *The National Church* quotes from the speech of a member of a London church made at a district meeting of the London Union. There are two reporters between us and the original speaker, and it may therefore be hoped that the statement when first made was in some way qualified. If it has been made in this bald form, the first observation that occurs to any one is, that the Congregational minister who makes such a prediction is certainly doing his utmost to bring about its fulfilment, for these are just the words which take the heart out of men. On the shallowness of the forecast it is not necessary to enlarge. An acute and philosophical observer, himself an eminent clergyman of the Episcopal Church, has recently told us, from a pulpit which itself has a certain amount of authority—the pulpit of the Bampton lecturer—

If the secret of the past be the key to the future, the institutions of Christianity are destined, in the providence of God, in the days that are to come, to shape themselves in new forms to meet the new needs of men. To the general character of the forms many indications point. It would seem as though, in that vast secular revolution which is accomplishing

itself, all organizations, whether ecclesiastical or civil, must be as the early Churches were—more or less *democratical*; and the most significant fact of modern Christian history is that, within the last hundred years, many millions of our own race and our own Church, without departing from the ancient faith, have slipped from beneath the metallic framework of the ancient organization, and formed a group of new societies on the basis of a closer Christian brotherhood, and an almost absolute democracy. (Hatch's *Bampton Lecture*, p. 215.)

We put much more confidence in this careful forecast than in the prophecy (probably very inaccurately and improperly quoted) of any man who remains a Congregational minister to predict the decay of a system of which he claims to be a representative. No reasonable man doubts that all our systems are destined to undergo considerable modification, but modification which will be enforced by the teaching of circumstances and the discipline of experience, or developed by the influence of men of far-seeing wisdom and true spirituality, not suggested by the mere fancies of mere diletantism. Congregationalism will share, to some extent, the fate of the rest. But those who love it best will not distress themselves about any change of machinery or reform of methods, so long as there is preserved that for which it has always contended—the supremacy of the Divine Master in His own Church, and the rights of the commonalty of that Church, because of their personal union with Him. That is what Congregationalism understands by a *democratical* constitution, and if this be the character of the Church of the future, Congregationalism will live, however glorified may be its outward forms and manifestations. Understood in this sense, I should not hesitate to predict that while Christianity lives Congregationalism must live, and that the extinction of the latter would certainly signify the loss of vital faith in the former. Mr. Hatch's words, quoted above, are not only a prophecy of the future, but a testimony as to the present condition of Congregationalism. He sees a growing tendency to the decay of the hierarchies, and the restoration of ecclesiastical democracy, and this is the ground of his prediction.

As a matter of fact, Congregationalism never showed less signs of dying, or even of decaying, than at the present time. It was a matter of extreme surprise to find in the same number of *The National Church* an honoured brother reported

as expressing his distress at the state in which he found our churches on his return from Australia. His absence had not been so long as to allow for any considerable change; his opportunities for observation since his return can hardly have been so extended as to supply sufficient materials for so melancholy a conclusion. I may venture without much presumption to place my own experience and observation in opposition. During the last six months Mr. Dale and I have visited most of the large towns and many of the small towns in the country, and have certainly been in a position for forming an opinion as to the condition of Congregationalism in them. The conclusion we have both reached is very different from that just quoted. Without any desire to impose on ourselves or others by an optimism in which the wish is father to the thought, with a full recognition of the necessity for watchfulness and for prayer, with a painful sense of the perils by which all churches are threatened, we are so far from feeling any special anxiety about the state of our own churches that we believe there are in them many signs of marked progress as compared with ten or twenty years ago. Of vitality, of real earnestness, of generous liberality, there are abundant proofs; and if there are indications which would cause serious concern, they are not peculiar to Congregationalists, but are the results of the special forms of anti-Christian opposition which are characteristic of this age, and to which all churches are more or less exposed.

The more fully that the difficulties under which our young ministers have to do their work are realized, the more caution will there be in adopting a style of representation which is depressing enough, but which is sure to be most severely felt by those who have still their position to make. These gloomy accounts are not of yesterday. I have heard them as long as I have been in the ministry. Indeed, an early experience of my own has made an impression on me which still lingers in my mind, and which I hope will always constrain me if I should ever be tempted to believe that the best way to promote a revival is to sound an alarm. At the first meeting of the Congregational Union I ever attended John Angell James pursued this course, and the picture he drew of the rising generation of ministers was certainly distressing

enough. I had an internal consciousness that I did not altogether correspond to the description, but I did not know how far the anxieties of the deacon who sat by my side, and had come to present the call of the Church over which I was about to settle, might be aroused. The burdens of young ministers are, for the most part, sufficiently heavy without their being increased needlessly by words of discouragement or prophecies of disaster. But it is on them, and especially on the best and most sensitive spirits, that these auguries of evil tell most severely. There never was a time when such men needed more kind and delicate treatment. They have to preach to congregations in whom are probably some who have been affected by the insidious influences of the literature of the day; they are exposed to all its perils themselves. They have often to strengthen the faith of others when their own faith is at the same time exposed to serious assault. They need kindly sympathy and generous consideration. It would be no kindness even to them to conceal even real faults, but it is a bad policy to magnify every fault, to draw large inferences as to general weakness from a limited induction, and in general to indulge a feeling of excessive anxiety if not of absolute despondency. For such sentiment there is no warrant. Our churches have their points of weakness, but they have also many elements of strength and hope. They are bravely facing a time of trial, and there is in them much which should awaken our gratitude and revive our courage.

If we suffer more from this antagonism of unbelief it is to our honour, not to our discredit. No Agnostic is ever likely to recommend his friends to attend at a Congregational chapel; still less probable is it that he will address to them such advice as the author of "John Inglesaint" gives in the April number of *The Nineteenth Century*, that they should sit down at the communion table and take part in a "touching ceremony, where the most beneficent creatures of nature, bread and wine, are set forth as the representatives of what it is agreed to take as the type of a perfect and beneficent life; *whether really essential or not is, in this aspect of the question, of no importance.*" Indeed, Mr. Greg, by whom this curious subject was first started, distinctly tells us that Roman

Catholics and Nonconformists are not affected by it, the former because they demand submission to authority, the latter for an equally sufficient reason, which is thus stated :

Nonconformists, other than Unitarians, would generally take a somewhat similar view, though from other reasons they want no half-hearted members, unless, indeed, there were a hope of conversion ; and a more hopeless subject could hardly be found than an Agnostic of mature years, not an excited boy, who wishes to show his manhood and independence in so proclaiming himself, but one who most reluctantly, and against the strongest ties of personal affection, has, after much thought, found himself forced to say, "I know not God, neither can I accept the formularies of any religion."

It certainly will not distress Congregationalists that their churches are not supposed to offer a home for men of this type. If they did, their days would soon be numbered. It is quite possible that in certain quarters the attendance at their places of worship may suffer because of the spread of this Agnosticism, though we are not ourselves inclined to regard this as being at all a serious element. Still, the more we hold fast by the gospel, and the more living and real the faith of our churches, the more serious the difficulties we shall have to encounter. And these difficulties are not to be met by any improvement in the forms of our worship. The battle is really one of spirit against form. If success depended on perfection of form, we should be hopelessly distanced. But the great struggles of our times are about questions which lie at the very heart of Christianity itself, and the comparative strength of the churches will depend on the strength to which they are able to preserve the spirit of godliness.

It is because of my strong conviction on this point that I have read with such regret many of the letters which have occupied so large a space in the columns of *The Nonconformist and Independent* of late. Taken together they are very curious, and reminded one of the story of the man who had consulted several physicians as to his diet, with the result that, if he abstained from everything which all of his advisers had prohibited, there would be nothing left for him to eat ; whereas if he were to eat everything that any one of them had prescribed, there would be nothing which he would need to deny himself. The favourite idea, as I have said, seems to be that our services suffer in interest because laymen are not more



frequently employed. A friend told me that he had just returned from his week-evening service when he happened to take up one these papers and read suggestions to this effect. They struck him as very curious, considering that he had just been told by his deacons, to whom he lamented the scantiness of the attendance, that it was explained by the fact that his presence was not expected. This is exactly what the most earnest of our ministers deplore. They have no desire that so much should be left to depend on them. For my own part I believe, not indeed that it would be well to have different men engaged in the same service, unless in exceptional circumstances; but that if a pastor preached to his stated congregation in the morning, he might often with great advantage be set free for an evangelistic work in the evening. The multiplication of Christian workers and the interchange of service thus effected would be among the many advantages of such a method. But it cannot be forced upon a people; nor, indeed, ought it to be introduced except there were some reasonable prospect of securing advantages which would greatly counterbalance any loss that might be risked.

All this, however, is matter of arrangement, of arrangement which is of immense importance in connection with the missionary work of the churches, but which does not involve any principle. If, indeed, ministers were insisting upon some exclusive prerogative for which there was no scriptural warrant, there would be ground for strong remonstrance, if not decided action. But that is not the case. Wherever the responsibility of the work which Congregationalism has to do in the nation is most fully realized, there is a clear conviction that it cannot be done by any body of ministers, and the great anxiety is to find how all the talent which is in the churches can be most fully utilized. There is no need to write as though ministers desired to repress laymen. "T. W.," in a very valuable letter, has shown that there is another side to the case, and points out that there must always be selection unless it be contended that all the male members of the Church are, in their turn, to take part in the conduct of the worship. I prefer rather, however, to insist that no proposals of such change approach the heart of the question. Almost as long as I can remember there have been suggestions of a similar

character; and to-day, while there are some who are sighing over the good old days when there were no chants or anthems, or even supplemental hymns, and insisting that the novelties are a sign of degeneracy, there are others who urge that we need still more reform. These differences of view and consequent agitations are inevitable in a free community, and are not unhealthy, unless too much stress be laid upon mere forms, or the zeal for an improvement which cannot be at once secured induce a complaining temper which exaggerates all evils and ignores every sign of good.

It is sure that if in any denomination an opening was afforded for the ventilation of suggestions of improvement, from all and sundry there would be no lack of suggestions to discuss. Whether any good accrues is a very different question. But that there will be amendments in abundance is as certain as that, if many of them were adopted, the majority of those who are most interested would be displeased, if not altogether alienated. There is nothing novel in the proposal to have recourse to liturgical helps. It has often been made and recommended with considerable ingenuity, but it has found little acceptance. It is singular that, while some Congregationalists are indulging fancies of this kind, the Bishop of Liverpool has recommended to his clergy the holding of services (of course, not in the churches) in which they shall have extemporaneous prayers and short spirited addresses. He evidently feels the mischief of the formal restraints by which some would fain bind us. The churches, however, have the matter in their own hands, and it is just because they have that the various liturgical schemes which have from time to time been suggested have fallen to the ground. Congregationalists will not have them. Their ministers may, if they feel so disposed, occasionally, or even regularly, use a few of the best collects and thanksgivings, and perhaps the Litany, without offence. But a liturgy they will not have, and it appears to me they are wise. I once thought there might have been some admixture of the two elements, and advocated it, but experience has led me to change my opinion. The remarks of *The Church Times*, quoted in the "Notes of the Month" for April, are worthy of the consideration of those who hope so much from

the ritualistic changes. Ritualists have discovered that the æsthetical element is not always even a popular, to say nothing of being a spiritual, one. If that is true of their following, much more does it apply to Congregationalists. There are no signs of decadence, but if there were, no ritual improvements would effect a revival.

Least of all are we disposed to listen to the proposal that the "Communion Service" of the Anglican Church should be substituted for the simple rites of our own communities. But the suggestion is not worth a solitary observation, for no church established on Congregational principles would give it a patient hearing. It only shows how little the writer knows of the feelings of the people for whom he is desirous to legislate. But while he would lead us to one extreme, there is another monitor who would conduct just as far in a contrary direction. In his view, our undue reverence for the Bible is the cause of the alienation of the masses from our sanctuaries. So when the ball is once set rolling there are plenty to keep it going, and if we were to carry out the views of our iconoclasts it is hard to say what would be left. While one would abandon the simplicity of our Protestant Communion Service, another would lower our Bible, a third would make very light of our ecclesiastical principles, and a fourth would have us abstain from political action, and especially from our protest against the Establishment, lest we should injure our spirituality. The Congregationalism which would remain after these operations of ecclesiastical surgery had been accomplished would be a poor, feeble piece of respectability or unctuous sentiment which would not be worth preserving. It is doubtful whether it would survive even the forty years.

But it is time to bring this paper to a close, and some points of importance must be left untouched, at all events for the present. But two or three words of caution I must enter. Who, I would ask, is entitled to speak of the "comparative decadence of Congregationalism" as unquestioned and unquestionable? If it were so, its loyal sons, instead of talking about it, ought rather in secret to search out the disease, and by all kinds of gracious and loving influence to supply the remedy. My own belief is that it is its very success which

has given rise to the present restlessness. It has lost very much of its old insularity, has come into closer relations with the members of the National Church, has been tempted to measure itself with a system which has immense social advantages, and whose religious demands are less fitted to excite the antagonism of the outside world. It has become so powerful that it is tempted to grasp at an influence which never has belonged to it, and which is never likely to belong to it so long as it retains its true character. There is a possibility of too much eagerness to swell the number of our adherents, and so to consider how we can attract large congregations, rather than how we can best build up Congregational churches, and possibly even to sacrifice the latter in the hope of securing the former.

The question about our principles is not, as some seem to think, whether they attract or repel, but whether they are true. We have never defended them on the ground that they were likely to be popular, but only because we believed them to be in accordance with the will of Christ. If they are not, the wisest course will be to abandon them at once, and give our support to the great national institution for teaching truth and doing good which is called the Church of England. If they are, we have no right to compromise or conceal them because they are not acceptable to certain classes. Let us once grasp this idea, and we shall get rid of many needless apprehensions, and also not a few serious fallacies. We shall come to understand that, however desirable it is to retain our young people, it is much more essential to retain our principles; and, in fact, that the former is only accomplished when we are able to keep alive loyalty to principle, not merely when we secure their attendance at our sanctuaries. Those principles have been too frequently contemplated from their negative or polemic side, and hence their intimate relation to the vital truths of the gospel has scarcely been realized. It is not a small thing to teach the world that Christ's true Church consists only of men who, by trusting hearts and holy lives, acknowledge Christ as their Redeemer and Lord. To teach that not as a creed only but as a fact—that is, to build up churches of a Christ-like spirit and life—would be to bring about a spiritual revolution.

I am quite free to admit that there are defects in "our pulpit work and influence," though whether they are precisely of the kind suggested by an "Eclectic" is very doubtful. Perhaps we have posed too much as the "intellectual *élite* in the Christian Church," but of one thing I am certain—the depreciation of intellectual strength in the pulpit is about as mischievous a tendency as could be encouraged. Our intellectual force may need to be developed in a different form, but its momentum ought to be increased, not weakened. Everywhere we need a clear and vigorous exposition of principles, and for that intellectual power is certainly necessary. But this subject is one that demands separate consideration. For the present I content myself with insisting that a fuller development of the radical principles of Congregationalism, not the right of self-government, nor the sinfulness of a State Church, but the authority of a Christian Church because of the relation of its members individually and collectively to Christ, is the great need of our churches. That the practical maintenance of it might for a time lessen our church rolls is possible, but it would certainly add much to our spiritual and moral strength.

J. GUINNESS ROGERS.

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### THE GOOD FIGHT OF FAITH.

#### A NEW YEAR'S ADDRESS TO MINISTERS.

THERE are few ministers at the present day, I believe, at all events belonging to the Nonconformist churches, who are not, on the one hand, painfully sensible of the difficulty of keeping firm hold on the spiritual, and, on the other hand, alive to the ever-increasing need that the spiritual should be to them supremely real. Of us who are here, at all events, I am sure this is thoroughly true. You will therefore, I trust, not think it inappropriate that I should have selected for the theme of my address, Paul's injunction to his young ministerial brother, "Fight the good fight of faith;" or, as I would rather render it, "Struggle the noble struggle of faith" (1 Tim. vi. 12).

To hold for real, that we now at this very moment belong as

truly to an unseen spiritual world and order as to one that is seen; that our blessed Lord Jesus Christ is in very truth, and not merely as a figure of speech, the King of both worlds, the two forming His one great kingdom; that this King and Lord is our Master and Saviour nigh at hand, and responsible for all that He has not put under our individual control: this is, nowadays, a difficult task; to some of us, I believe, exceedingly difficult. And yet we say to ourselves with all sincerity and seriousness, "to realize these things is our life as Christians; thereon depends our usefulness as ministers." Unless we live after the spirit we are none of Christ's—we cannot share the Christian peace, hope, gladness, confidence. Unless we are filled with, unless we live the life of the spirit, vainly do we testify to others of Christ and His kingdom.

The difficulty to which I have referred cannot be wondered at. A variety of reasons may be assigned for it.

The ever-increasing distance between us and the special events by means of which the spiritual order was made real and present to the human mind, is a ground of difficulty. To most of us, I suspect, whatever our confidence in the accuracy of the New Testament records, and however strong our historical imagination, the invisible Christ would seem very much more real if He had lived last century instead of eighteen centuries ago.

Then, again, critical objections to the sacred records derived from various sources tend to increase our uncertainty; and the further off recedes the age when they were written, the less improbable does it seem that the supernatural to which they bear witness was a more or less intentional human invention.

The exclusive position it has been customary for the Christian Church to assign to the Divine work in which it believes, is itself becoming a source of peril to our faith. We have treated all irruptions of the unseen world into this visible world, save the Biblical ones, as deceptions or delusions; and now the scientific spirit of the age, with its strong reluctance to admit of exceptions anywhere, turns round on us and says, "What you have always maintained concerning other religions is true also of yours."

Further, who can avoid being affected—slowly, insensibly

affected—by the monistic theories of the world, which in one form or another give tone to a great part of the popular literature of the day, especially so far as it touches on science and religion? This materialism—for materialism it is or tends to become—works in our spiritual system like an insidious poison, traceable nowhere in particular, yet enfeebling us everywhere. And coming recommended as it does by most eminent men—men whose achievements in natural science are the wonder of the age—who is not tempted to say to himself, “What am I to set myself up in opposition to such authorities as these?”

But one of the subtlest causes of perplexity is the suspicion which suggests itself that our so-called Christian experiences are really rooted in illusions. If this notion were advanced exclusively by worldly minded men, who never professed to have undergone a spiritual change, we should take little heed to it. But unfortunately some of the most active promulgators of unbelief are apostates—men who to all appearance, and according to their own conviction, once shared our experiences and traced them to the roots recognized by the Christian Church; and they now turn round upon us and say, “We know exactly how you feel; we too once felt as you feel; we too once believed that Christ was our present Saviour and rejoiced therein; on many grounds, we mourn the loss of our old childlike faith: but truth is truth, and we now see that we were mistaken, deluded; our experiences as subjective states were real, but they were the product of certain ideas to which we falsely ascribed objective reality.” In face of the many other illusions to which the human mind is subject, especially in the domain of religion, how natural for us to be staggered by such objections!

With these and other hindrances lying in our path, no wonder, I repeat, that believing should be a hard task, costing great effort. Timothy, too, doubtless had his difficulties; though different from ours, they were real enough, and therefore Paul exhorts him to struggle and agonize. It behoves us also to take heed to the same exhortation.

How, then, are we to conduct this noble struggle, this fair and excellent fight?

The study of apologetics is one of the ways that at once



suggest themselves. "Read the best works in defence of Christianity," some tell us. This, doubtless, has its uses, its great uses; but this alone, instead of conducting us to victory, will plunge us ever deeper into the fray. For if we are to have the consciousness of being thoroughly honest—intellectually honest—we shall have to read both sides, and endeavour to strike a balance between the conflicting assertions and evidences. Where is that to end? Some have tried this method, and, despairing of any tangible result, have given up the struggle altogether.

There is one branch of apologetics, indeed, which may afford us great help, and that is the testimony of Christian believers to the saving presence and power of Christ. Beginning with the apostles—or rather, beginning with patriarchs, prophets, kings, and saints in Old Testament times—but at all events beginning with the apostles, there has been a constant succession of men down to our own day, and there is at the present moment a vast host spread over the whole world, speaking numerous languages and living in varied circumstances, all of whom have testified and do now testify that they have experienced—they themselves—veritable irruptions from the unseen world; irruptions which have caused them to see where they were blind, hear where they were deaf, changed their bondage to freedom, weakness to strength, and unrest into a peace which passeth all understanding. We can take our stand on the experience of millions through centuries and over the whole world; not merely on what happened eighteen centuries ago. When I read the tale of Paul, and Clement, and Tertullian, and Irenæus, and Origen, and Augustine, and Chrysostom, and Bernard, and Tauler, and Wycliffe, and Huss, and Luther, and Calvin, and Robinson, and Howe, and Baxter, and Doddridge, and Law, and Whitefield, and Wesley, and all the rest—is it something strange, unintelligible? Certainly not. It is as though I were reading the story of my own inner life, penned by men whom I had never known; and in wonder and amazement I rejoice to find myself one of a great fellowship, and feel that I am compassed about by a vast cloud of sympathetic witnesses, "who have all come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." This is a

field of Christian evidence which we none of us cultivate as we should, both in our individual interest and in that of our churches.

But not even here alone is our battle to be won. This very evidence, grand as it is, and stimulating as it may become, will have little effect, unless we fulfil in a still more specific sense the apostolic injunction to struggle the noble struggle of faith. Nay more, we shall be apt to fasten, as so many actually do, on the little variations, incongruities, and inconsistencies everywhere discoverable, and thus be led to stronger suspicion of our own experiences, unless we struggle in another way.

This other way is a very commonplace, a very elementary way. Like a cord with three strands, it has three parts or aspects which may be looked at separately, but are really inseparable.

The *first* is to cling fast hold on Christ with bare will, refusing to give place or practical influence to doubt. We must say, "Lord, we believe; help Thou our unbelief;" or, like the wrestling Jacob, we must refuse to let the Master go. I say cling to Christ—not to the unseen and spiritual in general; for why should we deprive ourselves of the great advantage of being able to fasten on one definite form? We shall have to treat the doubts that intrude as seductions—and I believe they very often are seductions of the arch-liar, who seeks to make men doubt now, that one day like him they may tremble in believing. This is the humbling sense in which I would take the words—

He fought his doubts and gathered strength,  
He faced the spectres of the mind,  
And laid them;

not by parleying with them; no, by simply casting ourselves in our helplessness on Him who is mighty to save and strong to deliver. To expect success by turning round to face the doubts whilst we meanwhile let Christ go—a folly of which many are guilty—is as though a drowning man were to let go the life-belt which keeps him afloat, in order to battle with a foe behind him. Our one safety is to cling as for very life to the unseen Lord whose presence and power we have learnt to hold for true and real.

The *next* thing is constant prayer. The clinging must take place in some form or other; its best form is prayer, at all events its first and most frequent form. "Pray without ceasing." "Be instant in prayer." We must ask for aid in specific difficulties and perils, against specific impulses and habits, against specific inclinations and temptations; we must pray for the capability to exercise specific virtues and graces; we must pray that we may be strengthened where we are weak, enlightened where we are dark, controlled where we most easily go astray. Yea, mystery of mysteries, we must pray for energy to cling, and just when our hold seems about to loosen, it will become firm as a vice; we must pray to be able to pray, and then our prayer will become a visible and tangible ladder up to the very secret place of the Most High.

But a *third* thing is also needed without which all else will end in failure after failure: we must be willing that God should do all His will in us and by us. I do not say "we must do all His will:" that were impossible. No, what I mean is simple, naked, willingness or volition; volition, if you like, destitute of every conscious element of inclination, or wish, or desire; bare, cold, icy will, to let God work all His will. It may be accompanied by fears which issue from supreme regard to self—never mind. Will to be open to God, that He may energize and will in us—that is necessary. Without that the struggle will be followed by defeat; with it victory is as sure as the power of the Most High can make it. But here is our weakness. We reserve, more or less consciously, some little domain or corner of life to be managed by ourselves, and according to our own or worldly notions; and because we shut God out thence, though we would fain have Him elsewhere, He leaves us to stumble and fall, to restlessness and darkness, to a sense of being forsaken and mocked, until it dawns upon us—perhaps at the very brink of an abyss which it would at first have seemed impossible we could ever approach—it dawns upon us that God must have all or none; and that to be entirely God's is the way to freedom, peace, blessedness, and true prosperity.

I seem to myself to have been setting before you little but paradox. Yet I know from experience that the paradox is

the truth. Doubt can only be banished by finding that it is actually baseless; faith can only become strong by finding that it is justified, and there is but one way in which it can be justified—namely, by exercise. Fight the fight by fighting; struggle the struggle by struggling. "What unreason!" says the man who has no experience. O blessed unreason, which is the true reason! God reveals Himself alone to faith: but he who believes has the witness in himself, not the witness, as some tell us, of self-persuasion—i.e., of self-delusion; but the witness which comes from the real indwelling of God in the soul.



## CHAPTERS FROM *THE LIFE OF A CONGREGATIONAL MINISTER.*

### V.—COLLEGE LIFE.

ENOCH MELLOR and Alexander Raleigh had many points of contrast, but there were also marked resemblances. I cannot now be quite sure whether they were ever in college together, but, if so, it can only have been for a brief term. But I was a fellow-student with both, and of both an intimate friend. Enoch Mellor was nearer my own age, and as for many years we resided within a comparatively short distance of each other, and were brought into frequent intercourse, my relations with him were even closer than those with Raleigh. The two men were alike in a purity and simplicity of spirit which kept both of them singularly free from the contamination of mere worldly influences. Neither was perfect, but I can honestly say that in neither did I ever detect the presence of a small jealousy, an unworthy ambition, a subordination of duty or principle to personal ends, a willingness to employ tortuous methods to secure any object they might have in view. Neither of them was a diplomate, a schemer, an intriguer. In outward bearing there might seem to be considerable variety, but when we got to the secret thoughts of the men there was a nobility of nature common to both, and less of difference than mere superficial observers would have supposed. Enoch Mellor has been exposed to the kind of misconstruction which never fails

to wait upon men of open and unreserved nature. He formed very definite opinions, and was impelled, alike by a sense of duty and by his natural tendencies, to teach them in clear and forcible language. When engaged in controversy he did not hesitate to use the most powerful arguments he could command, and to present them in the form which appeared to him the most convincing, without any thought of a possible wound to the feelings of opponents. What he felt was that no man should so identify his self-love with his opinions as to regard attacks upon them as an injury to himself. He was perhaps a little impatient of the style in which modern controversy is often conducted, and in resisting error would always pursue the policy of "thorough;" but this was perfectly compatible with the most generous estimate of those to whom he was opposed. If critics who have been so ready to pronounce him hard, and even bitter, could have known intimately, as I did, that bright, sunny nature of his; that warm heart which made his friends feel that they were "loved with a love passing the love of women;" that gentleness which characterized his personal fellowship, and which was all the more remarkable because of the robustness of mind and principle with which it was associated—they would understand how false their judgments had been, and perhaps begin to suspect that the charge of deficient generosity might rest upon them rather than the object of their condemnation.

Alas! for the critics who seem never to be so happy as when they are doing their little best to lower the reputation of men to whom they are not worthy to hold a candle, and whose grander qualities they are unable to understand. I am told that some of this class have determined that Enoch Mellor was not a great preacher. The only explanation of such a criticism that I can find is that supplied in Lord Beaconsfield's well-known description of critics. I can understand some man, whose own preaching has not secured the popularity which he may consider that it deserved, passing a verdict of this kind upon my friend; but except some disappointment of this kind, or some personal antagonism, had biassed the judgment, I wholly fail to comprehend it. Certainly in the sense in which Hugh Latimer was a great preacher Enoch Mellor was one. There was the same clear

presentation of vigorous thought, the same forceful appeal to the heart as well as to the understanding, the same manly eloquence, and at times something even of the same homely illustration. There was nothing of the mystic about Mellor, such as we may occasionally find in Raleigh, and there are those who, in the absence of this element, recognize no charm in preaching. Surely there can be no surer sign of a narrow intellect and one-sided sympathy than an inability to perceive an excellence not after its own taste. Mellor and Raleigh were preachers of a very different order, but each was entitled to a high place in his own order. A prejudice against Mellor's theology may blind some to the great merit of his pulpit teachings. He believed, and in that faith he spoke; spoke as a man of power, who was thoroughly in earnest. This was what certain men of our day cannot endure. They are too liberal to have a definite creed themselves, or to tolerate one in others. It is curious that those who vaunt their own breadth should be so narrow in sympathy, and that they who make an idol of liberalism should be so illiberal in their judgments of all who differ from them. They will find it very hard work, however, to convince rational and unprejudiced men that Enoch Mellor was not a great preacher. We can desire nothing better for them than an opportunity of propounding this view to an assembly of the hard-headed Yorkshiremen over whom he was accustomed to exercise so mighty a power. I was conversing only the other day with a Yorkshire minister of a younger generation and of a different theological school who had often been opposed to him on questions of denominational policy. It was refreshing to hear the fervid terms in which he expressed the "enormous admiration" he had for the man. He deserved it, for more true, generous, and loyal heart never beat than that of Enoch Mellor.

My acquaintance with Enoch Mellor, though commenced at college, was much more intimate in later years, when we were both engaged in active service. We worked together, we travelled together, we talked together over all points of common interest in the affairs of the church or the world. Our views were not always in perfect accord, but our hearts were always in thorough sympathy. It was hardly possible for any one to

continue on these terms of close friendship with Mellor without contracting a strong feeling of personal regard. It is easy to see how some might be repelled by the strength of his convictions, the tenacity with which he held them, and the vehemence with which he would condemn what appeared to him disloyalty to them on the part of any who professed to hold them. But it has sometimes surprised me that those who felt most keenly the force of the logic with which he bore down upon some of their favourite ideas, or who, perhaps, were irritated by his refusal to tolerate their modern interpretation of old truths, were not more ready to recognize the nobility of the man. There was an absolute transparency about him which alone ought to have atoned for what might appear to them to be faults. The longer I live the more conscious do I become that there is between men of opposite intellectual characteristics a barrier as great as that which divides those who speak different languages. The former, indeed, are often more distinctly and definitely separated than the latter, for a language may be easily learned, but the influence of a strong mental tendency can hardly be escaped, and while it lasts it is all but impossible to appreciate or understand its opposite. The logician is very impatient of sentiment when it crosses the direct path of reasoning; the mystic frets under what he feels to be the iron yoke of facts and arguments. So it is far easier for an Englishman to understand a Hindoo than for a mystic and a logician to find a common meeting-ground. Dr. Mellor has been accused, for example, of not understanding those cravings to which the modern sacerdotal theory seeks to minister, and those who bring the charge may probably have been provoked by his stern refusal to look at this sentimental view of the subject at all, and his determination to allow no appeal except to Scripture. Very probably the two orders of mind might never come nearer to agreement. But to me there was something so irresistible in the reality of the man, the intensity of his convictions, and the fervour of his loyalty, that I have often wondered how the keenest opponents could escape the impression and fail to do justice to the earnestness and power of the advocate, even while dissenting from the conclusions he reached.

Enoch Mellor had all the love of controversy and that keen



enjoyment of it which may continually be found in the district of which he was a native. The men of those parts have clear heads, and reason with great acuteness, and when they are engaged in discussion are not in the habit of speaking with "bated breath." I have myself often heard discussions in which the disputants asserted their opinions with such apparent passion that an observer who did not understand them would not unnaturally conclude that there was angry feeling. There could be no greater mistake. They held their conflicting opinions, and the advocate of each did his best for his own cause, but there was the end of it. In the last generation or that before it theology was probably a much more frequent subject of debate than it is to-day, and one who had been educated in the atmosphere of these discussions was not likely to escape its influence. It was a real pleasure to see Mellor throw himself heart and soul into a controversy. Let any of his favourite questions be started and at once his whole nature seemed to be roused, and an opponent must indeed have been extremely skilful who obtained an advantage.

One of my happiest recollections in connection with him is of a brief tour we had together in North Devon and the neighbourhood, in the course of which there were many opportunities for the development of this characteristic. His enjoyment of all the beauties of nature was extremely keen and vivid. I remember how we rambled in the Valley of Rocks, how we enjoyed the wildness and solitude of some of the moorland drives, how we sought to revive historic memories in the old streets of Bideford, how we drank in health and inspiration as we roamed along the Tors of Ilfracombe. But there are memories of a different kind which were always a source of interest and amusement to us as we recalled them. Our tour was in October, when the days were short and the evenings long; and it was one of our amusements to take part in the conversations of the public rooms, in the hope that some subject of interest might present itself. Sometimes one of us would wickedly venture an observation, probably on current politics and generally in a Conservative sense, and more than once have I seen some unfortunate wight, who had innocently followed Mellor's lead, astonished when he found himself entangled in the toils of a skilful disputant, and without any apparent way of

escape. One of our keenest discussions was on the question of baptismal regeneration, in the coffee-room of an hotel, after the Sunday evening service. The principal disputant in favour of the sacramentarian view was a barrister, with whom my friend had already come into contact on some other point, and who was supported by two or three undergraduates from one of the universities. The scene rises before me now. I see Mellor growing keener and more earnest as the controversy advanced, and ever ready with fresh arguments wherewith to overwhelm his opponents. Very probably that gentleman fancied that he had overwhelmed him. It is the worst of such discussions that each party is so ready to believe that victory rests with him. The enjoyment, however, consists not in the sense of victory so much as in the excitement of the conflict, and those who believe in the truth of the principles for which they contend, may indulge the hope that the seed scattered even in this way is not altogether lost.

But affection has led me to dwell too long, perhaps, on this subject. The early removal of a friend who seemed to have years of useful service before him has for me, as for numbers of others, made a sad blank; and there is a melancholy pleasure in recalling the incidents of a fellowship which can never be renewed in this world, as well as satisfaction in endeavouring to do some justice to a noble character. The "sons of consolation," for the most part, receive their full appreciation, and no one would grudge them the high reward to which they are entitled. But the men who stand in the breach and fight the hard battles of truth and righteousness, from the very fact that they are thrown into conflict, and so incur the reproach of enemies, often receive but scant justice. Those who loved them, and knew how much they deserved to be loved, are therefore all the more bound—and to them certainly the task must be a welcome one—to dwell upon their nobler and gentler qualities. Enoch Mellor was the gallant defender of the truth he believed, and which he loved with a devotion as passionate as his service was chivalrous and able. He was a trenchant critic of public policy which appeared to him to be evil, and of those by whom it was supported; but if he was a vigorous polemic he was also a faithful and affectionate preacher of the truth, and behind all his work was a great

heart, in whose affection and kindness his friends could at all times confide.

As my thoughts revert to the scenes amid which our friendship was first formed, I think of others who still live to do good work, and to whom, for that reason alone, no further reference is made. Of our number there was far too large a proportion of men who did not enter into our ministry, or entered it only to leave it after brief and unsatisfactory trial. It is inevitable that there should be such cases ; but if college committees would exercise more care in admission to a college it would probably be for the benefit of all concerned. When a youth desires to become a minister of the gospel, and with that view applies for admission to a college, it seems hard to put a stern negative on his application. But very often it would be the kindest as well as the wisest course. There are few cases in which the maxim of mercy, which gives the benefit of a doubt wherever there is uncertainty, is less applicable than here. Where there is serious ground to question the capacity or fitness of a candidate it is, as a general rule, best to interpose an obstacle at the preliminary stage of his career. On the contrary, there is too often in committees an amiable and kindly desire to hope for the best, and so men are introduced to the college to spend years in study for which they have little taste and less ability, and are then sent into a service for which they lack competency, and in which they are pretty sure to fail. From these Dissenting failures the Anglican Church recruits her ranks, and then parades, from time to time, the number of converts from the Dissenting ministry. It was so with some of my own fellow-students, and among their successors in the college. It is not pleasant to think that our Colleges educate, at the cost of our Churches, men for service in the Anglican Church. Still there are compensations. Whether the Established Church has gained much by their accession I cannot tell, but I am perfectly certain that, with rare exceptions, they have been no loss to Dissent. I do not deny that some of them were worthy men, but few, if any, were qualified to be teachers and leaders of men. Possibly they may do more good in a Church where less responsibility for the guidance of men rests upon the minister. I remember one in particular. He was a true,

warm-hearted, devout man, not without ability and culture, but sadly wanting in the practical element. This deficiency was sorely apparent in his preaching as well as in his pastoral administration. His sermons were thoughtful, sometimes all too learned, with a good deal of spirit and fervour, but often strangely lacking in adaptation. He has found a home in the Church, and I am sure his old associates hope that he is happy there. Deacons have the credit of driving a good many of the men of whom I speak into the Establishment. It is to be hoped, for their own sake, that they find there that Elysium of pastoral independence for which they had sighed in vain. But we hear reports sometimes which leave us in doubt as to whether this haven has been reached. We have heard especially of one gentleman who is reported to have said that his new experience had taught him that one deaconess was worse than ten deacons.

Of course in our college life we all saw a good deal of deacons, and it is only fair to add that from many of these we received no little consideration and kindness. Our visits to the neighbouring churches as "supplies" were very pleasant as well as useful breaks in the monotony of college life. In those times we were content to undergo some amount of hardness. One place which we regularly supplied, and at which I have often preached myself, was in the hills above one of the large manufacturing towns in the neighbourhood. More homely accommodation than was provided for the preachers could not well be imagined, but we cheerfully accepted it and the hard work connected with the service, and I have no doubt were all the better for it. We had four miles to the station from which we started, a railway journey of ten miles—fares being dearer then than now—a climb of five miles up into the heights, and often two, or it might be three, sermons to preach on the Sunday. In return for all we received the handsome sum of ten shillings to defray expenses, and to illustrate the principle that the labourer is worthy of his hire. I fancy there are few of this kind to-day.

Of course we had very different experiences. I was visiting very lately a church which, for many months, was dependent upon the services of the students, and, somewhat to my surprise, found that there was a pleasant remembrance of the

men and their work even down to this day, after a lapse of nearly forty years. In general, indeed, we met courtesy and hospitality, and in not a few cases extreme kindness. Friendships were often formed in this way which have lasted to the present time. These visits, indeed, were an element in our life which can hardly be understood except by those who have been in college themselves. No doubt there were some unpleasant incidents, especially when we came in contact with deacons who had an exalted conception of the authority of their office and of the obligation resting on them to give a little sensible advice to the young men, and who did not always discharge the duty with the tenderness and grace which Aquila and Priscilla showed to the young Apollos. But many of those Sundays are in my memory still as pleasurable and, I hope, profitable times. Especially did we enjoy the days when we could return to the college in the evening and gather round the supper-table and compare the incidents of our work, and refresh and quicken one another. The free unburdening of our hearts to each other, the pleasant talk about the services, the helpful suggestions we interchanged were all full of real enjoyment, and also ministered to edification. The friction of mind itself was invaluable, but even more precious was the contact of heart with the stimulus to faith and devotion thus communicated. It has always seemed to me that a minister who has had no such intercourse has lost a very useful kind of training. It is sometimes supposed that the collegiate life has in it an element of asceticism. I could never see that there was more than is absolutely necessary if the work of preparation is to be thoroughly done. There were undoubted disadvantages in bringing into such close and constant relations men whose original training and culture had been so entirely different, but, so far as my experience went, the advantages were far greater.

## *DR. STANLEY AND WESTMINSTER ABBEY DURING THE COMMONWEALTH.*

In a sermon, preached in 1865 by my beloved and honoured friend, he made allusions to the connection of the Abbey with Presbyterians and Independents during the Commonwealth period. The sermon commemorated the opening of the edifice for worship on Holy Innocents' Day, December 28, eight hundred years before; and his felicitous choice of a text was characteristic of the preacher—"It was the feast of the dedication, and it was winter; and Jesus walked in the temple in Solomon's porch." The adaptation of the passage is obvious, and it becomes more so when we recollect that the northern porch, the chief entrance to the Abbey, is called the porch of Solomon.

In the course of the sermon, after naming "the fierce Norman," "the proud Plantagenet," "the grasping Tudor," and "the fickle Stuart," "the worldly-wise Elizabeth," and "the pedant James," he mentioned "the independent Oliver." Further on he alluded to that Confession of Faith as the established formulary of the Presbyterian Church, which issued from the Jerusalem Chamber; and to "the impassioned words of Baxter and Owen," heard long ago within the Abbey walls. He spoke of the time-honoured building as a "temple of silence and reconciliation," where, under its well-trodden pavement, there rested, in hope of a common resurrection, "the ornaments of other communions—Roman, Puritan, Nonconformist—beside the uncompromising prelates" of his own; adding this beautiful sentence:

Underneath this roof, each one, of whatever church, or sect, or party, will find the echoes of some memories dear to himself alone—some which are dear to all alike—all of them blending, more or less, with that manifold yet harmonious "voice from heaven," which is as "the voice of many waters" of the distant sea of ages past, or as "the voice of a great thunder" pealing through the convulsions which have shaken nations and churches, or as "the voice of harpers harping on their harps a new," a nobler "song" of truth and love "before the throne," and "before the elders" of ancient days, and "before the four living creatures" of God's boundless universe.

This was with the Dean a favourite idea. He looked on the

abbey not as a sectarian but as a national building—associated with memories of different denominations which in a succession of ages have worshipped and preached under the same roof, and as still containing the dust or the monuments of honoured men belonging to divers sections of English Christendom. His central thought, as he reviewed the ecclesiastical ages gone by, was the continuity of the Establishment in this country, notwithstanding changes wrought at the eras of the Reformation and the Commonwealth. As Anglo-Catholics of another school contend that the events of the sixteenth century did not destroy the identity of the Episcopal Church, so he held that the events of the seventeenth century did not break the perpetuity of the National Church. The national religion during the civil wars and the Commonwealth was not with him a break in the chain of such religion, but rather a connecting-link between what preceded and what followed. It need not be said that our historical theory is quite different, and the expression here of Dr. Stanley's opinion, as gathered from his writings and conversation, is only meant to indicate the cause of the deep interest he felt in the annals of the Abbey during the interregnum. It was used for religious purposes by those who were sanctioned by the government of the day.

My friendship with the large-hearted Dean began not long before the delivery of the sermon to which I have referred; and I remember his conversing with me on the subject, and his writing to me respecting it afterwards, manifesting in all he said an earnest desire to be accurate in his allusions to the Commonwealth period. Whilst preparing the charming "Historical Memorials of Westminster Abbey" his interest in the Puritan period gradually increased, and he repeatedly applied for "information on the Nonconformist antiquities of the Abbey." He wrote, January 1st, 1866:

It is delightful for me to know, which I did not before, that Owen, Baxter, and Howe actually preached here. I will not trouble you to send their sermons, but if you have a convenient opportunity I should certainly much like to see them.

And on the 11th of January following he wrote again:

The sermons arrived safely, and I read them both (both volumes); those preached in the Abbey with much interest. Baxter has far the most



in it, wonderfully applicable to our times, but what a prodigious length! On the other hand, there is one lecture in Owen's superior, I think, to anything in Baxter.

Dr. Stanley has brought together much that is instructive on the subjects passed over by most historians of the Abbey, and future historians of Nonconformity may with advantage consult his pages. Of course he was restricted to a mere outline and a few salient points in this portion of his history; that outline, therefore, I propose to fill up, and those points I venture to expand in the pages of *THE CONGREGATIONALIST*.

The changes which took place in the constitution of the Abbey in 1645, by virtue of a special ordinance of Parliament, may be traced in a MS. volume of proceedings in the library of Sion College. The Dean and the Canons were dismissed as delinquents, with the exception of Lambert Osbaldiston, who had been both Canon and Head Master of Westminster School. Commissioners—the Earl of Northumberland and others—stepped into the shoes of the Dean and Chapter, and superintended all Abbey affairs, together with those of the adjoining school and almshouses. Stephen Marshall, chief chaplain of the Parliamentary army, whom Dr. Stanley styles “primate of the Presbyterian Church,” and to whom Clarendon refers as having more influence over Parliament than Laud had over the counsels at Court, was early appointed as minister of the Abbey Church; but at an early period it is stated in the proceedings that he could not “well perform the service any longer; and therefore “Mr. Strong”—of whom I shall have more to say hereafter—was desired to take the duty as early as possible with “the allowance of £200 and a house, being the same allowance as Mr. Marshall had for his pains.” In March, 1646, the Commissioners nominated “Mr. Philip Nye, minister of God's Word,” to preach the lecture in the Collegiate Church, and “receive the yearly stipend and allowance for the same.” He was also to “preach the lecture upon every Lord's day, in the morning, at seven of the clock,” for which he was to receive such allowance as should be settled by the Committee. Fifty pounds a year was the sum fixed upon to be paid to the lecturer quarterly. The same year Mr. Marshall, Mr. Palmer, Mr. Herle, Dr. Staunton, Mr. Nye, Mr. Witaire, and Mr. Strong were appointed “to the morning

lecture constantly to be performed every day of the week." Who Mr. Palmer was I do not know; there were two ministers at that time of this name, neither of them celebrated. Herle was Prolocutor of the Westminster Assembly after the death of Dr. Twiss, and Dr. Staunton is known afterwards as President of Corpus, Oxford, and often called the walking concordance. Philip Nye played a distinguished part amongst the Independents of the period. Mr. Witaire is unknown, and Mr. Strong will be noticed presently. A few days after these appointments Mr. John Bond, preacher at the Savoy, in the Strand, was chosen one of the seven morning lecturers for the Abbey on the week day. From this I infer that he must have taken the place first assigned to Mr. Palmer; and it may be remembered that he was the son of the famous Denis Bond, who, though named in the Commission for the trial of Charles I., does not appear to have taken part in the procedure. He was afterwards one of the Council of State, and, dying before the Restoration, was buried in the Abbey, to be afterwards exhumed by a barbarous royal warrant.

It is curious to find that in 1656 it was ordered by Parliament, "that the lecturers who preach the morning lecture in the Abbey of Westminster be desired to begin their sermon at seven of the clock, and to end at eight of the clock, and then to resort to the House, to pray with them daily before they enter into their daily work;" and, at an early date of the Long Parliament, whoever did not attend prayers at eight o'clock was to pay one shilling to the poor. Dr. Stanley notices that the morning lecture took the place of the previous early service for prayers; and I may add that the lecturers for the day performed a duty similar to that now discharged by the chaplain of the House of Commons.

Besides the morning lectures there were delivered in the Abbey certain famous sermons full of historical interest. "It is said," remarks Dr. Stanley, "that Owen, Dean of Christchurch, preached on the day of Charles's execution." This is not quite accurate. The day *after* the King was beheaded, the great Independent divine, not yet Dean of Christchurch, only minister of Coggleshall, Essex, delivered a discourse in the Abbey on Jeremiah xv. 19, 20: "Let them return to thee; but return not thou unto them. And I will make thee

unto this people a fenced brazen wall : and they shall fight against thee, but they shall not prevail against thee : for I am with thee to save thee and to deliver thee, saith the Lord." Looking at the terrible scene at Whitehall hard by the day before, nobody could congratulate the preacher on the particular fitness of the text to the occasion, whether he meant to censure or praise the act present to every one's memory. And the sermon had as little to do with the incident as the words selected for a text. Anthony Wood asserts that Owen "applauded the regicides, and declared the death of that most admirable king to be fair and righteous;" and others have brought a similar charge against the preacher, but nothing can be found in the discourse to support the accusation. The truth is, as expressed by Mr. Orme, "he is exceedingly cautious of committing himself by expressing an opinion either of the Court or the country party, which plainly implies that, while he was not at liberty to condemn, he was unwilling to justify. He tells the Parliament very faithfully "that much of the evil that had come upon the country had originated within their own walls," and warns them against "oppression, self-seeking, and contrivances for persecution." The strongest political censure in the whole sermon is contained in the words which bear equally on princes and subjects : "When kings command unrighteous things, and the people suit them with willing compliance, none doubts but the destruction of them both is just and righteous." It is remarkable that the sermon preached on this extraordinary occasion has in its printed form an essay appended on the subject of Religious Toleration. Dr. Stanley, after alluding to the delivery of a sermon by Owen immediately after Charles's execution as mere matter of report, adds : "It is certain that his published sermon on 'God's Work in Zion' (Isaiah xiv. 32) was preached here on the opening of Parliament in 1656." Carlyle observes : "At all events on Wednesday, 17th September, 1656, Parliament, Protector, all in due state, do assemble at the Abbey Church, and with reverence and credence hear Doctor Owen, Vice-Chancellor of Oxford, very pertinently preach to them from those old words of Isaiah, old and yet always new and true : 'What shall one then answer to the messengers of the nation ? That the Lord has founded Zion,

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and the poor of His people shall trust in it.'” Perhaps it was in allusion to the text, which had just rung round the Abbey, that the Lord Protector, in his long and rambling speech, exclaimed, “Here is a poor nation that has wallowed in its blood; though, thanks be to God, we have had peace these four or five years, yet here is the condition we stand in.”

Owen’s sermon is a very faithful one, and he dwells upon God’s treasures of wrath against a sinful people, the plausible compliances of men in authority with those against whom they are employed, and upon the unconquerable Divine defence unto persons constantly discharging the duties of righteousness. Other discourses were listened to either in the Abbey or St. Margaret’s from the same divine by members of Parliament, who, whether or not they agreed with his sentiments, must surely have appreciated his fidelity and earnestness.

Anthony Wood rarely gives any praise to a Puritan, but we find him pronouncing an eulogium upon Owen.

He was a man of universal affability, ready discourse, liberal, graceful, and courteous demeanour, that spoke him certainly, whatever else he might be, one that was more the gentleman than most of the clergy. His personage was proper and comely. He had a very graceful behaviour in the pulpit—a winning, insinuating deportment—and would, by the persuasion of his oratory, in conjunction with other outward advantages, wind the affections of his auditors as he pleased.

The Dean further mentions among Abbey preachers Goodwin, President of Magdalen College, Oxford (not Cambridge), who delivered a discourse at the opening of Cromwell’s first Parliament, when, as Whitelocke tells us,

His Highness alighted at the Abbey Church door; the officers of the army and the gentlemen went first; next them four maces; then the commissioners of the seal, Whitelocke carrying the purse; after, Lambert carrying the sword bare; the rest followed. His Highness was seated over against the pulpit, the members of the Parliament on both sides.

John Howe also appears as having preached before the Protector Richard’s Parliament in 1659. An advertisement exists of the sermon on “Man’s Duty in Magnifying God’s Work,” and this eminent divine is there described as “preacher at Westminster;” but on what occasion he delivered it, and whether at St. Margaret’s or in the Abbey, I am not sure. Mr. Rogers, Howe’s best biographer, informs us he searched

for the pamphlet in vain, and I can say the same, though the Dean and myself once looked carefully after it in the Abbey collection of old books.

Our lamented friend concludes his brief notice of these great Abbey preachers, "Here, too, was heard Baxter's admirable discourse, which must have taken more than two hours to deliver, on the vain and formal religion of the hypocrite." I remember lending him the sermon, and the deep interest taken in it both by himself and his beloved wife, Lady Augusta, whom a Wesleyan minister fitly designated as "a gracious woman." There was another discourse by the great presbyterian, in which he ventures to give medical advice for the body, as well as spiritual counsel for the soul, which diverted her and her husband immensely; and at a later date, when Dr. Stanley had become better acquainted with the Puritan works, he delivered a very beautiful address at Kidderminster, at the inauguration of the Baxter statue, and he did not then omit to insist on the fact that the hero of the day had belonged to the Establishment; and as it fell to my lot to describe his career in the Worcestershire town, he playfully observed that he

Gladly made over, by a singular reverse, that aspect of Baxter's career in which he was most emphatically a minister of the National Church—much in the same way as in Dante's "Vision of Paradise," Bonaventura, the Franciscan, rejoices to think that the praises of his founder, St. Francis, shall be sung by Thomas Aquinas, chief of the rival sect of the Dominicans.

There is no reason to suppose that Baxter's formidable homily, which it takes two hours to read, was delivered on one occasion, for on the title-page, "the vain religion of the formal hypocrite, and the mischief of an unbridled tongue as against religion, rulers, or Dissenters," are said to be described in "*several* sermons preached at the Abbey in Westminster before many members of the Honourable House of Commons." And I may add, no one of the Puritan preachers comes out so distinctly before our view as the man with beaked nose of imperial significance, eyes of piercing gaze, lofty cheek-bones indicating firmness, a shaven chin, leaving thin lips to corroborate the impression of his whole physiognomy; while the round skull-cap appears as a Presbyterian protest against prelatial Anglicanism, which delighted in caps not round, but



square. Above all let it be noticed that Baxter's sermon on hypocrisy is a characteristic specimen of Puritan faithfulness. Whatever might be the faults of some, man-pleasing certainly was no trait in their well-known discourses. The fidelity of these appeals to people of their own party, the conscience-probing addresses delivered in the presence of great men regarded as their patrons and protectors; especially the sermons preached by Baxter before Cromwell, were worthy of old Hebrew prophets, so that nothing can be more false than the charges of sycophancy, time-serving, and hypocrisy brought against them by Anthony Wood and others. The abuse heaped on these holy men by opponents enflamed with party zeal and rancour has been handed down to our own time, and, I am sorry to say, still influences portions of our ecclesiastical literature in quarters where one would expect better things. Dean Stanley and others have set a noble example on the opposite side; but many books still published relative to Puritan times repeat old calumnies which have been refuted long ago.

I may here in passing introduce a passage from one of the Dean's letters respecting the part of the Abbey in which the sermons just noticed were delivered.

The sermons, I have little doubt, between the Reformation and our own day (those in the evening services were commenced in the nave under my predecessor) were always in the choir. The pulpit was then not where it at present stands, but in the south side of the choir or immediately beside it, having against the wall the portrait of Richard II., now\* in the Jerusalem Chamber, over what was then the Lord Chancellor's pew.

One of the most magnificent pageants in Westminster Abbey was Oliver Cromwell's funeral. There is preserved a minute account of it by the Rev. John Prestwich, Fellow of All Souls' College, Oxford. The body after lying in state at Somerset House was, on the 2nd of November, 1658, conveyed to the Abbey Church of Westminster, the streets being guarded by soldiers placed outside a railing, and clad in new red coats with black buttons, with their ensigns wrapped in cypress. Knights, marshalls, esquires, and baronets, his Highness's household horses covered with black velvet and escutcheons, standards blazing with coats-of-arms and other

\* Written in 1866.

symbols, officers of the court and the government, civil, military, and naval peers, foreign ambassadors, and a number of chief mourners, composed an immense retinue attendant upon the deceased Protector. But of all present many will single out John Howe, John Milton, and John Owen—the first one of the Protector's chaplains, the second one of the State secretaries, the third one of the commissioners for the approbation of public preachers. The latter included altogether some of the most famous names in the Puritan calendar.

The corpse being brought (says our informant) to the west gate of the Abbey Church of Westminster, it was taken from the chariot by ten gentlemen, who carried it to the east of the Church and there placed with the wax effigies of the Protector in a most magnificent structure, built in the same form as one before had been on the like occasion for King James (curious to cite a Stuart example for what was done at the burial of one called the Usurper), but much more stately and expensive, as the expenses attending the funeral amounted to upwards of sixty thousand pounds.

The account given by the Fellow of All Souls' concludes with these words :

This funeral procession was the last ceremony of honour to the most serene and most illustrious Oliver Cromwell, Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the dominions thereunto belonging ; to whom less could not be performed, to the memory of him to whom posterity will pay (when envy is laid asleep by time) more honour than I am able to express.

The prediction is beginning to be accomplished.

Other grand burials, though on a scale of far less magnificence, notably those of John Pym and the Earl of Essex, also took place in the Abbey, when distinguished Puritans delivered funeral sermons ; and besides, certain ministers and other persons were interred within the Abbey precincts during the civil wars and the Commonwealth. After the Restoration came an inhuman warrant for the disinterment of a number of bodies, including that of Admiral Blake, the most famous naval commander of his age. The names of them all were carefully collected by the late Dean, and sent to me for any information respecting them which I could supply ; and it was his intention to place some memorial of them, with an appropriate inscription and some pertinent motto, in the Abbey yard now being enclosed, an undertaking in which he took a deep interest.

Here I must close my paper, reserving for the next some curious particulars respecting the Independent Church which was gathered, and which worshipped during the Commonwealth, within the Abbey walls.

JOHN STOUGHTON.

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### A HYMN FOR THE CONQUERED.

I SING the hymn of the conquered, who fell in the battle of life—  
The hymn of the wounded, the beaten, who died overwhelmed in the strife ;

Not the jubilant song of the victors, for whom the resounding acclaim  
Of nations was lifted in chorus, whose brows wore the chaplet of fame,—  
But the hymn of the low and the humble, the weary, the broken in heart,  
Who strove and who failed, acting bravely a silent and desperate part ;  
Whose youth bore no flower on its branches, whose hopes burned in ashes  
away.

From whose hands slipped the prize they had grasped at—who stood at  
the dying of day,

With the work of their life all around them, unpitied, unheeded, alone,  
With death stooping down o'er their failure, and all but their faith over-  
thrown.

While the voice of the world shouts its chorus, its psalm for those who  
have won—

While the trumpet is sounding triumphant, and high to the breeze and  
the sun,

Gay banners are waving, hands clapping, and hurrying feet,  
Thronging after the laurel-crowned victors—I stand on the field of defeat  
In the shadow, 'mongst those who are fallen and wounded and dying,—  
and there

Chant a requiem low, place my hand on their pain-knotted brows, breathe  
a prayer,

Hold the hand that is helpless, and whisper, " They only the victory win  
Who have fought the good fight and have vanquished the demon that  
tempts us within :

Who have held to their faith unseduced by the prize that the world holds  
on high ;

Who have dared for a high cause to suffer, resist, fight—if need be, to  
die."

Speak, History, who are life's victors ? Unroll thy long annals and say—  
Are they those whom the world called the victors, who won the success of  
a day ?

The martyrs, or Nero ? The Spartans who fell at Thermopylae's tryst,  
Or the Persians and Xerxes ? His judges, or Socrates ? Pilate, or Christ ?

W. W. S., in *Blackwood's Magazine*.

## THE UNITY OF THE BIBLE.

IN the familiar and venerable name we give to the Holy Scriptures—‘THE BIBLE,’ *i.e.*, ‘The Book,’—we not only ascribe to them pre-eminence over all other writings, but we assume that in some real and important sense they constitute ONE Book; a consistent whole, though made up of so many various parts. Yet we are well aware that the Old Testament Scriptures are made up of thirty-three books, many of them anonymous; their dates varying through a period of more than a thousand years, comprising public laws, religious ordinances, family tradition, national history, military, civil, and religious; psalms for public worship and hymns of private experience, predictions, discourses, proverbs, visions, and miraculous narratives. The New Testament Scriptures, in like manner, consist of twenty-seven separate portions, comprising four memoirs of our Saviour’s life and work on earth; a continuation of one of these, describing the planting of the Christian Church by the labours chiefly of the apostles Peter and Paul; one book of prophetic visions, and twenty-one epistles—a form of literature not occurring in the older Scriptures—of which three are brief private letters. Moreover, there is this broad line of distinction between the Jewish and the Christian Scriptures, that the former are written in Hebrew (excepting certain portions in the kindred dialect of Chaldee), the latter in Greek. Yet the Christian Church places all on one broad level, acknowledging in all “the Word of God, which liveth and abideth for ever,” and comprehending all under this one name—THE BIBLE.

This unity in a common result produced by a number of persons, each acting freely and in a certain sense independently, is not without analogy in great human works. Rather, it is characteristic of them. In a great building, different sets of workmen have quarried, dressed, and laid the stones, mixed and carried the mortar, shaped and placed the timbers, covered the roof, put in the windows, added the decoration. Yet all is the carrying out of the thought of the architect, in whose mind the whole was complete before a spade was stirred to dig out the foundations. In a great battle, each kind of

force—infantry, cavalry, artillery—has its own place and work; each body of troops moves separately; each officer and each man must know and courageously fulfil his own duty. Yet the victory is justly ascribed to the general, whose single mind directed the whole, and a mistake on whose part might have turned victory into defeat and ruin. In the performance of a great piece of music, each kind of instrument produces effects impossible to all the rest; each player must do his best, not mechanically but with his whole thought and will, and each has his own style; yet the result is simply to “render” (as the technical phrase is) the thought of a single mind—the design of the composer.

The inference which these analogies suggest is plain. The Bible, if it be one book, must have one author. If these sixty books, ranging through over 1,500 years, compose one harmonious whole, and subserve one great consistent purpose, this cannot be by any concert or contrivance of their separate writers. There must be a Composer of the music; a Leader who orders the host and directs the battle; a Chief Builder who has planned and controlled the whole structure. This can be no other than God. In assuming that the Bible is as really one book as it is many books, we necessarily imply that it is inspired. There may be wide room for different views as to the nature, method, measure, of inspiration; but just so far as the unity of the Bible is a real fact, its Divine inspiration must be a real fact also.

It may perhaps be objected that even in human works we sometimes find unity where there is no such authorship of a single mind. The laws of England, *e.g.*, are made up of the statutes of many parliaments and the decisions of many judges, and yet English law is recognized as constituting one authoritative whole, as much as the French *code Napoléon*. But the reply is, that this unity lies not in the laws themselves (whether statute or common law), but in the sovereign authority of the State. Parliaments, judges, sovereigns, change and succeed one another; but the maxim of the Constitution is, “*the king never dies*”; the sovereign authority is carried on with unbroken continuity. And the Legislature is constantly at work in annulling those parts of the law which are obsolete or unjust, adding new provisions, and labouring

to make our laws in reality as well as in theory a consistent whole. But the Scriptures abide unchanged. If, as our Saviour says, "*the Scripture cannot be broken*;" if its promises warrant our faith, its precepts claim our obedience, its doctrines interpret one another, and its teaching in one place may be explained by its teaching in others; this is not because our faith, or conscience, or intellect is bound by the words of dead prophets or lawgivers, however wise and holy, but because they were the ministers of a higher authority. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21).

UNITY OF AUTHORSHIP, then, if we believe with St. Paul that 'all Scripture is given by inspiration of God,' is at once the explanation of the unity of Scripture and its cause. The Word of God, through whatever lips or in whatever shape it comes to us, must be truth; and truth must always be consistent with itself.

But it may be objected that this unity is, after all, an unproved assumption, and that we are arguing in a circle, first assuming that the Bible is really one book, and inferring that it is inspired; and then proving from its inspiration its unity.

I proceed, therefore, to show the reality of this unity, by pointing out certain leading and distinctive characters belonging to the Bible as a whole. The entire question of "the Superhuman Origin," in other words, the Divine Authorship, of the Bible has been treated by Henry Rogers (in the first of the present series of "Congregational Lectures") with signal force and clearness of argument, and beauty of illustration.

(1) And first I point to the fact (admirably illustrated by Mr. Rogers) that the Bible is distinguished from all ordinary literature by the POINT OF VIEW from which it is written; that is to say, the habitual manner in which all the sacred writers, whether lawgivers, priests, soldiers, kings, prophets, historians, poets, or preachers, uniformly regard and treat

human affairs. Everything is looked at with supreme all-pervading reference to God. In law, His will and authority; in morals, His character; in politics, His providence; in nature, His power, wisdom, and goodness; in religion, His glory; in poetry, His praise;—these are always the central principle and inspiring motive. We seem lifted to a platform from which all things are surveyed in light from heaven. Great things (as we account them) seem small, or small things great; human glory, dust and vapour, yet a child's cry or a widow's handful of meal or farthing gift matter of great account, in the exact measure of their reference to God.

This character belongs to the Gospels and Epistles of the New Testament equally with the Scriptures of the Old Testament. The stupendous revolution which the Gospel announces, both in religious belief and in religious worship, by revealing God to us not merely in providence and miracle, vision and ritual, but in an actual Human Person and Life—"God manifest in the flesh"—has had exactly the reverse effect to what might, on mere human principles, have been expected. It might have been thought it would have lowered heavenly things to an earthly level. Instead, it has lifted earth nearer to heaven, and given to the daily life of the humblest believer a sublimity of thought, feeling, object, motive, previously inconceivable. It has taught us to 'seek the things above' as those who are 'risen with Christ,' and to do the simplest and humblest of earthly duties 'as to the Lord and not to men,' feeling that the mainspring of our daily life is in Him who, on the throne of God, 'is not ashamed to call us brethren;' 'looking for and hasting unto the coming of the day of God.'

This character of the Bible, as it is *universal*—belonging to it from beginning to end, so (as Mr. Rogers powerfully shows) it is *unique*—parting it off from all other literature. In the words of an old author whom he quotes, "It aims at none other mark than the honour of God—contrary to man's nature." \*

\* "*Superhuman Origin*," &c., p. 13. It may be said that the Book of Esther and Solomon's Song are exceptions. With regard to the latter, if we accept the allegorical interpretation, distasteful to the temper of our time, but supported by weighty arguments, the reference is of the highest.



A second distinguishing and pervading character of Scripture is found in its **STYLE**. By 'style' is meant the choice and order of words, and the exactness, force, and (if need be) beauty with which they express the meaning of the writer or speaker. Words are the dress of thought; and what the fashion, cut, workmanship, and fit of a dress are to the material and purpose of each garment, that style is to language. In this different speakers and writers differ so much from one another that Pascal says, "The style is the man himself." Do not, then, the sacred writers differ as much as ordinary historians, poets, philosophers, or preachers, from one another? Assuredly they do. Solomon does not write like Moses, nor David like Isaiah, nor Paul like John or James.

"Holy men of God spake as they were moved by the Holy Ghost;" not passively and mechanically impelled to utter or write certain words, with no thought or will of their own, but "moved" mightily in all their faculties, so that, as the Apostle Peter said, they *'could not but speak;'* each one speaking in his own way, and yet, as St. Paul says, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13).

It is just this very fact that each writer appears to write so freely, and to be so completely himself, that renders this other fact so remarkable, and (as I think) so inexplicable apart from Divine inspiration, that there is nevertheless pervading the Scriptures what we may call a **BIBLICAL STYLE**; a choice and ordering of words, and method of handling truth, peculiarly characteristic.

Since this 'Biblical style' is something belonging to all the writers, and yet each writer has his own style, we must look deeper than the mere language to find the secret of it. Partly we find it in the marvellous **BREVITY** which characterizes Scripture. Now and then, here and there, a particular

Even if we take it as a picture of pure, faithful, wedded love, it is an exposition of the Divine idea of marriage, inexplicable, surely, in a man like Solomon apart from inspiration. As to the former, the marked omission of the Divine Name is easily and naturally accounted for by supposing that the account is taken from public Persian documents; but the lesson of Divine providence answering prayer, both in retribution and in deliverance, is one of the most notable in the whole Bible.

theme is dwelt upon with some largeness of expression, as in the 119th Psalm, or in the Lamentations of Jeremiah. Yet even there each sentence is so terse and full of compressed meaning that we should not know how to retrench a verse without loss. But the brevity, more especially of the Scripture narratives, seems almost miraculous, because it does not produce the impression of brevity, haste, abridgment, omission, but of fulness and clearness. In the compass of one or two sentences a picture is painted, never to fade, the effect of which could not have been more vivid had it been described in twenty verses. Read the account in Gen. xxiv. of the mission of Abraham's servant to Mesopotamia, or that of St. Paul's voyage in Acts xxvii., and you seem to have models of terse narration; and yet if the Bible histories generally had been on the scale of those two narratives the bulk of the Scriptures would have been manifold increased. It would be easy to multiply examples. Who that reflects on the space which has been filled in Christian thought, Christian art, Christian faith and devotion, by the incident of Peter's walking on the water, his rash request, his sudden failure, his prayer, and Christ's saving power and gracious rebuke, is not amazed to find that all is summed up in four short verses? Consider what a model of prayer and mine of instruction is condensed into the seven short petitions of the Lord's Prayer; what a mass of literature and of Christian experience, like widespread harvests from a narrow seed-plot, has grown round the six verses of the 23rd Psalm! Or, again, what inexhaustible truth, what profound and lofty experience, are wrapped up in that brief saying of St. Paul's, "*To me, to live is Christ, and to die is gain!*"

Another secret of the 'Biblical style' is intense EARNESTNESS. The writers are never at leisure to wander from their practical object, or to adorn their compositions with the decoration of a single superfluous image or grace. Even when one of them is speaking of himself, like David in his Psalms or Paul in his Epistles, it is not really of himself that he is thinking, but of others and of God. The entire absence throughout Scripture of humour, playfulness, or the slightest approach to toying or trifling with a subject, or dressing it up for effect, is among the most remarkable features of the Bible.

Yet this intense gravity is not the grim, strained severity and affected sourness of ascetics, treating enjoyment as sinful, and laughter as incompatible with saintliness. It is just the natural gravity of men who are absorbed in some business which they know to be a question of life or death, so that they are not at leisure even to smile.

Closely connected with this, and powerfully contributing to the brevity of Scripture, is another quality which I am at a loss to describe in a single word. In a particular writer or speaker we might call it severe SELF-RESTRAINT, and rigid attention to the matter in hand. It is especially noticeable in this, that where the Bible is silent, it is *absolutely* silent. The sacred writers avoid hints, allusions, digressions, apologies for omission, cautions against being misunderstood. Thus, *e.g.*, in the account of the birth of Moses you would suppose he was an only son, until a few verses further on you find he had an elder sister; and two chapters further on you read of his brother, whom you afterwards find to have been older than Moses. Thus, again, from St. Luke's Gospel you would suppose that he had never heard of the visit of the Magi, or of the flight into Egypt; the first three Gospels are utterly silent as to any visit of Jesus to Jerusalem during His ministry before the final one; and St. John in his turn confines himself strictly to what belongs to the special purpose of his Gospel, and writes as though he had never heard of Matthew, Mark, or Luke. It is the same with doctrines as with facts. Each truth in turn is stated clearly, boldly, without any of the qualifications, cautions, explanations which we are obliged to put in when we try to weave all these truths into a system. PETER says, "In every nation he that feareth Him (*i.e.*, God) and WORKETH RIGHTEOUSNESS is accepted with Him." PAUL says, "To him that WORKETH NOT, BUT BELIEVETH on Him that justifieth the ungodly, his faith is counted for righteousness." JOHN says, "Let no man deceive you; he that DOETH RIGHTEOUSNESS is righteous, even as He is righteous." And again, PAUL himself says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap;" and he sums up Christianity in this concise description, "FAITH WORKING THROUGH LOVE."

If you choose to set these plain, unqualified statements in

opposition to one another, and pronounce them contradictory, you can do so. The sacred writers do not seem to have troubled themselves about readers who might approach them in a spirit fatal to all true and deep understanding of their teaching. They wrote as men who know that truth will look after its own consistency; and that one Divine truth received by living faith into the heart will draw others in its train; whereas a whole system of truth, in dry, logical statement, received by the intellect alone, may remain dead and fruitless as corn sown on the sea-shore.

EUSTACE R. CONDER.

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### THE BRADLAUGH QUESTION.

THE Bradlaugh difficulty is one of those about which it is necessary for Christian men—and especially for those who have a character to maintain as defenders of righteousness and liberty—to exercise a calm and dispassionate judgment, and to be guided absolutely by principle, and yet it is precisely the very case into which sentiment is sure to intrude, and that sentiment itself so right and praiseworthy that it is very hard to resist its influence. It cannot be denied that Mr. Bradlaugh has done his utmost to help his opponents and embarrass his friends. A distinct refusal to take the oath under any conditions and a dignified resolution to wait, albeit taking every legitimate opportunity of knocking at the doors of the House, and urging by his supporters in Parliament his claim to admission, would have given him an impregnable position, and secured for him the sympathy of all who understand and respect the rights of conscience. When he expressed his willingness to subscribe the oath, he abandoned the ground of principle, and ceased to be a representative of the great cause with which he might otherwise have been identified. It is true that the action of the House of Commons by interfering with his proceedings in a matter on which he himself was the only proper judge, has converted him into a champion of constitutional right. But so far as regards the battle of religious liberty, he has ceased to have any special part in it. The question which he has raised by his later

procedure is not whether an Atheist, if elected by a constituency as their member, ought to be allowed to sit in Parliament, but whether an Atheist or any one else should be permitted to take an oath the solemnity and sanctity of which he distinctly disowns. To that question it seems to us there can be but one answer, and those who, nevertheless, object to Sir Stafford Northcote's resolutions do so not as approving the conduct of Mr. Bradlaugh, but as denying the right of the House of Commons to jurisdiction in the matter. The two things are entirely distinct, but they are continually confounded. The action of the junior member for Northampton offends the conscience and rouses the moral indignation of numbers who are perfectly loyal to the principles of religious liberty, and they rush to the conclusion that the House of Commons is perfectly right in adopting a process of lynch law in order to get rid of him. To us the fallacy appears obvious, yet it is one into which it is easy to understand how high-minded men should be betrayed. It is only one of the unfortunate results of the course Mr. Bradlaugh has seen fit to take, and by which he has not only damaged his own position, which of course is a matter wholly for himself, but has troubled the Liberal party in a crisis of special difficulty, and has, in fact, hindered the triumph of the cause for which he professes to be chiefly anxious.

The story of the contest forms one of the most unpleasant and, in some respects, discreditable episodes in the parliamentary record of the last two years. It is sometimes said that all parties are to blame; the Government, perhaps, being the least culpable, and yet even they being open to censure from their failure to introduce a Bill making affirmation optional for all members. Under ordinary circumstances the criticism would have been fair, but the circumstances have not been normal. The Government have not been free to act as a Ministry with such a majority in its favour has always been hitherto. An Affirmation Bill would only have opened the floodgates for fresh wranglings and endless obstructions; and though it might have passed the Commons, would have been doomed in the Lords. Possibly it would have been better that the Ministry could have faced even these possibilities, but we cannot blame men on whom such heavy re-

sponsibilities have weighed for refusing to add to burdens already pressing so heavily upon them, and to add another twisted cord to the Gordian knot they have to untie.

But when we turn to the action of Sir Stafford Northcote, and the scratch majority by which he has been supported, we must employ very different language. It is perfectly true that they had to deal with a determined adversary, but of that only makes it the more unfortunate that the House Commons should have compromised its character and lost its self-restraint and dignity by the manner in which it has dealt with a solitary opponent who has nothing on which to rely except his personal ability and the favour of his constituents. When the contest was waged on terms so unequal, it might have been expected that the majority of the House, even if they felt themselves constrained to adopt extreme measures against one of their colleagues—with as clear a right, be it remembered, to a place in the House as Sir Stafford Northcote or even the Speaker himself—would have carried out their policy with moderation and self-restraint. But these qualities have been conspicuous only by their absence. Not only have resolutions been passed without any adequate consideration of their full bearing, but the temper shown by those who have thrust themselves into the forefront, and which has evidently been shared by many of their associates, has been unworthy alike of the seriousness of the question at issue, of the great truths which they profess themselves so jealous, and of the dignity of the Legislature to which they belong. The very unpleasant contradiction as to the matter of fact between Mr. Alderman Fowler and Mr. Bradlaugh was only one of the painful incidents in the wrangle, but it is only too characteristic of the whole. We are bound to accept Mr. Alderman Fowler's denial of the words attributed to him, but the very tone of the denial suggests that in the fierceness of his righteous indignation against Atheism the Alderman had forgotten not only what was due to Mr. Bradlaugh, but, still more, what was due to himself—first, as a member of the Legislature, and then, still more, as a champion of Christianity. The reception accorded to Mr. Bright's singularly wise and touching appeal on the day when Mr. Bradlaugh and the officers of the House engaged in a brawl—which was more suited to the taproom of

a low public-house than to the lobby of St. Stephen's—was a still more melancholy exhibition of the temper of the assembly. Mr. Bright is not only a Cabinet Minister, but he is a veteran whose hairs have grown grey in the service of liberty. His religious character is as unquestionable as his determination to resist every attempt to promote any religious creed by coercion and injustice. Every member of the House knew that if he spoke on behalf of Mr. Bradlaugh it was not that he hated Mr. Bradlaugh's teachings less than the most violent Tory of them all, but only that he loved liberty more, and that he had times innumerable proved himself just as chivalrous in his opposition to injustice when the Ultramontane or the Jew was the victim of the hour. Yet his eloquent appeal to the House—an appeal whose wise words of warning were worthy of the true Christian statesman he is, and if heeded might have saved the House from difficulties which are not yet ended—was heard with impatient irritation. Even his statement as to the condition of Mr. Bradlaugh was met with a flat contradiction, although the independent narratives of the reporters in the next morning's papers proved him to have been perfectly correct. The opponents of Mr. Bradlaugh, however, were so carried away by passion that reason and remonstrance were unavailing. They had their victim in their power, and they had as little respect for themselves as they had pity for the object of their aversion or care for the ultimate judgment of public opinion on their conduct.

The majority which supported Sir Stafford Northcote in his most unfortunate resolution of May 10th included, doubtless, some men who acted from high conscientious motives. They could not see that Mr. Bradlaugh could legally affirm, and they voted accordingly. They were horrified at the idea of his taking the oath after having personally proclaimed that for him it had no sacredness or authority, and without stopping to inquire how far they were justified in assuming authority over his conscience, they voted in favour of the extraordinary motion of Sir Stafford Northcote. That motion carried persecution to a point beyond the most restrictive enactments of former times. These unjust laws contented themselves with laying down terms to which assent was required, but they never contemplated an inquisitorial process



with the view of testing the sincerity of those by whom the terms were accepted. How many men holding Liberal principles could support a motion the most intensely reactionary in spirit and intent is more intelligible as a matter of sentiment than as a point of logic. But it is useless to ignore sentiment, especially in cases where it has been grossly outraged as all religious feeling and even moral susceptibility has been by Mr. Bradlaugh. We admire and sympathize with those who, even under such provocation as he has given, can still keep their heads cool and govern their actions solely by these considerations of right which remain unchanged by any demerit on the part of those in whose behalf they are invoked. But we can understand, and up to a certain point can honour, those who feel such a strong moral repulsion to Mr. Bradlaugh's procedure that it swept away every other consideration, and who, therefore, voted that he should not be allowed to profane an oath and the name of Him whose sanction it invoked.

But the utmost exercise of charity cannot induce us to credit the leaders of the movement with a feeling of this character.

Sir Stafford Northcote proposed the motion, but it was not of his own inspiration. The voice might be that of Jacob, but the hands were the hands of Esau. The Opposition have shown themselves only too ready to use the question as a weapon for attacking the Ministry, but it was forged by that bitter and vindictive clique who are described as the Fourth Party. The gradual awakening of the front Opposition Bench to a perception of the possibilities of annoyance, if not of positive mischief, to the Government, which lay in the Northampton election, was as instructive as in one view it was amusing, and in another disgusting. At first there was an indisposition to touch the matter at all; then came the suggestion that new legislation was required, and that Mr. Bradlaugh must be excluded until the law was altered; finally, when the Ministry proposed to introduce a measure with this view, the mask was thrown off, and it was intimated that its progress would be obstructed in every possible way; and it was evident that these unworthy tactics would have the sanction, more

or less open, of the responsible chiefs. The eagerness with which Sir Stafford Northcote availed himself of the opportunity to appear once more as a leader of the majority was pitifully ludicrous, but it must be said that in the first instance he did not manifest any disposition to raise the difficulty. It is Sir Drummond Wolff, Mr. Gorst, Mr. Wharton, and Lord Randolph Churchill who have been the true leaders of the movement, and at the outset they had little open sympathy from the members of the late Cabinet with the single exception, perhaps, of that distinguished champion of religion, Lord John Manners. The Fourth Party has given the tone to the Opposition, and to this fact may be attributed the passionate vehemence that has been displayed, and in which so much of the dignity of Parliament has been sacrificed.

It is true that Mr. Bradlaugh has lost still more, but that is a very slight compensation ; to speak more correctly, it is no compensation at all. He must look to his own dignity, and if he chooses to forget it altogether, that need not trouble us. Every sensible friend he has would tell him that he has been playing into the hands of his enemies ; that no great victory has ever been won by such means as those to which he has chosen to have recourse ; that the Nonconformist, the Roman Catholic, the Jew, all knew how to wait for the acknowledgment of their rights, and conquered by their patience ; and that he, by his own want of judgment and self-control, has afforded occasion for the injustice of which he so reasonably complains. But what then ? Mr. Bradlaugh and the British Parliament, Mr. Bradlaugh and the Christian people of the nation do not stand on the same level on this point. The loss of dignity, reputation, and influence is surely an infinitely more serious matter in the one case than in the other. To say, therefore, that both parties are in the wrong, and that both have suffered, is to pass a severe condemnation on Parliament and on the quasi-champions of Christianity who have inspired its recent proceedings. The curious thing is that so many gentlemen who are ordinarily clear-sighted and intelligent enough do not understand that they have lowered the dignity of the House by the passion infused into this wretched controversy. Mr. Bradlaugh,

breathless and bleeding, with pallid countenance and torn garments, as he struggled with the brawny policemen whose truncheons had been made the instruments of a religious persecution was a sorry sight at best, but it was made infinitely worse by the temper displayed by his assailants. So in the more recent affair of his expulsion. The strategy was bad, for the only result has been that Mr. Bradlaugh comes up with a new mandate from the constituency, which is practically a vote of censure on the House of Commons. But the temper was worse still. The loud talk about the insult Mr. Bradlaugh had offered to the House was simply grotesque absurdity. He was endeavouring to get a case for the Courts, and what he did was done without that object. The House would have acted more wisely had it allowed him to take his own course. But it choose rather to be accuser, judge, jury, and executioner all in one. But all this wrath has only advantaged its victim. Northampton has returned him again. The election called forth numerous expressions from Liberal constituencies, and it will be fortunate indeed if some of those who have begun by protesting against the wrong do not end by sympathizing with his opinions. Mr. Bradlaugh has gained notoriety for himself his and teachings which otherwise he would have sought in vain, and this must be to him far more valuable than any loss he has sustained. What is more, he has attracted a certain amount of sympathy never refused in England to those who seem to be contending against injustice. Multitudes who hate his theology and his ethics, his political and his social philosophy, are indignant at the treatment to which he has been exposed, and excuse even some of his indiscretions and follies because of the fury with which he has been assailed. That favourable feeling has been intensified because of the political use which has been made of the incident. With a shameless disregard of truth and righteousness such as is not often found even in political conflicts, it has been sought to associate the name of Mr. Gladstone with that of Mr. Bradlaugh, and to insinuate that there is a sympathy and even a secret understanding between them. So base an attempt could not succeed, but it has had effects which perhaps were scarcely foreseen, in leading those who were full of resentment at such

unworthy insinuations to regard even Mr. Bradlaugh more kindly than they would otherwise have done. All this is clear gain to that gentleman, and in consideration of it he may esteem very lightly the contempt he has awakened in many and even the strong reprobation of his procedure, not only by those who are at one with him in his contention for liberty, but even by some who have sympathies with his religious or anti-religious views. What has the House of Commons to show for all this? It has lost dignity—what has it gained? Were its advisers in this matter prepared to introduce a law for the exclusion of all Atheists, we could understand their action. But the wildest of them durst not venture on such a proposal, and he must be sanguine indeed who reckons on being able permanently to keep even Mr. Bradlaugh himself outside Parliament. But if not, all this commotion has been caused and the consequent discredit incurred for the sake of an unworthy victory, which at best is only temporary, and which means nothing more than the gratification of a petty spite, partly against its immediate object, but still more against Mr. Gladstone, whom it is meant to annoy.

We confess to some sadness and some anxiety in relation to this whole matter. We have been surprised at the readiness with which some have been imposed upon by the specious pleas of those who regard liberty with equal hatred and dread. Recognizing fully the difficulties of the question, we have, nevertheless, wondered to find the principles of liberty so imperfectly recognized in the party which has so long blazoned them on its standard. We have been disgusted at the mixture of party feeling and petty snobbery which has hidden itself under the robe of religion, and taken credit for a zeal for God. We feel that God and the truth were insulted when Lord Salisbury talked of giving the "supernatural" national sanction. But we are most anxious as to the effect certain to be produced on the minds of large numbers of working men by this high-hand determination to deprive a fairly-chosen member of Parliament of his seat because of Atheistic opinions. These are not the times in which it is expedient to give the impression that Christians think it necessary to maintain their faith by force. Those who have

to contend against the unbelief and secularism of the day have difficulties enough against which to contend without having this additional burden laid upon them. The men who can suppose that Sir Drummond Wolff, or Mr. Gorst, or even a much more estimable man, Mr. Newdegate, is rendering any service to religion by this attempt to suppress Mr. Bradlaugh, must have studied history to little purpose. Injustice ever recoils on the cause for which it is employed, and those who have the task of commending the gospel to the masses will find that their work has been made more arduous by those who are endeavouring to accomplish by the power of law that which, if we read the lessons of the great Master aright, is to be effected only by the appeals of truth and love, addressed to the heart and conscience. There are, alas! many, we fear, who have swelled the cry against an Atheist, who will be little troubled by such considerations. But those whose love to the gospel is manifested in other ways than in this endeavour to put down opponents in the spirit, so decidedly condemned by our Lord, of the apostles who would have called down fire from heaven on the inhospitable Samaritans, may well be anxious about anything which interposes an additional barrier between Christianity and the democracy.

The question, it must be remembered, is not whether Mr. Bradlaugh is a desirable member of Parliament. On that point we have as strong an opinion as Mr. Newdegate. In the excitement of the General Election we said, not only that we could not vote for him, but that his election would be a greater calamity to the Liberal party than the loss of several seats. That view has not been modified by the fact that his conduct in the House itself was unexceptionable, and stands out in marked contrast to that of many of his assailants. But the vote which a man gives as an elector is a matter of individual opinion or preference. There are many who would say that in determining their own conduct they must have regard only to political considerations, and that they would prefer an advanced politician, even though a professed and aggressive unbeliever, to one whose homage to Christianity was only that of the lips, and who was an advocate of a policy which involved a contemptuous outrage on the law of that gospel of which he claimed to be a defender.

There are others who would take a directly opposite view, and no one has a right to reproach them for acting in obedience to their conscience. A candidate has no ground to complain of Liberals who do not support him because there is something in his opinions which makes them distrust his Liberalism. But the House of Commons has no voice as to the eligibility of candidates. It has only to receive those whom the constituencies choose, and if it exclude any because they hold obnoxious opinions, it does them a gross injustice.

There could hardly be a stronger illustration of the complication in which the whole controversy has been involved than in the charge advanced by Mr. G. J. Holyoake against the Editor of this Magazine. He says, "Petitions are sent from many towns praying that a member may take the oath who does not believe in its terms. An eminent Nonconformist minister, the Rev. J. Guinness Rogers, has openly entreated the House of Commons to assent to this; and several other ministers have taken part in demanding that this be done. The Jesuits have never maintained openly a doctrine more intrinsically immoral than this." It would be fair to reply that a charge more utterly without foundation could not have been brought. Mr. Holyoake does not mean to be unfair, but he has given a representation of Mr. Rogers' views so distorted as to convey an entirely false impression. In a letter to the *Daily News*, Mr. Rogers, so far from asking that the House of Commons should sanction a procedure such as that which Mr. Holyoake so properly describes, contended only that the House of Commons had no right of interference in the matter. It is surely possible to condemn a particular action while still protesting against any attempt of Parliament to punish it. The singular thing is that a man of Mr. Holyoake's acuteness should not have recognized a distinction so manifest. No doubt the result would be the same, whether the House of Commons abstained from action because it approved of Mr. Bradlaugh's procedure, or because it felt that it did not come within its province to decide upon it. But the contentions are entirely distinct, and the Nonconformists who adopt the latter emphatically repudiate the former. The offer to take the oath they regard as simply detestable, and the possibility of such an incident is to them

another argument against the imposition of oaths altogether. But their detestation cannot lead them to acquiesce in an illegal stretch of authority, full of menace to constitutional right and liberty. We are ready to support any proposal to substitute an affirmation for an oath, but in the meantime their condemnation of Mr. Bradlaugh's reckless method of dealing with oaths will not induce them to sacrifice the right of constituencies any more than their abhorrence of his Atheism would cause them to compromise the principle of religious liberty.

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### SUNDAY IN THE SPANISH CAPITAL.

It is not easy to find one's way about Madrid, when one's knowledge of Spanish is very limited. I managed, however, by the direction of the hotel manager, who fortunately spoke French, to find my way to the Presbyterian Church at 4, Teganitos. The building, which comprises church, schools, and manse in one, is thought by the minister to have been a dependency of the Inquisition, but it is now turned into a sort of centre for the propagation of the faith once denounced as heretical. These changes are among the pleasant circumstances to be noticed in different parts of the continent.

At half-past eleven the service to Spaniards began. Few were present at the beginning of the service. It seems that the Spaniards are rather unpunctual. At the close the large room which forms the church was nearly full. The men came in covered by the usual heavy cloak, and the women with the favourite mantilla, or with a white or a yellow handkerchief. The room has massive columns in the centre, and the pulpit faces them. The light comes from two small windows behind the pulpit. The preacher is thus thrown into dark relief, but all expression of the face is lost. The windows were covered with red and yellow blinds, which helped to keep out the sun. Over the pulpit was a very appropriate motto in large letters: *Dios es espíritu*. The harmonium was well played, and the hymns were heartily sung by the people. That a liturgy should be used in a Presbyterian kirk was rather a surprise to me. The ex-



hortation was read from the Book of Common Prayer, but the absolution was omitted. Then came the commandments, and after they had been said a psalm was sung. Earnest free prayer was then offered, another hymn sung, and then the sermon was delivered. In chanting the psalms the people remained seated, but rose simultaneously to their feet at the *Gloria*. The preacher that day was one who had formerly been a priest and a court chaplain. He had abjured the errors of Romanism, and was now using his powers to win others to the simple faith he had accepted. He was evidently a man of culture and of great oratorical power. The people listened to him with rapt attention.

Attending another service at the British Legation, it was pleasant to see the chaste little chapel filled. English and American visitors made up the congregation, and they seemed to enjoy mightily joining in the familiar responses in their mother tongue. The sermon was a very simple one—on the work of the Spirit; but in delivery the preacher was far behind the Spaniard to whom I have previously referred.

It is very interesting to visit the German mission where the Rev. Mr. Fleidner labours. The premises are very compact, and comprise not only a pretty little modern church, but a parsonage, schools, rooms for the storekeeper, the depôt filled with books from the Religious Tract Society, and an orphanage. The good woman in care of the orphans told us when we entered that the children were having their siesta, but offered to awaken them if I wished to see them. Of course one could not consent to anything so cruel. Poor little pets, let them sleep; they are probably very like other orphan children I have seen.

The mission is conducted by the Rev. Mr. Fleidner, who is a son of the famous Fleidner of Kaiserworth. He has five brothers in the ministry, and has himself the reputation for being a man of great discernment and energy. The colporteurs employed by him have circulated nearly a hundred thousand books. Who can measure the influence these silent preachers will have?

There is a periodical, *El Cristiano*, which is getting well distributed. It is tastefully illustrated by pictures lent to the Religious Tract Society. The *Revista Cristiana* is pushing

its way into scientific clubs and societies. Being of a high class, it reaches the educated Spaniards. The press is doing its work in the evangelization of Spain, but many more earnest preachers are needed. The field is large and clear. The hindrances are not so great as formerly. The Government puts no barriers in the way now as formerly to the efforts of preachers. Spain is open to the gospel from one end to the other. The preachers get into difficulties sometimes, as Mr. Fleidner did recently, in out-of-the-way places, but the ambassadors soon put things right if any interference is attempted.

Sectarianism is not allowed to check the progress of truth in Spain. The different sects work together. The Church of England chaplain has preached in the Presbyterian kirk, and the Plymouth brother meets with the ministers to consult how best to spread the gospel. They have a true Evangelical union in Madrid, and work amicably together, because they agree to take up different districts for work. In presence of a common opponent they fortunately avoid anything like unseemly rivalry, and they work together for the furtherance of the gospel.

About eight hundred children are at present taught in the Evangelical Sunday-schools of Madrid, while in Barcelona I was told that there were as many as a thousand under instruction. The children oftentimes belong to Catholic parents who have given up their faith in Romanism, but have not as yet outwardly embraced Protestantism. It is much less difficult to get the children to come to day-school than to Sunday; and that because Sunday is the general washing and cleaning-up day among the Madridenos. The children I saw in several schools looked cleanly and bright. Probably their mothers had already learned to keep the Sabbath as a day of rest rather than of toil.

I was told of a village, a few leagues from Toledo, where a number of people meet every Sunday and strive to edify one another by reading the Bible and religious books. They are very glad when they can get a visit from a minister; but if they are left to themselves they still maintain their meetings.

The King of Spain takes time by the forelock, and gets through his religious duties on the Saturday. He is so busy

in the gay capital of Spain that he cannot find time on Sunday for religion. Apparently a quarter of an hour before dinner on Saturday is more easily spared, and he is very punctual in his attendance at the Church of the Atocha on that day. The knowledge of the fact that he will arrive at five o'clock leads many people to gather at that hour at the end of the Prado, in order to get a glimpse of the monarch. I chanced to be there one Saturday, and so had a distant view of him. The police were in full force, and the chief on horseback came along as if in advance, and then we found that the king had come by another route. The police had been put on the other track for a ruse. The Nihilistic scare has reached Madrid, and the son of the errant Isabella is not without some alarm. This was the very natural interpretation put upon the act by some of the crowd.

Finding the king had stolen into the church, the crowd rushed in. All that could be seen of the royal party were two ladies in pink dresses, who were leaning over the railing of the royal gallery, gazing at the crowd beneath. The mass of people surged about in a very irreverent way, almost drowning by the shuffling of many feet the sonorous and monotonous tones of the officiating priest. After a few minutes the crowd rushed out, and I was swept out with them, just in time to see the king enter his carriage to depart. Thus from afar we had a peep at the successor to the throne of Ferdinand and Isabella.

The Church of the Atocha is the most celebrated, being that of the tutelar saint of Madrid. It was a favourite resort of the mother of the king before her abdication. It is said that the image preserved in this church works great miracles. Numberless votive offerings hang on the walls to indicate what benefits have been received or sorrows removed in answer to prayers offered to Mary in this church. The image is a black candle-smoked image, arrayed most gorgeously in spreading robe. The late Queen Isabella spent great amounts on the image for jewels, fans, and embroidered slippers. To the priests of this church she gave her wedding and coronation robes as well as large sums of money.

It is supposed that Peter consecrated the image above-mentioned when at Antioch, and that it was brought from

that place to Madrid, and is called "Our Lady of Antioch-Atocha." That which strikes one wandering in Malaga, then Toledo, and Madrid is this, that the people put more faith in the image than in the Virgin, and that the Mary of Atocha is regarded as a different being from the Mary of Toledo or Malaga.

In the Church of the Atocha is one thing that repays for a visit, viz., a peep at the tomb of General Prim, the Warwick of Spain. It is inlaid with silver and gold, and under a canopy is a very capital effigy of the murdered general, reposing in ordinary military costume, while on the four sides of the tomb are relieves of the places and scenes of his exploits.

On Sunday afternoon in Madrid there was of course a bull-fight. Looking out from the windows of the Hotel de la Paix, in the Puerta del Sol, one could see the people crowding the cabs, omnibuses, and vehicles of all descriptions in order to reach the Tauro. Many go on foot. Strolling a little way along the Prado one sees the thousands streaming along, with the fire of blood-thirsty expectation in every face. Here passes the Alguacil, or warden of the ring, in sober black. Shortly after, picadores, in broad brim and jaunty jackets, go by; then matadors, all gay with blue and red over cream-coloured attire, with a lavish adornment of silver and gold lace. The latter wear a fantastic Chinese pigtail at the back of the head. They are swathed in cartridge paper to withstand any stray thrust from the horns of the bull, and hence on horseback have rather a clumsy appearance. The income of the chief matador, from the exercise of his ghastly skill, is said to be as much as six thousand pounds a year! The stream of people going by in the bright sunshine, or partially shaded by the acacia trees, gives a glimpse of many Spanish costumes, quaint and gaudy, such as had not caught my eye elsewhere. Certainly it is a pretty sight. But the sad thought will steal over one that all these thousands, on God's holy day, are bent on the poor amusement to be obtained from a gory bull-fight. How will the horrid taste ever be eradicated? Not only is it a relic from the barbarous gladiatorial shows of ancient Rome, but from the hateful influence of the Inquisitor of modern Rome. The Holy Office fostered the

thirst for the cruel sport, and taught the people to lap blood. *Auto-de-fés* were as amusing as bull-fights in a past age. Heresy-hunting and body-burning in the name of the gospel was made a public amusement. Now the taste for blood is in the Spaniard's blood, and how will it ever be eradicated? Only the gospel of Christ can effect this change. Alas! the Spaniards see not always the best representation of the power of the gospel in English and American Protestants who visit them, and who often find their way to the Tauro. They say they just go from curiosity, but their pallor and sickness at the sight is not only a further amusement to Spaniards, but their presence is taken as a proof that people of other nations enjoy as much as Spaniards the unfair, bloody, and barbarous sport when they get a chance of witnessing it. It will be said that I have no right to speak in such strong terms unless I have witnessed a bull-fight; but surely that which one has read is enough to guide one in this respect. It is not necessary to take up a live coal to be assured that it will burn.

FRED HASTINGS.

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### NOTES OF THE MONTH.

THE "Walton Vicarage Bill," by which £1,000 a year will be added to the income of the Liverpool Bishopric at the cost of the parochial service of the city, is not creditable to the parties by whom the arrangement has been manipulated, and will certainly not tell to the benefit of the Established Church. As to the local details and the kind of provision which will be made for Walton, on which so much stress was laid by the defenders of the Bill, we have nothing to say. The general character of a transaction by which parochial revenues are diverted for the sake of increasing a bishop's income is that which alone concerns us. The special circumstances of Liverpool give to the transfer, in the present case, a more than ordinary significance. Those circumstances were set forth by the bishop himself in his recent charge. Here are some extracts from it :

I venture boldly to say that there is not another diocese in all England in which the disproportion between the demands on the Church and the

supply the Church has provided is so startling and serious. Our first, foremost, and principal want, I unhesitatingly assert, is a large increase of working clergy. The second chief want of the Church of England in the Diocese of Liverpool appears to me to be a greater number of places of worship. . . . Whether in the face of the peculiar wants of our city we ought not to attempt a special "Twelve Churches Fund" for Liverpool is a question which is now very much on my mind.

It is under these circumstances that a large fund, secured by an adjustment of the large revenues of the vicarage of Walton, a suburb of Liverpool, has to be dealt with. Surely it might have been fairly expected that it would be appropriated to the relief of the ecclesiastical destitution which the bishop himself has so graphically depicted. But it seems that there was a more urgent call than that for more churches and more ministers, and that was for an increase to the bishop's income. Now there are very loyal and sensible Churchmen who hold that large episcopal salaries are an injury rather than an advantage to the Church. It is easy to say that the expenses are great, but it will not be easy to persuade the world that it is necessary for a bishop to live in a style requiring an annual expenditure of £4,000, and it is quite possible that the enjoyment of such means may create an undesirable barrier between him and the poorer section of the clergy. But however that be, there could have been no objection taken to the endowment of the see even to that amount by the voluntary contributions of the earnest supporters of the Episcopate. The expenditure might be wise or unwise, but though many might hold that in the condition of the diocese it might have been employed in a more useful way, they would have had no ground even for remonstrance. If a number of rich men desire to have a highly-paid bishop, and are prepared to find the money, it would be hard to deny them the gratification. But this is not the case. The Liverpool Churchmen who wish to raise the status of their bishop are not willing to pay for it, and therefore they have resolved on getting the sum required out of the funds of the vicarage of Walton. True, Walton itself needs more churches, but apparently the view of the promoters of this arrangement is that it would be better that the neglected people of Walton should wait till private benevolence provides them with churches than that the bishop should be without his additional thousand.

Churchmen, more than Nonconformists, have reason to complain of such an appropriation of funds. They may well doubt whether a bishop with an income of £4,200 per annum will be more efficient than if he had a thousand less. But about the importance of an addition to the ecclesiastical machinery of the diocese they can have no hesitation. The sacrifice of the latter to the former may well appear to involve a preference of dignity to utility, and in these times that is a policy which is not likely to find favour with practical men. Nonconformists, on the other hand, may feel that such a procedure strengthens their case against the Establishment. It is a conclusive answer to those who insist that disendowment would be spoliation. Here is disendowment. The pious founder's intentions are set aside, funds are diverted from their original purpose, the Walton Vicarage is robbed for the sake of the Liverpool Bishopric. There is as much "spoliation" here as though the Liberation Society had secured its final victory; the difference being that, in the latter case, the spoliation would be for the good of the nation, whereas in the former it is for the aggrandizement of the bishops. There are no more taking pleas on behalf of the Established Church than the cry for the "poor man's church," and the "rights of the pious founder." This affair promises a singular commentary on both. In the interests of our common evangelical faith, we cannot but regret that it should have occurred in connection with a see of which Dr. Ryle is the bishop.

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The more the question of the *clôture* is discussed, the more clearly is it seen that in this apparently simple law of procedure, and in the regulations by which it is accompanied, the most important and far-reaching issues are involved. It is useless to give the people control over the election of members so long as there exist a multitude of old forms which fetter the action of Parliament, and enable a small body of obstructives to reduce it to absolute impotence. The will of the people may be thwarted either in the constituencies or in Parliament itself. They may be denied the right of choosing their own representatives, or their representatives may be hin-



dered in doing the work for which they have been chosen. The result is the same in either case. Hence the party which fought the battle of the old boroughmongers is now fighting for the maintenance of worn-out customs unsuited to the new situation in Parliament, and, strange to say, they are joined by others whose zeal for liberty cannot be questioned, but whose zeal is not according to knowledge. Of Mr. Joseph Cowen there is nothing to be said. If we are to judge from a recent letter of his, which is full of his usual force of expression and his characteristic passion, but is marked also by what has of late been equally characteristic—his lack of sober judgment and his hatred to the Liberal party—he is one of the few survivors of the “genuine Radicals.” We are bound to say that if they were men of his type we cannot regret that the generation is extinct. We express this feeling with regret, for we had hoped better things of so ardent a lover of liberty. But the “genuine Radical” is too apt to call out for the moon, and to take no thought of more practical advantages which lie within his reach. He is governed by sentiment rather than by logic, and too often is more desirous to indulge in the rhetoric of freedom than to secure practical reform. We do not complain that he has lofty and even unattainable ideals, but we do complain that in his pursuit of these he is not only indifferent to improvements which can be realized, but is unjust to those who are doing this useful work. In all this there is much that is admirable, but the “genuine Radical” who revels in denunciations of Mr. Gladstone, and is on the committee for raising a monument to Lord Beaconsfield, is to us simply unintelligible. Of course the man who takes this course, who loses no opportunity of attacking the Government, who at one time insists that Mr. Forster’s idiosyncrasies have caused much of the irritation in Ireland, and that he ought to be transferred to another office, and at another protests that his faults are those of the whole Ministry, and, indeed, of the entire party, hates the *clôture*. But there are Radicals who have not this feeling. Men like Mr. P. A. Taylor and Mr. Anderson are often impracticable, but we have never detected any Tory element in their Radicalism, and it is surprising they do not see that in contending for this wanton license of speech they are simply doing Tory work. We

trust, however, they will at least be sufficiently far-sighted to detect the essentially Tory character of Sir John Lubbock's proposal. A two-thirds majority means the agreement of the leaders, and they never agree except for the suppression of extreme men. This cannot be what Radicals desire. If there is to be a restraining power at all they must surely prefer an open, straightforward mode of action, which will and which can never be used except against real obstruction to the pleasant device of decorous respectability for extinguishing inconvenient proposals.

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Whatever the changes which may ultimately be adopted, it is desirable, for their own sakes, that members should understand that this is a party question, and a party question of first magnitude. Sir James Lawrence has explained his abstention from the division on the motion, which has given Mr. Marriott unenviable notoriety, on the ground of the question not being one which ought to be regarded as a test of party allegiance. It is fortunate for his own sake that Sir James Lawrence had any plea to urge. Of course it was only by a mere coincidence that three London aldermen (two Lawrences among them) were found among the absentees on a division which indirectly involved the fate of the London Corporation; but the coincidence has been noted, and certainly is not fortunate for the Liberal reputation of these gentlemen. They deserted their leader at a critical point, and such failure is, and always ought to be, severely judged. It is, perhaps, not unduly depreciating these excellent gentlemen if we say that their election was due more to enthusiasm for Mr. Gladstone than to any sentiment aroused by their own eminent qualities. So far as Lambeth was concerned, we can testify from personal observation that Sir James Lawrence was floated into Parliament on the strong wave of passionate admiration for Mr Gladstone. It would have been unfortunate for him if there had been any justification of the inevitable suspicion which his absence on the division would arouse, that he cared more for the interests of the Corporation than for the security of the Government or the unity of the Liberal party. He assures his constituents that his

action was prompted by other motives. He claims to take independent views on such questions, and he cannot complain if his constituents do the same. Their opinion may be that Mr. Gladstone is a better judge on the subject than Sir James Lawrence. At all events, as this gentleman shows his independence by refusing to support the Prime Minister, they may show theirs by declining to vote for Sir James Lawrence. This is a side of the question which these independent members do not often take into account. Our conviction is that the country, or at least the Liberal party, sees that the reform of procedure is first great measure needed, and that the session will not be wasted if given to it alone. The Liberal members who do not accept this view will probably find their position somewhat difficult.

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## HALF-HOURS WITH CHRISTIAN AUTHORS.

### STRENGTH AND BEAUTY.

Now man is a temple as the earth may be viewed as a temple. He is designed to be the temple of the Holy Ghost, and in this temple are meant to be *strength* and *beauty*, the pillars of Jachin and Boaz, and on their top "lily-work." And the religion of Christ starts with the conceptions of strength and stability. Its very first notion and foundation-idea is that of "a stone laid in Zion, a sure foundation-stone, elect and precious." It is a rock on which God builds His Church, and the gates of hell shall not prevail against it. Great pains are taken to set forth this as the *first* idea, on which all the others depend.

The same idea in another form is found in the fact that the gospel is called a kingdom, and therefore a thing of power and strength and control; a kingdom whose King is Almighty, and whose authority is to rule over the heart and the life. The Christian, therefore, is to be, and must be in proportion as he is a Christian, a man in whom strength and stability are to be found in conspicuous force and play. For he is in a world in which he cannot hold his ground without them. He has to overcome the world, to keep it out of his heart and beneath his feet; but how shall he do this unless there be in him strength and stability? The currents of the world are against him, strongly against him—currents of custom and even of law, currents of privileges and honours; and within his own heart there are sympathies with such currents which he has to subdue, and how shall he resist these currents unless he has strength and stability? Whatever a Christian be else, he must be strong. He will be nothing of value unless he be this. He is to be strong in the Lord and in the power of His might. He is to be strengthened with all might by His Spirit in the inner

man. He is the house founded upon a rock, which stands unshaken and unhurt amid howling winds and roaring floods. But *stand* he cannot unless there be in him the qualities symbolized by Jachin and Boaz—"strength and stability."

It is not an uncommon thing for men of the world to look on the Christian Church as if it were a refuge for the weaklings of the race—weaklings in intellect who have not the courage to think, weaklings in character who have not the courage to mingle with others in the common arena of duty and danger. They see a man put on the Christian profession and offer him the tribute of a sneer, as if he had enrolled himself among the incompetent and unmanly. No mistake could well be greater. To confess Christ is to confess weakness, but it is not *to be* weak. The man who is strong enough to confess his weakness is far stronger than the man who *is* weak and does not know it, or is too proud to confess it. What is it that the Christian does which shows his weakness? He confesses his sins; but is that weakness or is it strength when a man is a sinner and brazens it out before the face of Almighty God? He asks for mercy; but is that weakness when to ask for mercy is to acknowledge the righteous claims of God? He seeks for Divine guidance; but is that a weakness in a world like this in which it is so easy to err and lose one's self, and in which "it is not in man that walketh to direct his steps"? He consecrates his life to his Saviour; but is that weakness to "live unto Him that loves him and gave Himself for him?" Nothing has made such heroes or so many as the gospel. It has made the feeblest strong, it has inspired the most timid with courage, the most sensitive with bravery, the most irresolute with a purpose firm as steel. And at this hour there are millions supporting the ills and sorrows of life with an unrepining heroism, who, apart from their faith in Christ, would see no gleam of light in this life, nor in the life to come. And the Christian Church is now, as it has ever been, instead of the refuge of imbecility, the home of all that is truest, noblest, and most heroic in the world.—*Dr. Mellor.*

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## WORDS FOR YOUNG FOLKS.

### CROWNS.

You know that the word crown has more than one meaning. A five-shilling piece is called a crown. Sometimes also the top of anything is named a crown, as, for instance, the top of your head, or the top of your hat, or the top of a hill. But I am going to speak to you about those crowns which are bestowed upon persons that are thought worthy of honour, and which are worn on the head as a mark of distinction. The use of a crown for this purpose is very common. The custom of crowning is observed by almost all nations, and it began

almost as far back in past time as our knowledge can go. Crowns have been made of all kinds of things—from gold, which is the most valuable of metals, to dead leaves, which are of no value at all. The cypress, the laurel, the ivy, the olive, and the vine, and also wheat and parsley, and even rosebuds and grass, have been used to make crowns, and every particular metal or plant has been intended to represent a separate meaning. Crowns are worn for many different purposes, but they are all a mark of honour or dignity. They are often intended to show that the wearer is a person of exalted rank. Kings and queens, therefore, as the first in rank of their nation, are crowned, though of course they do not take the trouble to wear or to display their crowns except on very great occasions. A coronet is a little crown, inferior to that which is worn by monarchs. In this country, directly the crown is placed on the head of the monarch at the ceremony of the coronation, all the nobles, who are assembled together around the king or queen, put on their coronets. There are different ranks amongst the nobility, and each rank has its own particular kind of coronet.

There can be no doubt that many persons have been crowned, and have been permitted by their fellow-men to wear crowns, who have had no merit, and have been deserving of no honour. Many also of the noblest of mankind have been left uncrowned, for people often make mistakes and give honour where it is not deserved, and withhold it where it is deserved.

It is because a crown is the sign of the greatest honour and the highest position belonging to men that it is used to show the dignity and the royal authority of the only perfect being that ever lived amongst men—the Lord Jesus Christ the Son of God. He is the King of kings, and the Lord of lords, and is worthy “to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” Wicked men once put on His head a crown of thorns in mockery of Him, because He said He was a king; and since that time many have refused to obey Him, and have despised and rejected Him. But He really is a king; and because He is so good, and is the perfect Son of God, He has the right to tell us to obey Him. Those who are wise will love His service, and will at length join with that throng that shall crown Him Lord of all.

Crowns, as well as being the symbols of sovereignty and rank, have also been the signs of high office connected with religious services. The gospel does not require those who receive it to wear any particular dress, whether they are ministers or not. But crowns were worn by priests of the Jews, as you will find if you will read the twenty-eighth and other chapters of the Book of Exodus. The crown of the high priest was especially grand and beautiful. Sometimes the term "mitre" is used for the crowns of priests, and the mitre is the sign adopted by the bishops of some Christian churches. The Pope of Rome, thinking that he is the representative of Jesus Christ upon the earth, and that the gospel requires a great deal of display, wears, on state occasions, a crown that is really three crowns one over another. It is called "the triple crown." Jesus Christ having offered Himself a sacrifice to God for our sins, is the only Priest that His disciples need. All the spiritual dignity that is intended to be set forth by a priestly crown belongs to Him and to no one else. He is the great High Priest of our profession, and on this account, as well as because He is a King, we give to Him all the honour that is signified by a crown.

Sometimes the crown was used as a sign of holiness. One of the commands to Moses as to the dress of his brother Aaron the high priest was this: "Thou shalt put the mitre upon his head, and the holy crown upon the mitre." The table in the tabernacle had a "crown of gold" around it, so had the altar of incense. If you will look at Exodus xxxix. 30, you will see this text: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD." Without holiness there ought to be no crown, but only disgrace. When a great prophet speaks of the shame of the people, he says: "The crown is fallen from our head: woe unto us, that we have sinned." There is no true dignity, and no one can be crowned with glory and honour unless he is possessed of holiness. The Apostle Paul calls some of his disciples his "joy and crown," for he knew they were trying to love and to follow all that was true and good; and he says of others that they are his "crown of rejoicing." When we think of a crown in this way we are reminded how we ought to live.

I will mention only one more way in which crowns are employed. They are given as rewards to conquerors. Men have often striven very hard indeed to win them. It was the custom in ancient times to bestow a crown upon the man who had come off best in the public games. The Apostle Paul knew this, and had seen some of such games; and when he wishes his Christian disciples in Corinth to be very diligent and earnest in their service of Christ, he reminds them that men strive very hard to obtain a corruptible crown, and that therefore Christians ought to be willing to strive still harder, because the crown *they* hope for is one that is incorruptible. You will allow this is very reasonable and fair, and you will resolve that you will be quite as anxious to receive an eternal reward from Christ as any man can be to win a wreath of laurels, or even a band of gold, from his fellow-creatures.

Life may be compared to a game because we have to strive for success, and because we may win or lose. But this is only a comparison. Life is really a conflict. Evil and good are contending around us and within us. The world is like a battle-field, and we are the soldiers. But we need not be overcome, though the dangers are both many and great. We may confidently hope for victory, because, whatever may be against us, God is for us. We may believe that we shall be made even *more* than conquerors because Christ Jesus loves us. But diligence, watchfulness, and prayer are our duty. It is said in the last book of the Bible, "Hold that fast which thou hast, that no man take thy crown." If we do this, Jesus, who is the great Conqueror, will give us His help. It is because He is King, and Priest, and Conqueror that the Word of God says, "On His head are many crowns." He will allow us to share His victory. He will make those who love and serve Him kings and priests to God for ever. When you find it hard to do right, when you are tempted to be impatient, or selfish, or angry, or to say what is not quite true, or to be disobedient to those whom you ought to obey, then remember that the crown is to be won only by driving away the evil, and gaining the victory over sin. If you will acquire this happy but difficult Christian habit you will in time be able to feel as the great Apostle Paul did when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

THOMAS GREEN.



## DR. LYMAN ABBOTT IN BIRMINGHAM.

"WELL," said my friend, "and what do you want to do to-morrow?"

"I want," I replied, "to see what Birmingham is doing for her working people. She has a trans-Atlantic reputation not merely for her manufactories. Some of us Americans are vain enough to think that we can compete with you in manufacturing, with the protecting and patronizing help of Government; but I do not believe that any American city rivals Birmingham in what she is doing to educate and improve her working men and women. I want to see as much of that work as I can in one Sunday. And I want to hear *The Christian Union* English correspondent, Mr. Dale, some part of the day."

"Well, let us see," said my host; and he told the operations off on his fingers. "There is the Severn Street school in the early morning; Carr's Lane at quarter to eleven; dinner at half-past one; Salvation Army at half-past two—half an hour will be enough for that; Leach at three; tea at half-past five; and Sunday evening science lecture at seven. How will that do?"

I thought the programme was long enough for a day of rest, but by the aid of a cab or two I achieved it; and if there is any truth in the old couplet,

A Sabbath well spent  
Brings a week of content,

this week ought to be a very contented one, quite free from all home-sickness.

At a quarter-past seven there was a knock at my door; and at half-past seven, an hour earlier than usual, I was in the breakfast-room, where I found ready for me a preliminary breakfast of tea and toast; and at eight o'clock I was entering the Severn Street school. I found myself in a room which might hold perhaps three hundred, and which was full of men, none under twenty, most of them of middle age. Half of them were seated at desks writing in copy-books. With most of them the exercise was one requiring no little painstaking; with some the laborious forming of the words with the lips, and the extraordinary position of head and hands, reminded one of Sam Weller's attempt at composing a valentine; but these were the exception. The other half were gathered in little groups, of from ten to twenty each, about a leader, with open Bibles in their hands. Of these groups, again, some few were spelling out the words awkwardly and hesitatingly—men of forty or fifty reading like children of four or five or six; more read with little or no difficulty, and were spending their time rather in the discussion of the lesson than in the mere reading of it. I joined one of these classes. The questions showed live and eager interest; the answers, a singular tact on the part of the teacher to make every question lead on to some moral or practical lesson. The teachers had met at seven o'clock, some of them coming a considerable distance, and had taken their breakfast together—an illustration of the fact that the true Briton never does anything without eating—and the school had commenced promptly at half-past seven; promptly,

because, you observe, the teachers had their breakfast promptly, and could not lay off delays upon wives or housekeepers or servants. At half-past eight the leader rang a bell and announced the "change over." Then the writers and the readers crossed the aisle which divided the schoolroom into two sections; and the writers became readers and the readers writers. Those writers who got through their copying soon put up their books and read, or talked with one another in low tones. At the time of the "change over" a few verses of Scripture were read, and I was invited to "stand up," which meant to speak a few words of Christian counsel, which I was glad to do.

These three hundred are only a little fraction of some six or seven thousand who meet in like assemblies every Sunday morning for Bible study, and only a fraction of some three thousand four hundred on the books of this one school. I call it one school, for although it exists in a number of separate classes, each with its own organization, administration, each with its own officers, and meeting in its own appointed buildings—there are seven in all, situated in different parts of the city—still it has one superintendent, one treasurer, one library, divided into different sections, one for each class, and insists on its essential unity with as much persistence as a loyal American insists on the unity of his own Federal Republic.

This movement was started a little over twenty years ago with about two hundred boys and perhaps eighty men. It originated in the philanthropic brain of Joseph Sturge, whose monument is one of the ornaments of this great city, and who conceived this scheme for the purpose of giving education to a wholly uneducated class of artisans. He had not learned the latter-day glory of "the complete secularization of our schools," so he took the Bible for a reading-book. From this humble beginning the movement grew; other denominations followed the example thus set them by the Friends, until the pupils reached the amazing number I have indicated—every Sunday morning between six and seven thousand adults; no pupils under sixteen are admitted, comparatively few under twenty. Men learn, grow prosperous, rich, influential, but remain in the school which gave them moral and intellectual birth. One member who learned to read in this school now rides to it every Sunday morning in his brougham, and is a member of the Town Council. His election from one of the worst wards in the city was assured by the enthusiasm of his fellows from the school. A library furnishes nearly 22,000 volumes, not all of so-called religious books, but comprising the best of all phases of pure and healthy literature. A savings bank connected with the school encourages the pupils to put in here the money which would otherwise go to the public houses. Something over \$150,000 have passed through the hands of the treasurer in the eleven or twelve years this feature has been in existence; much of this has been drawn out to be put into more permanent investments; some of it in necessary expenses in sickness, &c.; but over \$50,000 remains in the treasurer's hands. He was counting over the receipts for that Sunday when I saw him; they amounted to £25 8s.—in round numbers, \$127.

A still more interesting feature is the church organization which has grown out of this First-Day School. A few whose spiritual wants were

not satisfied with the morning exercises in reading and writing proposed in 1873 to meet for more distinctly spiritual purposes. The result was the organization of the Severn Street Christian Society. It belongs to no denomination and calls no man master. Allegiance to Christ is the only condition of membership. Ministers there are none. The form of service is that of the Quaker meeting—a hymn, a Scripture reading, silence or speech as the Spirit moves. And men and women, weary of the perpetual clangor and turmoil of their industrial life, find sometimes that silence is golden and speech silver. The society—which, like the school, meets in different localities and in separate sections—numbers between four hundred and five hundred members.

Of the morning service at Carr's Lane I will say nothing here. Mr. Dale, the pastor, is too well known to readers of *The Christian Union* to need any introduction, and the work of a typical Nonconformist church, as his is, in a great industrial city like Birmingham, is too multiform to be described in a paragraph. The best of the Nonconformist churches in England have achieved (none of them, perhaps, more than Mr. Dale's) what few American churches have even attempted—the embodiment of church and mission work under the same roof and by the same organization. The church is the mission. One thing was noticeable and is worth recording; the close attention which the great majority of the congregation, who were for the most part people of moderate means and of moderate education, gave to a sermon as closely compacted, as studiously unornamental, and, as it seemed to me, as deliberately and as purposely unemotional as any sermon I ever listened to. Mr. Dale can be ornamental, oratorical, and emotional, as I can testify from having heard him lecture the week before; but that morning he was simply instructive, and he secured the attention not of an audience to an orator, but of pupils to a revered teacher. The fact is a suggestive one; and I report it here for the benefit of unoratorical ministers and unelectrified congregations.

Directly after dinner, a cab, taking us through winding and not over-cleanly streets—but a New Yorker could utter no complaint against them—landed us in a wretched part of the city, and at the door of a dismantled Baptist chapel, where a detachment of the Salvation Army was holding forth. I do not wish to judge a whole work by a brief glimpse of one phase of it, but if this was a fair representation of its work, it is my deliberate judgment that the sooner the Salvation Army folds up its tents, and silently steals away, the better for the cause of Christ and of humanity. A hard crowd had been attracted to the chapel; and they were cordially welcomed and promptly seated by ushers, of whom there were plenty. So far good. But the exercises, for the half-hour I was there, contained nothing whatever to afford these poor people either comfort, inspiration, or instruction. They were singing, when I entered, a wretched doggerel, with a refrain endlessly repeated, of

"Singing glory, glory, glory,  
Singing, glory, glory glory,"

led by a beardless youth in military jacket, who watched his audience furtively out of his small eyes to see what effect he was producing, and who beat time with his swinging arms, his nodding head, and his swaying

body. I looked about me and I failed to detect a sign of real emotion on a single face, or a reflection of the glory of which they were singing. One brightened face would have compensated for the doggerel and jingle; but so far as I could judge they might have been as well

“Singing folly, folly, folly.”

When the audience had been exhausted—for the doggerel was apparently exhaustless—the leader took a small Bible in his hand, and choosing as the most appropriate book for the instruction of these poor creatures in the principles of the Divine life a chapter of Revelation, read it, in a stilted tone and mock dramatic manner, with the same furtive watching for effect, and with a conventional remark, thrown in by way of exhortation at the close, about fleeing from the wrath to come to the Rock, Christ Jesus, but without the least hint of explanation how Jesus is a refuge, or the least indication in voice or manner that he had ever known either the fear of God or the rest that there is in Christ. Then came some more doggerel; and then when he took out his watch and laid it on the table, as an indication that he was about to begin a discourse, I fled, shaking off the dust of my feet against one who to a people that were hungry for bread gave not even a stone, only sawdust.

In striking contrast to this was the lecture of Mr. Leach, on Ruined Homes, in the Town Hall, which was my next Sunday service. We were late in getting there. The name of Mr. Dale admitted us to the platform entrance; but it did not seem at first that any name could get us through the blocked passage-way which led to the platform. But when my guide told the men and women who filled the doorway, that here was a gentleman from America, they squeezed themselves into still closer compass to let me pass, and, pulled from before and pushed from behind, I found myself at last seated on the balustrade on the platform at the speaker's side. And what a sight! Galleries, floor, platform, doorways, aisles, even the vacant space under the platform full of interested human faces. There were certainly not less than four thousand men and women gathered here; men who earned the bread by the sweat of their brow; day labourers, street workers, artisans of all trades, whose earnings may have been from five dollars to ten dollars a week. The speaker was no orator, and made no attempt at oratorical effect. If he had he would have lost his hold upon his hearers. But he knew their lives; he spoke their vernacular, sometimes their slang; he realized the temptations which beset them and the sorrows which encircled them; he spoke as one that was of them and yet above them, neither condescendingly nor patronizingly; he applied the counsels of Christ to their lives, and when he depicted the ruin that was brought into their homes by drink, by idleness, by temper, by shiftless and thriftless habits, by the brutal husband and slatternly wife, they testified to the truth of his teaching by their laughter, their tears, and their applause; and on more than one homely face I saw the resolution of a better life written. I shall not easily forget one couple—husband and wife, I imagine—who had evidently known some deep sorrow, for tokens of it were in her face as well as in the deep black of her decent but poor dress; one could see, as ever and anon they turned their eyes from the speaker to each other, how they were mutually pledging each

other to keep their home pure and sweet and clean, to have in it a Christ bearing as His gift all the beatitudes of the Sermon on the Mount.

The next afternoon I attended a cathedral sermon in the Cathedral Church at Oxford, where twenty-three white-robed ecclesiastics, attended by two black-robed vergers, sang and intoned to a congregation which numbered, by actual and careful count, seventeen adults and three small boys. I could not help thinking that the Town Hall, with its untrained and homely speaker and its rough crowd, was doing infinitely more for Christ's real service, with relatively no expense, than the magnificently endowed cathedral with its ancient memories, its beautiful architecture, its exquisite choral service, and its empty pews. But I have yet to study an English cathedral, and I do not offer this as a just general comparison.

I shall leave this simple story of a Sunday in Birmingham to bear its own moral; it convinced me that our own great cities in America might learn from Birmingham that there is possible a Sunday observance that is more Christian than either that of the ancient Puritans or the modern Germans.

L. A.

*Birmingham, February, 1882.*

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### LITTLE THINGS.

ONE small stone upon the other  
 And the highest wall is laid;  
 One wee stitch, and then another,  
 And the largest garment's made.  
 Many tiny drops of water  
 Make the mighty rivers flow;  
 One short second, then another,  
 And the ages come and go.

Place one bit of useful knowledge  
 On another tiny mite,  
 Keep on adding, time will make them  
 Shine with wisdom's burning light.  
 Each small act of perseverance  
 Nerves you to some greater deed;  
 From one little grain of forethought  
 Often grand results proceed.

If you want to be a hero  
 On the battle-field of life,  
 Do not scorn the humblest vict'ry,  
 For 'twill aid you in the strife.  
 Little acts of care and patience  
 Grow to giants in the fight;  
 They will nerve your soul to conquer,  
 And will win your laurels bright.

KATE CLYDE,

### EVERY DAY.

EVERY day when the morning breaks,  
 The beautiful morning, fresh and new,  
 And, touched by the sun, the ocean takes  
 A softer silver, a deeper blue ;  
 And the glad birds sing with a joy reborn.  
 And rustle the trees in the breeze of morn ;

I rise and I wash my body clean  
 In purest water, to put away  
 And make as though it had never been  
 The fret and the soil of yesterday,  
 For I fain would share in the freshening  
 Which makes of each new day a new thing.

Would partake in the baptism of the dew,  
 With the heliotrope and sweet woodbine,  
 With the bright-faced pansies washed anew  
 And the starry buds on the myrtle vine,  
 With the spotless roses upon their trees,  
 And be fragrant and fair and pure as these.

So I braid my hair and I order my dress  
 With delicate touches, as if to try  
 By sign and symbol to express  
 Some inward and scrupulous purity,  
 The invisible shown by the visibly seen,  
 But a voice still whispers, " Unclean ! Unclean ! "

Ah ! hand and foot may be pure and white,  
 Fresh as a flower be the outward whole,  
 But covered and hidden away from sight  
 Is the deep, deep soil in the sinful soul,  
 And rivers of water were all in vain  
 To wash it and make it clean again.

Fire cannot burn it away, or kill  
 (Else I might even endure the fire !)  
 Effort or striving of mine were still  
 A fruitless labour, a vain desire ;  
 Saviour, Thou only canst cleanse and cure :  
 Wash me, O Lord, and make me pure.

SUSAN COOLIDGE.

## CURRENT LITERATURE.

*The Other Half of the World.* By Mrs. EDWARD LIDDELL. (A. Strahan and Co.) It is a trite but true saying that "one half of the world does not know how the other half lives." The writer of this book seeks to remove the ignorance which so widely prevails as to the physical, moral, and spiritual condition of the toiling masses of our large towns, and especially of those which are included in the "Black Country." The revelations she makes are startling enough, and certainly exhibit the seamy side of our much-vaunted civilization. In a series of graphic sketches taken from real life Mrs. Liddell gives us a most vivid conception of the woes and sorrows of many of those who dwell in the slums and alleys of our great towns and cities. Her object in writing this book is to excite the sympathy of her readers with those whose sad story she relates, and to inspire some whose lot has fallen in pleasanter places with a desire to do something to alleviate the condition of their less favoured fellow-citizens. The plea which she presents is certainly a very powerful one, and should prompt many to put forth earnest and strenuous efforts on behalf of those who are living "without God, without Christ, and without hope in the world." Unquestionably those who help to make our wealth have in that very fact alone the strongest claim upon the philanthropy of those who spend it; and it is surely the duty of all who directly or indirectly benefit by the labour and the sacrifices of our poorer fellow-countrymen to seek to repay their debt of obligation, either by offering to go themselves as missionaries to pour the light of hope and love on their dark and sunless lives, or by helping to send others; while those who profess to be followers of Christ have a special reason and an additional motive for treading in the footsteps of Him who "came to seek and to save that which was lost."

*The Story of our Museum: showing how we formed it, and what it taught us.* By the Rev. HENRY HOUSMAN, A.K.C. (S.P.C.K.) This book combines amusement with instruction. It is written for boys, and is designed to show "what may be done in the way of collecting when it is set about in earnest." The author gives us the result of his own experience in the matter, and relates in a simple but lively style the story of the museum formed by himself and his brother. Having been commenced in the country and continued in London, its contents, as might have been expected, are of the most varied and interesting description. The range of subjects which it covers is an exceedingly wide one, and boys will here find something about almost every kind of collecting hobby they can think of. It will give some idea of the extent of the museum when we say that we have chapters on "Bird-stuffing," "Birds' Eggs," "Fishing and Fish-stuffing," "Butterflies and Moths," "Sea Shells," "Freshwater Shells," "Land Shells," "The Botanical Department," "Fossils," "Minerals," "Autographs," "Postage Stamps," "Roman Antiquities," and "Our Coins." It is, indeed, just what a museum should be—a sort of *omnium gatherum*, containing a little bit about everything. The author speaks of the delight which he himself experienced in making his collec-



tion, and is anxious that others may share his pleasure in this respect. Most boys have at some time or other been possessed by the collecting mania, but too often the hobbies of youth are not pursued in after life. Should some of our boyish readers be inspired by reading this "Story of our Museum" to imitate the author's example, and go and form one for themselves, they will not only find a way of pleasant and healthful diversion, but also a most valuable instrument of education. For we can indeed conceive of no more agreeable way of spending a holiday and occupying leisure time than that which is here suggested.

*Early Britain: Anglo-Saxon Britain.* By GRANT ALLEN, B.A. (S.P.C.K.) A short sketch of Britain under the early English conquerors, written by a thoroughly competent writer. Not satisfied to get his materials at second-hand, Mr. Allen has consulted the original authorities for himself, and on this account his book possesses a value which does not belong to a mere compilation. Following in the wake of Mr. Green, who has set an admirable example in this respect, he has treated his subject from the social rather than from the political point of view, and by so doing has contrived to impart a special interest to a period of history which at first sight might seem to be dry and uninviting. The chapters on Anglo-Saxon language and literature, which are appended at the close of the book, will add very much to its usefulness, especially for readers with a philological turn of mind.

*Pulpit Talent.* By HORACE BUSHNELL, D.D. (R. D. Dickinson.) We have here a selection from the papers which the late Dr. Bushnell left for posthumous publication. They are upon various subjects, having no connection the one with the other, and some of them not a little singular. To say that they are of high value is needless, remembering who is their author; but some of them are especially worthy of attention, notably the paper on "Pulpit Talent" from which the volume takes its name; and another on "Revivals." Dr. Bushnell has had few superiors in the comprehensiveness and strength of his mental grasp, in the nervous vigour of his style, in keenness of analytical faculty, in the originality with which he treats everything he touches, and in the suggestiveness of his thoughts. The tritest subjects become fresh under his hand and when he is our guide, tracts supposed to have been exhausted by previous explorers are discovered to be rich in treasure. Would that all ministers and students for the ministry could be made to read, mark, learn, and inwardly digest the essay on "Pulpit Talent;" and that ministers and church members everywhere could be induced to ponder the one on "Revivals." Did this book contain nothing more it would be a legacy for which we should have great reason to be thankful. The volume is a rich storehouse, that will not be easily exhausted, of seed-thoughts which must ensure many a goodly harvest.

*Mission Life in Greece and Palestine.* Memorials of MARY BRISCOE BALDWIN, Missionary to Athens and Joppa. By EMMA RAYMOND PITMAN. (Cassell, Petter, & Galpin.) Those who have read Mrs. Pitman's

"Heroines of the Mission Field" will find in this volume a fitting companion in every way to that interesting book. It records the work of a devoted American lady in a field of missionary labour not very often described, and it is the record of a beautiful and noble life, which to girls especially will be instructive and stimulating. We have accounts in abundance of what the better-known lady missionaries have done and suffered; it is well that some of those who are less known, but who have not been less faithful and useful, should be brought out from their obscurity and presented for our honour and imitation. Mrs. Pitman has made a wise selection in this case, and deserves thanks for what she has done.

*Three Hundred Outlines of Sermons on the New Testament.* This is one of the volumes of "The Clerical Library," published by Messrs. Hodder & Stoughton; and those who find such aids to pulpit work helpful could not do better than possess themselves of it. The outlines are by some of the greatest of our modern preachers, representing all churches and schools of thought. They are not likely to ferry the laziness of any indolent preacher, for this they are all too brief; but they are suggestive enough to be very helpful to the really earnest thinker. Of course those whom they will most benefit least need them, but such may, notwithstanding, be often the better for their aid; and they are vastly superior to the general run of such productions. There is a capital index of subjects, but why not also of texts?

*The Truth of the Christian Religion, as established by the Miracles of Christ.* By RAM CHANDRA BOSE. (R.T.S.) It is somewhat startling to find the Religious Tract Society publishing a book written by a Hindoo, but few books could better promote the end which the Society has in view. We are told in the preface that the author is a convert to Christianity, baptized when fifteen years of age, for ten years head master of the central school of the London Missionary Society in Benares, and for the last five or six years engaged as a lecturer to the educated natives of the great cities of Northern India on the claims of Christ and His gospel. The lectures before us bear abundant testimony to the ability of their author. They display surprising knowledge and intellectual power, a keen appreciation of the mental position of those to whom they are addressed, and admirable skill in putting the Christian argument. The style is lucid, attractive, and not seldom eloquent, and the book is altogether a delightful as well as an excellent one. Baboo Ram Chandra Bose is a teacher at whose feet Englishmen may sit with certainty of profit, and whose work amongst his own countrymen must be of the highest value.

*Thoughts on Prayer.* Selected chiefly from Modern Writers. By M. E. WINKS. (R.T.S.) The title could not well have been simpler or more fitting, and yet it would have fitted as well a much inferior book; our fear, therefore, is that many will pass it by without realizing how much better it is than most productions of its class. The compilation is a very valuable one, and has been made with singular judgment and skill. The choicest thoughts of some of the ablest modern writers upon this great

subject are presented in a convenient and attractive form, and the book will be of the highest service, not to religious inquirers only, but to all who are seeking to realize a fuller spiritual life. Much patient labour has been expended upon the work. It is no piece of mere book-making but a very mine of thought-gold.

*Israel's Lawgiver. His Narratives True and His Laws Genuine.* By A. MOODY STUART, D.D. (Nisbet.) The aim of Dr. Stuart is to controvert the teaching of the new criticism, which treats the Moses of the Bible as an idea and not as a man, and the greater portion of his laws and history as a fiction in which he and his brother Aaron had no personal part. It is an able defence of the historical accuracy of the Mosaic record, and an able exposure of the pernicious effects of that criticism by which many lovers of the Bible have been fascinated, and which leads in the end to an abandonment of much that is most precious and important in the received faith. The publication of this little book will help to confirm the faith of many by opening their eyes to the real significance of teaching which there is much danger of their accepting in ignorance of its true meaning and inevitable consequences.

*Abide in Christ.* Thoughts on the Blessed Life of Fellowship with God. By A. M. (Nisbet.) No doubt many spiritually-minded people will find these meditations acceptable and helpful. They are very evangelical, somewhat mystical, and sometimes, to our thinking, fanciful, after the manner of the "higher life" teaching with which we were made so familiar a few years ago, but charged with much valuable truth, often overlooked by Christians. Although not greatly charmed with this style of writing, we recognize its high purpose, and can well believe it suited for usefulness to some classes of mind.

*Lapsed, but not Lost.* A Story of Roman Carthage. By the Author of the "The Schönberg Cotta Family. (S.P.C.K.) We last month spoke very highly of one of the recent stories of this author. Our good opinion is in no wise lessened by the perusal of "Lapsed, but not Lost." It is a totally different production from "Against the Stream," but in its way is equally able and delightful. We have a very graphic and inspiring picture of early Christian life, with its simplicity, its fervour, its evident reality, and its steadfastness under persecution and trial; and a study of such a picture will be of no little benefit to present-day Christians. The writer has made this class of story peculiarly her own. There are few who are so deeply imbued with the history of the early Church, and fewer still who have equal power to vivify by imagination the facts of history.

*The Biblical Treasury.* A Magazine of Scripture Expositions and Illustrations. For the use of Sunday-school Teachers and Bible Students. New Edition. (Sunday-school Union.) This is the first instalment of a re-issue of a work which obtained a large amount of favour on its first publication, and which has fairly established its claim to be regarded as the "Teachers' Illustrated Companion to the Holy Bible." We are not surprised that it should have had an extensive sale, for it supplies a want

in the way of exposition and illustration of the Bible which all must feel who are engaged in the work of imparting scriptural knowledge to the young; and amongst the many aids to the understanding of the Bible which have lately been published, this seems to us to be the best adapted for the purpose of Sunday-school teachers. To all such we heartily recommend it, as we believe they will find it an invaluable help to them in the preparation of their Sunday lessons. The new issue promises to be a decided improvement on the old. The whole of the work will be rearranged and revised, and much of it will be re-written, so as to "contain the latest light that modern discoverers or commentators have been able to throw upon the sacred page." A special value will attach to this new form of the "Biblical Treasury" from the fact that each paragraph is placed under the portion of Scripture to which it refers, thus saving a considerable amount of labour in finding the illustration required, and securing an abundance of material ready to hand, without any trouble in looking for it.

*The Bible Picture Book, Old Testament and New Testament.* (S.P.C.K.) From the "Biblical Treasury," which is designed chiefly for the use of teachers, we pass to these two volumes of the "Bible Picture Book," which are intended for children, and especially for young children. They seem to us in looking through them to be admirably adapted for this purpose, and to be all, in fact, that books of this kind ought to be. The stories of the Bible are told in simple language suited to the capacity of the youngest, and are illustrated by beautiful full-page coloured and illuminated pictures which will lend an additional charm to narratives which never fail to attract the young as well as the old.

*A Present Saviour; or, Great Truths for Earnest Times.* By Rev. R. SHAW HUTTON, M.A. (R.T.S.) Short, earnest, practical, and pointed papers on great evangelical truths addressed to the unconverted, and urging them to an immediate decision for Christ.

*Without Intending It.* By G. E. SARGENT. (R.T.S.) A story written to show the evil that may be done unintentionally and unconsciously by foolish and stupid people. But surely no man with brains enough to be a fairly successful Oxford student was ever so supremely stupid as the principal character in this book is made to appear. The story is, in parts, interesting enough, and its purpose and teaching are excellent; but it is often unnatural, wearisomely involved, and unconscionably drawn out. We fear its lessons will often fail of their end by reason of the irritation excited in the mind of the reader by such defects as we have pointed out. The author is capable of much better work, and with even far less labour might achieve a more satisfactory result.

*The Lyons' Den, and its Eight Young Lyons.* By YOTTY OSBORNE. (J. F. Shaw & Co.) It need hardly be explained to those who see this title that the book is an account of a family of children. Their mother is dead, and their father, a clergyman, too much occupied with other duties to give needful attention to their training. Hence, although not worse

than children generally, they make their "den" a very disorderly and sometimes discordant place, until a young aunt comes upon the scene, and by her gentleness, patience, and tact succeeds in taming the "young Lyons," and bringing about a very delightful change in the home. The book is full of life and interest, and will afford much pleasant and profitable reading for young people. Parents and teachers, moreover, will be the better for its perusal.

*The Pioneer of a Family; or, Adventures of a Young Governess.* By J. R. H. HAWTHORN. (Hodder and Stoughton.) The title of this book fairly describes its contents. It is a simple story of domestic life, and is devoted to a narration of the ups and downs, the joys and sorrows, the successes and reverses of an English family, who, residing first in the East End of London, migrated to Australia, their way thither having been prepared by the eldest daughter, who went out as governess to Sydney, and who on that account, we suppose, is termed the "Pioneer of a Family." The plot is a very slight one, and the adventures are not of a specially exciting kind, but there is a sufficient amount of incident to give animation to the narrative, and moreover the author, who has enjoyed the advantage of a forty years' residence in Australia, weaves into it much interesting and, to some, novel information concerning that vast continent, which he believes is, "ere long, destined to be the greatest empire of the southern world."

*"Follow thou Me." Service.* By MRS. PENNEFATHER. (J. F. Shaw and Co.) Mrs. Pennefather here gives us the promised sequel to her work on Discipleship which we noted a few months ago. The present volume contains practical hints on service which are likely to prove useful, especially to young and inexperienced workers for Christ, who often feel the need of some such guidance and directions as are here afforded. The value of these suggestions is increased by the fact that "they are not theories, but the result of hardly-learned lessons, and dearly-bought experience." As such we have much pleasure in commending them to the notice of all whom they may concern.

*For Cash Only.* By JAMES PAYN. Three Vols. (Chatto and Windus.) Mr. Payn has here taken in hand a more serious task than that to which a novelist generally gives himself. There is a distinct moral purpose about his story. It is not unnecessarily obtruded, it is not set forth in long homilies, wearisome reflections, or prosy conversations, with which we are familiar in a certain class of novels, but which, happily for us, are not often carried on in the circles in which we move. The lessons grow out of the story, and are implied rather than presented in didactic form. The tale is a practical illustration of the apostle's teaching that the "love of money is a root of all kinds of evil." The father of the heroine, under its influence, has involved himself in speculations which have wrecked his fortunes and which darken the closing hours of his life. His partner appears as a weak, pompous, and unscrupulous man, who, not content with the immense gains he has already made, connives at perjury, and,

in truth, becomes an accomplice to it in order to increase his thousands. His son, under like influences, turns out an accomplished villain. Everywhere we have the same melancholy spectacle of moral corruption, flowing from the one fountain of covetousness. To those who know anything of Mr. Payn's works, it is superfluous to say that the story is full of life and movement. He knows how to construct plots which stimulate the curiosity of the reader and keep it alive until the *dénouement*. Beyond a general idea that in the end all will turn out well, there is nothing in the present tale which would suggest even to the keenest critic of fiction the probable course of the tale. Some of the characters are drawn with great cleverness, though from the manifest desire of the author to secure striking contrasts, there may at times be a tendency to exaggeration. Were we drawing a picture of life in a large manufacturing town we should introduce some characters and elements here conspicuous by their absence. But there is very much truth in the graphic pictures of Stokesville and its magnates, not the least valuable of which is the tribute paid to their open-handed and kind-hearted liberality.

*Christ our Hope, and other Sermons.* By the Rev. WILLIAM GRANT, Minister of the Free Church of Scotland, Ayr; Author of "Life of Mrs. Edward," "The Lord's Supper Explained," &c. With Memorial Sketch by D. MACLAGAN, F.R.S.E. (Edinburgh: Macniven and Wallace). We do not wonder that Mr. Grant's congregation should, after his death, express a wish that some of his sermons should be published "in illustration and remembrance of a very fruitful ministry." Some years passed before this could be done, but the volume will be now all the more welcome. Mr. Grant was evidently exactly the kind of man to secure a firm hold upon the confidence and affections of his people, and the memorial sketch which prefaces these sermons reveals to us a character of singular simplicity, strength, and beauty. Principal Rainy wrote of him, "His noble sincerity of character, high and generous aims and public spirit, his diligent service in the good cause, his cheerful, thorough-going Christianity will be long and lovingly remembered. In my mind he is associated with the best and worthiest of a generation of men whose like I never hope to see." The friend of Chalmers, Candlish, and those who were foremost in the stirring events that preceded the Disruption, Mr. Grant had no small part in many important movements, and always bore himself worthily. The life of such a man must be both interesting and profitable reading. His sermons are the productions of a gifted mind and a warm heart. There is throughout them all the glow of a living and robust piety, and often much freshness in the views of truth which they unfold. It was said of him, by one who knew him well and was abundantly capable of judging, "As a good theologian, he combined the two requisites of being accurate in his systematic arrangement of Divine truth, while at the same time he was bent on studying Scripture for himself, and taking his own way of bringing out its lessons as he drew from the living fountain-head." This estimate will be exactly borne out by the sermons of this volume. They are very instructive, always upon the old evangelical lines, and never failing in pointed and effective application.

They are not great sermons, but they are excellent ones, and will well repay careful reading, as well as furnish a useful and enduring memorial of a worthy man.

### GENERAL MISSION RECORD.

GREECE.—*The opening in Macedonia.* An American missionary (A.B.C.F.M.) writes: "This work in Strumnitsa is the most wonderful to me in all Macedonia. Ten years ago the Bible and 'Free Worshipers' were sold in Strumnitsa, and some who were awakened to the truth of the gospel dared not partake of the communion lest they fall under condemnation. Some six years ago Mr. Baird, while eating at a restaurant owned by two of these men, gave to them a tract on intemperance, which led them at once to give up the shop, where they sold liquors as well as victuals. Some time after, the bishop, fearing the influence of these two men, preferred charges against them for supplying food and money to the rebels in the mountains, and they were imprisoned, or put under bonds, in Constantinople for one year. But what Satan intended for the destruction of Protestantism only increased its influence, for these men, while in Constantinople, were permitted to hear of the truth more fully, and became established in the faith.

"On their return home after their release they found three others who, on reading God's Word, had decided to be on the Lord's side. One of these three was Tanne, who was imprisoned. He had heard enough of the truth to hunger for more, and learned to read that he might investigate for himself. By the simple reading of God's Word many others are persuaded that they have not been true Christians, and several besides these five hope that they have given themselves to God.

"One of these converts sold a field and pledged the price—ten liras (forty-four dollars)—for a place for preaching services and a school, and will give more. This was his voluntary offering without my suggestion. Some pledged five dollars, and others twice that sum.

"I hear of sixteen in Rodovitch, eight hours from Strumnitsa, who are anxious to see us. Our bookseller finds wonderful success all over Macedonia. This helper and Mr. Baird have sold no less than one hundred and thirty liras' worth of books this year. The Turks seem to be more and more interested, and buy many copies of the Gospels."

ATHENS.—Mr. Sampson reports two interesting facts—that more than ten thousand copies of the Bible have been circulated in Greece during 1881, as well as twenty thousand mission publications; and that a presbytery was organized in May last, three elders sitting in it; while quite recently the church at Athens elected two deacons, of whom one is named *Stephanos*, "no unworthy successor of the first martyr-deacon."

SYRIA.—*Shweir, near Beirut.* The Rev. Dr. Jessup thus describes a



visit to the Scotch Medical Missionary, Dr. Carslaw, at Schweir, a village in the Northern Lebanon: "On ordinary occasions the doctor preaches in English, his head schoolmaster, Mr. Mitry, acting as interpreter, or Mr. Mitry himself preaches in Arabic. The doctor is a lay medical missionary of the Free Church of Scotland, who has laboured some time in India, and, after the much-regretted departure of the Rev. John Rae, the entire responsibility of the evangelical and educational work of the 'Lebanon Schools Mission' has fallen upon him.

"On his first arrival in Syria a heavy medical practice was thrown upon him, and he had no time left for the study of Arabic, a fact which he now deeply regrets. As there is no ordained minister, native or foreign, in his district, the members of our (American) Syria Mission in Beirut, Abeih, and Zahleh have agreed to visit Schweir in turn, and administer the ordinances at earlier intervals. We are thus brought into warm sympathy with the work of the Scotch Mission. There is a Boys Boarding School and fifteen village schools for boys and girls. The Girls Boarding School, closed by the death of Miss Wilson in July, is to be reopened in Shweir ere long. The Meto district, occupied by this mission, is north-east and east of Beirut, and enshrouded in Druze and Maronite darkness. Common schools seem to be the only wedges which can split the rocks of Lebanon, and in the past history of the American Mission they have broken off many a block from these old sects which has become a polished stone in the temple of the Lord.

"Dr. Carslaw stands alone in this outpost of Lebanon, and, with the medical, educational, and preaching work on his hands, has all that any one man can possibly do.

"After the morning service we climbed the cliff, and at three p.m. returned again for the communion service. Nearly forty persons sat down at the Lord's table. Two young men and one young woman were received into the church on profession of their faith. One of the young men is a medical student in the Beirut College, a *protégé* of the doctor, and acting as his assistant during the vacation.

"This village is noted throughout Syria for its stonemasons. They all work in stone, and go everywhere with their masonic tools; and a life of such constant change has given the people a peculiarly cosmopolitan character, which disposes them to hear the gospel more readily than most of their neighbours. Some of our best native pastors, teachers, and helpers were born in Shweir, and not a few of their boys and girls are now at school preparing for usefulness. If the Shweirites become Protestant, they will carry Protestantism on their hammers and trowels all over Syria."

INDIA.—*Batala, in the Punjab: A.L.O.E.'s School.* Batala was a city of importance before Amritsar, from which it is distant twenty-four miles, was known to fame, and is still a large town, with the remains of fine old palaces. Here Mr. Baring, of the Amritsar (C.M.S.) Mission, established some few years ago a Christian Boys' Boarding School. Since Mr. Baring's departure for England on furlough two years ago, the only European resident at Batala has been Miss Tucker, well known alike in India and at home under the *non de plume* of A.L.O.E., who presides

over the whole institution with all the tact and grace of a benevolent fairy. To see her, indeed, among the boys, now by the sick-bed of an invalid, now leading the singing at the daily worship in the little chapel, now acting as private tutor to a candidate for the entrance examination, now setting her own words to stirring tunes as "Batala songs," to be sung in schoolboy chorus; sharing the meals, the interests, the joys, and sorrows of each and all, and withal insensibly forming and elevating their character, raising the tone and taste of the boyish society as only the subtle influence of a Christian lady can do; and to older and younger the object of a warm personal affection and a chivalrous deference—to see this is indeed to realize, as it has probably seldom been realized, Charles Kingsley's beautiful conception of the fairy Do-as-you-would-be-done-by among the waterbabies. And in this case the waterbabies are swept together from a range wide enough to satisfy even Kingsley's world-wide sympathies: the oldest boy in the school is an Abyssinian lad, picked up during the war as an orphan baby to be made the soldiers' pet and then to find a home at Batala; of the remaining forty boys, of ages ranging from five to eighteen, six are Afghans, two or three are from Calcutta, two from Lucknow, the remainder mostly from one or other of the races and tongues found in the Punjab. The school is Anglo-vernacular; the teaching is carried up to the F.A. standard. The head master, Babu Singha, is a man of exceptional governing powers and ability; and the boys have the advantage of the ministrations of a resident pastor, the Rev. Mian Sadiq, who has also the charge of a small resident Christian population, and conducts missionary operations in the neighbouring town.

PESHAWAR (C.M.S.)—Peshawar belongs far more to Afghanistan than to Hindustan, and the title which Mr. Hughes justly claims for his work is that of the Mission to the Afghans, while its prospects of success are due, humanly speaking, in great measure to the close attention which he has paid to local characteristics, pressing into the service those Afghan manners and customs which his intimate knowledge of the people enables him to utilize.

One peculiar feature of the Mission is the large provision made for the entertainment of strangers—that is, of native visitors to the city who may desire to converse with, or hear, or at least have the reflected honour of becoming guests of, so great a maulvi as the Christian missionary. The "hujrah" is quite an Afghan custom, and in adopting it Mr. Hughes has doubtless added much to his influence. A constant stream of visitors is continually arriving and departing day by day, many of whom come long distances—some from curiosity, others from friendship, others to seek counsel on some knotty point or in some practical difficulty, a few, no doubt, from genuine religious interest. All who come are received and entertained with unquestionable hospitality. Every evening a report of the arrivals is brought to Mr. Hughes, who either at night or in the morning receives and converses with his visitors either singly or together.

CHINA.—*Roman Catholic Missions.* A missionary of the Rhenish (Protestant) Missionary Society found on visiting the station of Paisa, where there are at least one hundred Romish Christians, that they are

very rarely visited by a priest, and that they carry on their heathenish and idolatrous practices as of old, only seeking to hide them when they expect the visit of the priest. The mission has existed for fifteen years, and yet the people assured the Protestant missionary that they had never heard of the Word of God.

The present statistics of Catholic missions in China, as reported from Catholic sources, are as follows: bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; Catholics, 1,092,818. Protestant missions in China of different denominations now number 20,000 converts, and there are 300 Protestant churches. The difference in numbers is certainly striking; but it is to be borne in mind, first, that Protestantism has been at work in China for less than forty years, while Romanists have been engaged for nearly three centuries. We must also consider the great difference between a church composed of adults supposed to be regenerated, and one which depends upon the efficacy of the baptismal ordinance, and sweeps in men, women, and children of every age.

**AFRICA, CENTRAL SOUTH.**—A church of forty members has been formed in Batawana, on the banks of Lake Ngami (discovered by Livingstone in 1849). The instruments employed have been two Bamangwato teachers trained in the Moffat Institute. Recently the interest felt by the Bamangwato in this mission led them to appoint four of their number to accompany the Rev. S. Hepburn, of Shoshong, on a visit to Batawana last spring. The matter was taken up with great enthusiasm, provisions for the journey were supplied by the people in abundance, and a solemn service was held, and the four men were set apart with laying on of hands.

On their way to the Lake many small towns were visited, and the gospel was preached in all of them. The general question was, "When will you come and teach us?" On nearing Batawana the chief and many of the people and the European traders came out to meet the party. A solemn meeting for prayer was held on their arrival, but it was disturbed by the cries of a poor slave who was being mercilessly beaten with a horsewhip. The fact shows that slavery has not been abandoned in that region, but this will ensue sooner or later.

Once settled in the town the work began. Large open-air services were held every evening. The Spirit of God was clearly at work. The people went away in deep silence, as with the fear of God upon their spirits. Mr. Hepburn concludes his narrative thus:

"Another week of earnest work among the Batawana, and then came the last Sunday. It was the sixth, and the recollection of it will not soon fade from my memory. Thirty men and women with their children were baptized by Gogakgosi, assisted by Khoati, the two who are deacons of the Bamangwato church. The day's services were all my own, and were farewell services. In the evening we had the supper of our Lord with the first handful of Batawana Christians, the chief, his wife, and his mother among the number. Khoati, assisted by Gogakgosi, administered the ordinance, and as I sat a partaker of it with them my heart was filled with thankfulness to my Divine Master. How little, I felt, was such a reward anticipated, when, with my family, I took my first journey to see

and report upon the feasibility of establishing a mission among the Batawana. I gave a farewell address to the Christians, and my work was done."

**SOUTH AFRICA.—TRANSVAAL.** The following is from *Wesleyan Missionary Notices* :

"The real work at Hapgee's River has been done by a native named Klass Dhoba. This man for about nine years has conducted regular services, taught the schools, and visited the heathen kraals, encouraged only by an occasional visit from the minister at Pretoria. He has supported himself and family by the labour of his hands. He is a man of medium talent, and, as far as I can judge, is of pure life and quiet but intense zeal. The people amongst whom he lives, and who see his daily life, appear to have the greatest confidence in and respect for him. Certainly he has devoted himself nobly to carry the light of the gospel into this dense heathen darkness. If a man will give nine years of his life, without fee or reward, to preach Christ among the heathen, I think it is a pretty good proof of his sincerity.

"There are only four hymn books among the entire people; one in Zulu, published by the American Mission; three in Basuto, published by the French Mission. They have only four Bibles, two being in English and two in Dutch. They have but one separate copy of the New Testament, and that is in Sesuto. We could find but one catechism, and that was in Dutch, published by the Dutch Reformed Church. *The language of the people is Sechuana.*

"Some time ago their old chapel was burnt down. They have just completed the erection of a new one. It is forty-six feet long by sixteen feet wide. The walls are of mud twelve inches thick and the roof of poles and thatch. It is well and neatly built, and very suitable for church and school purposes. It will hold two hundred persons, and on Christmas Day last, when it was opened, the place was crowded to the door. This building has been erected without any charge on the Society's funds, and without any help from white people; but the people had a mind to build a house for the Lord, and every one helped."

*A Remarkable Fact.*—The *Moravian Missionary Magazine* reports that in the Stach-Boehnisch family, long connected with the Greenland Mission, there have been members of five successive generations who have devoted themselves to mission-work, and thus for a hundred and forty years and in three different mission-fields the name of Stach-Boehnisch has been familiar.





Elliott & Fry, Photo.

Unwin Brothers, London.

*Yours Sincerely*  
*Robert Bruce.*

# The Congregationalist.

JUNE, 1882.

*REV. ROBERT BRUCE, D.D.*

It is unnecessary to inform our readers that Dr. Robert Bruce is a Scotchman. His name, which carries with it associations to the force of which no Scotchman is insensible, bewray him, as also does his speech. He was born in Aberdeenshire, August 4, 1829, his father being one of the sturdy farmers of the county, and one of those clear-headed and earnest men to whom Congregationalism is indebted for the position it holds in that Presbyterian region. Nor does even this exhaust its obligations to these devout and devoted men, for our southern churches have drawn from them not a few men who have attained high position and done eminent service. These north-country Independents were men of a high order, of great intelligence, and sterling worth, with not a little of the characteristic strength of the granite of their native country. Amid the influences of a home presided over by a man of this type Robert Bruce was trained. There he was educated in the principles of Evangelical truth and of Congregational polity, to which, through his whole life, he has been consistently and conscientiously attached. His literary training was received principally at Aberdeen, first at the Grammar School in the old city, and afterwards at King's College and the University, where his course was eminently honourable and successful. Having obtained a bursary at the entrance examination, and taken prizes in most subjects at the subsequent examinations, he graduated as M.A. in 1848 with the highest mathematical honours, being the Simpson prizeman. It is an interesting fact



that the three men at the head of the graduates of that year were all Nonconformists. The first was Dr. Robb (Mr. Bruce's cousin), now Professor in the United Presbyterian Missionary Institution, Jamaica; the second was Mr. Bruce himself; and the third, Rev. Dr. Chalmers, of the London Missionary Society, now labouring in China.

After a short time passed in tuition, Robert Bruce entered the Lancashire Independent College in September, 1851, for the theological course, at the close of which he accepted the invitation of the church at Highfield Chapel, Huddersfield, where he commenced his ministry in July, 1854. The church is the oldest Nonconformist community in the town, and has been honourably distinguished by the strength of the ties which have long bound its pastors and members together. Dr. Bruce is the fourth pastor during one hundred and eleven years. The first of these was Rev. W. Moorhouse, of whom we have often heard in our own early days. He was succeeded by Dr. Boothroyd, who had a high reputation as a Hebrew scholar. He was followed by Rev. John Glendinning, a man known and honoured in a wide circle of friends outside as well as by his own congregation. Dr. Bruce has now held the pastorate for nearly twenty-eight years, and though more than once invited to remove, has been constant in his attachment to his first charge. During that period he has been privileged to see the continued progress of the church. The schools in connection with it have been rebuilt on a scale so extended and in a style so elegant that they may fairly challenge comparison with the best buildings of the kind. While Highfield Chapel has prospered, there have been several additions to the Congregational chapels in the town, and to most of these extensions Dr. Bruce has been an active promoter. His first care has been for his own church, but he has also been active in all the work of the denomination in the town, the county, and the country.

In 1857 the West Riding Union elected him as its chairman, and more recently he has been the chairman of the Yorkshire Congregational Union, formed by the amalgamation of the three Riding Associations. His personal worth and devoted service have thus received the highest recognition which his friends and neighbours in his own

county could accord him. He is a man everywhere esteemed and honoured, even by those who dissent from his definite and decided theology. Of kindly spirit, of independent thought, of considerable culture, and untiring activity, he is one of the most influential and respected Nonconformists in Huddersfield or in Yorkshire. While he is ready for all kinds of religious services, he has taken his full part in the literary and philanthropic work of the town, and for nearly twenty-five years has acted as honorary secretary of the Huddersfield College. His life has been typical of that which is spent by the best representative men of Congregationalism in our large towns. Their conception of their duty is not narrow, and as their work is not confined within restricted limits, neither is their influence. Where a ministry of this kind extends over a number of years, and where there is not only weight of character but also geniality of spirit and kindness of nature behind the many and varied activities of a labourer's life, the man becomes a great power. Such is Robert Bruce in Huddersfield. In a life so busy there is no time for authorship, but Dr. Bruce's pen has not been altogether idle. He has published sermons and lectures a centenary memorial of Highfield Chapel, and another of Sunday-schools, and a jubilee memorial of his own school. His people have more than once testified their affection for him, and in 1880 his "Alma Mater" honoured her old student by conferring on him the honorary degree of "D.D."



### IS THE MISSIONARY SPIRIT DECAYING ?

It is no uncommon thing to hear that Foreign Missions are losing their hold upon the sympathy of the churches, that the interest felt in them even by numbers who still support them is increasingly languid, and that among many earnest Christians, who are full of zeal for other good works, there is a lack of interest, in some instances even an absolute distrust of an enterprize which at one time was the principal aggressive work of the Church. With some this is nothing more than an utterance of that pessimism which is ever whining

out its melancholy complaints and uttering its doleful predictions. With others it is an expression of that philosophic mode of contemplating all the religious movements of the day which they love to affect—an indication of their superiority to that vulgar enthusiasm by which the majority are carried away, a proof that they are strong enough to face unwelcome facts, and judge even of Christian work in a statesmanlike temper. With neither of these classes is the wish father to the thought. The former may be too gloomy, too much of the spirit of the "*laudator temporis acti*," while the latter may either be lacking in fervour or have its zeal so thoroughly absorbed in other objects as to leave no room for missionary enthusiasm. But both would recognize the obligation of the Church to labour for the conversion of the heathen world, and would even deplore any failure of zeal and devotion in the service. What they would say is that the spirit of the times is unfavourable to this special enterprize, that the romance which was once associated with it has passed away for ever, and that the Church has been compelled to address itself to labours which, if more prosaic, are even more urgent.

There are some who might, perhaps, go even further, and say that the British churches have done as much as was to have been expected from them, that the conquest of the world for Christ cannot possibly be accomplished by them, and that when they have occupied great central positions, and there originated Christian movements, their work is done, and that to the native converts in the various countries must be left the duty of completing the evangelization of their fellow-countrymen. With this last principle we fully agree. But we deny its application; that is, we deny that the point indicated has been reached, or even remotely approached. European and American missionaries cannot convert the world. They must always work at great disadvantage when preaching to foreign people in a foreign tongue, and the marvel is that under such adverse conditions they have accomplished so much. But even were it possible to multiply them to the extent demanded by the necessities of the case, it would be contrary to the genius of Christianity, and at variance with the teachings of God in the story of the past, to leave the conversion of the heathen peoples entirely to them. The

same Divine necessity which stirred Paul, which has inspired all missionaries, which moves Englishmen to-day, must constrain Hindoos, or Hottentots, or Chinese when converted to the faith of the gospel. It has done it and will continue to do it. Were it not so, the enterprize would indeed be hopeless. English Christianity can at best only be or desire to be a leavening influence. Our contention in support of our missionary work is that its proper function in this respect is so far from being discharged that as yet the churches have not felt the full extent of their responsibility. A decline, therefore, in the spirit of holy ambition and Christian zeal which originated our modern missions would be a turning back from the service of Christ, as full of evil omen for those who abandoned the work they had commenced as for those who would be left without the blessings which British Christians might and ought to have given them.

Whatever the cause, however, there are many who believe that evidences of that decline are to be traced. Enemies point to it in triumph, anxious friends regard it with unconcealed apprehension. Especially does it seem to impress the minds of earnest missionaries returning to this country after long years of peril and of labour. Rev. Griffith John, in his plea for China, says : " There is much in the present tone and temper of the churches in regard to the missionary enterprize which fills my mind with anxiety. In some places I find that the missionary prayer-meeting has been given up entirely, and there is a general complaint that it is but poorly attended even where it is held. In many instances home claims seem to be absorbing all the thoughts and energies of both pastor and people, and there are cases in which a kind of sceptical indifference in regard to the conversion of the heathen appears to have seized upon the churches, and to be actually paralyzing them." Mr. Griffith John is an enthusiast, and, like all enthusiasts, is sure to take exaggerated views on the subject in which his whole soul is interested. His own words show that he has an ideal which could hardly be realized unless under most exceptional circumstances. " Were matters as they ought to be, the missionary would go among the churches in order to get inspiration, and return to his work strengthened in soul." As it appears to us, this is pre-

cisely what cannot be—what, indeed, it is most unreasonable to expect. “Strengthened in soul” the missionary may hope to be by a visit to churches among whom he finds kindly thought, cordial sympathy, loving appreciation of the work he has done. But missionary inspiration he must always give rather than get. He has been in the midst of paganism, and has an actual realization of its horrors impossible to those who have only heard of it by the hearing of the ear. His association with the people among whom he has worked has also excited a personal solicitude, full of great tenderness and compassion in relation to them which cannot be shared by those whose concern for them has no personal element in it. The work, too, is that to which his life is dedicated and by which his soul is possessed, while those whom he addresses have their own special objects of thought and interest which may appear very trivial to him when placed by the side of that appalling mass of wickedness which he is endeavouring to affect, but which, nevertheless, have their own value, and which, it may be, have a primary claim upon those who are engaged in promoting them.

His missionary zeal, however, may gain fresh impetus from communion with those who are actively engaged in home labours, if he will only recognize the fact that the same spirit which moves him to such self-denying labours for the Chinese or the Malagasy is stirring them in their toils and struggles at home. “As iron sharpeneth iron so will the countenance of a man that of his friend,” and so the missionary may find that the hearty words and fervent prayers of the friends he meets in the churches have fired him with a fresh enthusiasm. But so far as inspiration for his own work is concerned, it must flow from him. His knowledge is more intimate, his feeling is more intense, his zeal is more directly concentrated on this point. What he is seeking to do is to direct some of the fervour of the Church into the channel in which all his own is already flowing. In the nature of things he must be a giver, not a recipient.

There is that even in Mr. John's remarks which confirms this view. He does not complain of apathy in the churches, but only of the lack of this special kind of earnestness. He finds the “thoughts and energies of both pastors and people” so

full of home work, that he thinks they have little or no care about foreign missions. That this should be the view of a missionary does not surprise us. The development of activity in all kinds of religious and philanthropic work at home is very remarkable, and as praiseworthy as remarkable. Some features about it are to be deprecated, and to these we shall presently direct attention; but the great accession to the number of workers in the cause of Christianity and civilization, and the increase in their zeal, are a cause for devout gratitude. The whole conception of the sphere of Christian service has been enlarged to an extent which implies an entire revolution in the idea of the religious life. We are rapidly coming to understand that work for God may be done everywhere and by all variety of agency; that whatever be the particular method by which a Christian is seeking to have God's will done on earth, he is rendering true religious service; that the endeavour to remove the evils which hinder the spread of the kingdom of Christ may be just as Divine a work as the direct inculcation of the truth; in short, that the Christian merchant or the Christian politician may be as faithful a servant of Christ, and labour as really for the coming of His kingdom, as the Sunday-school teacher or the district visitor. The current of thought has so long been opposed to such a view that many still shrink from the idea that all work done in God's name and for God's sake is Divine; that the separation of life into secular and religious sections is of human origin, while it is God Himself who has taught that there is nothing so mean, or common, or profane that it may not be ennobled and sanctified by being done for His glory. But this new Evangel, or rather this fuller and freer interpretation of the old gospel, that Christ is the Lord of all human life, spreads in virtue of its own truthfulness; and as it spreads, men begin to feel that noble and self-sacrificing lives, however occupied, are the mightiest forces that can be employed on behalf of the gospel.

But this widening of the field of labour may possibly be attended with some loss of energy in particular departments. The work of foreign missions, because of its distance, naturally suffers first. The loss, however, may not be as great as at first appears, for true Christian work done at home is itself

a contribution to the foreign service also. Missionaries have had to confess, with bitter sorrow, that among the gravest impediments to their success is the conduct of many of their own countrymen. Let them be Christianized, and their visits to our missionary stations would be welcomed as a blessing, instead of being dreaded as a spiritual pestilence. If, for example, our sailors could be led to adopt habits of temperance, what a fruitful source of demoralization of heathen peoples would be removed, and how much force now used on behalf of this evil would be enlisted on the side of the good. The whole subject, however, is one which it would be profitless to discuss. The conversion of England is the primary work of the churches of England, and nothing could excuse the neglect of the duty which lies nearest to their own doors. Home work must be done, and the probabilities are that its claims will increase instead of being diminished. Very possibly there is a good deal of wasted energy; and indeed, any one who takes up a list of the meetings for the present May can hardly have a doubt on the subject. We have societies for everything, and these societies all have their organizations, all press their claims, all occupy more or less of the time, talent, and substance of the Church. But it is idle to complain so long as there are those who are willing to combine. We may feel that many of these associations are frittering away resources that ought to be economized, that where they are not the creation of personal ambition, they are often the outcome of idiosyncrasies and crotchets, and that the mildest judgment that can be passed on some of them is that they show an ill-regulated zeal. But they are there, and, for ourselves, we would rather have earnestness with all its mistakes than a cold formalism.

The great majority of these associations, however, are to promote some worthy object, and are the outward and visible sign of a great deal of faith and zeal. If it were desirable to reduce their number, or to diminish the earnestness of their supporters, in order to concentrate more of the zeal on the Church, on work among the heathen, it would not be possible. But it is not desirable. The conscience of the churches has been deeply touched as to the condition of our own people. The late statistical returns, may have been looked at in too



pessimist a spirit, but even that is not to be regretted if they have inspired a burning desire to wipe away what is clearly a reproach. So far, however, are we from believing that the efforts which may thus be called forth will subtract anything from the work of foreign missions, that we believe its tendency will be in the opposite direction. What we have to dread is not the enthusiasm which throws itself into Christian labour with, perhaps, too exclusive a care for the work of our country, but the apathy which is the result of unfaith.

The serious question to which too much attention cannot be given is whether there is a decline of the true missionary spirit, owing to a lack of living faith, whether in the gospel itself or in the mission of the Church to give it to the world. Missionary zeal will never be developed under that eclectic view of religion which regards Christianity only as one of several systems, each of which has characteristic excellences of its own, possibly the best of all, but yet having no more right to be regarded as the one truth than any of the rest. It is extremely interesting to trace out the points of analogy between Buddhism and Christianity, between the Koran and the New Testament, but if the result be to induce a belief that there is no vital difference between them, and that men may be nurtured in all high and noble qualities in the one as well as in the other, there will necessarily be an end to the aggressive work of the Church. If the Buddhist saint may come as near to God as the humble disciple of Christ, or even if the only difference be a difference of degree, wherefore compass heaven and earth to make a proselyte ? The work of converting idolaters to the faith of Christ is certainly an anxious and trying one. They cannot hear without a preacher, and the preacher must forego the prospects of human ambition, deny himself the comforts of home, be content to dwell in society the most uncongenial, and expose himself to various perils, the full extent and variety of which he cannot estimate, but which cannot fail to present themselves with great vividness to his imagination. Even with all this sacrifice and toil he may often be doomed to long waiting, perhaps to bitter disappointment. Success cannot come rapidly, for him may not come at all. Why should men brave all this if it be possible that the faith in

which the pagan is living may be as useful for him as that to which the Christian missionary would win him? The man who believes with all his heart that there is but one name given under heaven among men whereby they must be saved, and who himself has caught a touch of the infinite sympathy which moved the heart of the Son of God, may do it, but no other. A mere preference of Christianity as the highest form of the religious idea; as the system which, on the whole, has developed the noblest character; as a creed which has in it more universal and permanent elements than any other—has not in it a force sufficient to inspire the ardour, sustain the endurance, or induce the sacrifice essential to a work like this.

It is not with the missionary work even as it is with Christian enterprizes at home. There are men who refuse to submit their own hearts and lives to the authority of Christ, who are nevertheless prepared to support Christian institutions out of pure humanity, or patriotism, or love of order. They may regard ministers of the gospel or Sunday-school teachers as a valuable moral police, or they may esteem them deluded but possibly high-minded visionaries, who are doing good after their own way, and to whom, therefore, they graciously extend their countenance and support. Religion is not necessary for themselves, but has done and will do a considerable amount of good among the lower orders, and, therefore, they patronize it with more or less liberality. Sunday schools, for example, are generally admitted, especially in the districts where they are worked with a robustness of intellect and a clear-sighted adaptation of means to the end, to be great social and moral influences, and they are supported without any special regard to the religious principles taught in them. But foreign missions awaken no such feeling. On the contrary, these cynical utilitarians regard them with distrust if not with positive aversion. They doubt the feasibility of their aims, and even if they could be attained, are not convinced that they are worth the time, the zeal, and the energy expended upon them. They fear their disturbing effect on the native mind, and in general regard them as the eccentricities of zealots who have more passion than prudence, and more bigotry than common

sense. And if the eclectic view of religion be adopted, we do not see how they are to be answered. The men who give themselves to missionary work with the enthusiasm which alone can ensure success must be believers not only in the sovereign, but in the exclusive claims of the Lord Jesus Christ.

The thoughtful and impressive sermon to young men by Mr. Barrett went to the very core of the subject. His text was the true motto for every missionary society, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." If there be any doubt on any of the truths here implied, so far is there doubt as to the wisdom and authority of the missionary enterprise. If the world does not need salvation, or if there be many possible saviours, of whom Christ is only one; or if His salvation is adapted only to a portion of the human family, an elect company, or men found in a certain plane of intelligence or civilization, then the wisdom of our procedure in sending the gospel to the heathen is open to question. But these are just the points on which the earnest Christian can have no uncertainty. He believes, and therefore must speak.

The actual position of the missionary work in the churches, if looked at in this light, becomes a question of most serious import, since it supplies a test of the faith of the Church. Indifference to the claims of the world can hardly have a place in those who realize that Christ is the Saviour of the world. For to realize that truth there must be a sympathy with the Saviour in the travail of His soul, in the burden of His agonies and tears, in the longings for that joy, the prospect of which led Him to despise the cross, enduring the shame. It is perfectly true that the enterprise looked at in itself appears Utopian; that the idea of attacking the world's idolatries and sins by the power of preaching seems like the dream of a visionary; and that the expenditure of the most earnest zeal and energy of the Church upon it may well be regarded as a wanton waste of its purest heroism and most lofty devotion. The only answer that can be made to such suggestions, fitting in so admirably as they do with the dictates of a selfish expediency and a hard utilitarianism, is that which faith supplies. But faith refuses even to entertain the question or to

listen to the hesitation which it implies. "The lion hath roared, who can but fear: the Lord hath spoken, who will not prophesy?" We have seen that "the Father hath sent the Son to be the Saviour of the world," and we must testify it.

There are other causes which, in the case of some, may weaken the missionary enterprize. It cannot be carried on without organization, and with some there is a dread of organization, which is little less than a mania, and which is doing not a little mischief in various directions. We should be the last to underrate the value or power of individualism. The initiation of great works seldom if ever dates from a committee or a society. But if individuals give the idea, there must be combination in order to translate it into action, and secure for it its proper place among the factors of opinion. Besides, it is not given to all to be original thinkers or leaders of men, and it must even be confessed that all who think themselves so are not entitled to the distinction. Individualism in its best form may be productive of great results, though even there it is often an exaggeration of independence; but in its worst it is a lawless and anarchical selfishness, which is interfering more or less seriously with the work of the Church everywhere. Men unfurl flags of their own, resolve to work on independent lines, stand aloof from all associations and churches, and do their utmost to injure their reputation and weaken their influence in order that they may the better justify themselves. Disparaging organization, they nevertheless organize only with this condition, that they are the heads of the association, and exercise absolute control over all its movements. Of course a missionary society suffers from the prevalence of such a temper. It must be directed by a committee, and committees are the pet aversions of these admirers of individualism. It is all but useless to argue with them, to tell them that the discipline of association with others would be a blessing even to themselves; to insist that they would be all the better and stronger for feeling that they are part of a great spiritual confederation, and not mere isolated workers. They have this idea of doing work which they can see, and of whose results they can themselves be judges. Our desire is that they should do this, and not leave the other undone; that they should render personal service, but that they should also rise to a

higher exercise of faith still, by sending others to sow the seed in lands to which they cannot go themselves, and quietly trusting in God to give the promised harvest.

These difficulties arise out of idiosyncrasies, the effects of which, it may be hoped, will only be transient. We cannot too often repeat that a revival of faith is the one great want of the Church. The unbelief of the world, menacing as it is, would soon be conquered if we could first overcome the unbelief of the Church. It is this which produces the manifestations which prompt the suggestions of some that the missionary spirit is on the decline.

Still it is not to be questioned that, for the time, they act adversely to the work of foreign missions. There is a spirit abroad which favours sensationalism, which desires immediate and visible effects, and is discontented if these are not secured ; which is enamoured of all novelties, and seems to trust more to them than to the simple preaching of the gospel of Christ. It may be traced in much of the writing relative to the " Salvation Army," who are assumed to be dealing with a class so degraded as to be beyond the reach of the preacher and to need methods more exciting than he employs. In other words, the gospel which converted men steeped in the moral pollutions of Ephesus or Corinth is not equal to the salvation of sinners in London, unless its preaching be supplemented by processions and music. What does all this prove but a lack of absolute trust in the gospel as the one power of God unto salvation. Such a spirit must tell against the missionary enterprise.

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## DR. STANLEY AND WESTMINSTER ABBEY DURING THE COMMONWEALTH.

### II.

THERE can be no doubt, as I have intimated already, that one reason why our friend took so deep an interest in the Abbey at that period, was the idea he had of the national religion ; of a Church established by the law of the State, being then in existence, preserving a continuity in this country between

previous and subsequent ecclesiastical conditions. Without entering into controversy as to what ought and what ought not to be the relative position of Church and State, I would observe that there are three divisions to be made in our historical recollections of the twenty years which began with the opening of the Long Parliament and closed with the restoration of Charles the Second. First came the disestablishment of Episcopacy, when bishops were removed from the House of Lords, when the order was abolished by a law to that effect; when, in short, the use of the Prayer Book was forbidden; when the old order of things so far was, to use a common phrase at the time, destroyed, "root and branch." Secondly, there came the incipient establishment of Presbyterianism by the same authority which had extinguished the prelatical system: an establishment, however, not destined to take universal or even general effect, for a Presbyterian polity, with anything approaching to completeness, obtained only in a few counties. And thirdly, there came—perhaps under the rule of the Council of State, certainly under the rule of Oliver Cromwell as Lord Protector—in connection with the existence of Presbyterianism more or less developed, a large measure of freedom in religious worship and discipline. On this subject may I be permitted to repeat what I have said elsewhere?

Cromwell's establishment did not include or recognize any internal organization whatever of an ecclesiastical kind; it had no Church courts, no Church assemblies, no Church laws, no Church ordinances. It repudiated Prelacy without enforcing Presbyterianism or recognizing Congregationalism. While denying the aid of the civil power for carrying out one method of discipline, it gave no direct sanction to any other. It said nothing about rites and ceremonies. Not even the two great sacraments of Christianity were mentioned. What should be the mode of administering the Lord's Supper and Baptism, and whether the latter should be confined to adults, or should be extended to infants, were open questions. What should be done in these respects was left to the ministers and their congregations to determine. One parish might be constituted a Presbyterian Church; another might contain an Independent Church; a third, a Baptist Church. But each Church was independent of the parish incumbency; and often, in the case of Congregational Churches, the members met together in private houses. The particular society so organized really stood outside of the Establishment. Hence it follows that the Protectorate Establishment was nothing more than an institution for preaching and teaching. The

ministers were acknowledged by the State only in the capacity of instructors. The title given to State ordinances about religion seems in accordance with this; so were the functions of the Committee of Triers. The former were for the maintenance, the latter for the approbation, of "public preachers."

These remarks may help us the better to understand what went on in the Abbey during the Commonwealth. There were, as we have seen, lecturers appointed at an early period of the Civil Wars, and even then, in association with Presbyterians were included ministers who were afterwards recognized as decided Independents. Philip Nye was one of these, but at the time of his appointment he was a staunch advocate of the Solemn League and Covenant, a position which it is hard to reconcile with the principles of Independency. William Strong was another of the lecturers, well known as an Independent minister, and under him appeared the singular phenomenon of an Independent Church gathered within the Abbey walls. William Strong was a Cambridge man, educated in Catherine Hall, of which college he was made a Fellow. After he had held a living in Dorsetshire, he appears as minister of St. Dunstan's-in-the-West, and a member of the Westminster Assembly. Further, he was chosen one of the Triers for examining and approving the public preachers of the day. He published sermons and theological treatises much approved by contemporaries.

There is an excellent vein in his sermons (writes Dr. Wilkinson, Dean of Christchurch); the further you search, the richer treasures you are like to find. As to the mystery of iniquity, he was well studied in the soul's anatomy, and could dexterously dissect the old man. There was one thing more which did add very much unto him and to his labours in preaching, and made him successful in clearing dark places, and searching further into the deep mines of the Word, and piercing into the secret oracles of God, and that was his constant recourse to the originals, in which he had good skill.

The famous Theophilus Gale glowingly eulogized this divine as a "wonder of nature," a "miracle of grace," having "a speech capacious and prompt, sublime and penetrant, profound and clear;" "an incomparable dexterity," "a Divine sapience," and "an exact prudence;" and he ends by saying, "He was indeed a person intimately and familiarly ac-



quainted with the deepest points in theology; but yet as to those that relate to the covenant of grace, his spirit seems to have been most deeply baptized and immersed into them."

This remarkable man gathered an Independent Church in Westminster Abbey, and, according to the order then observed, this church proceeded to elect him as their pastor—an occurrence recorded as having taken place on Dec. 9th, 1650, nearly two years after Charles's execution, and shortly before the commencement of Oliver's Protectorate. At this "formation of a church," to use modern language, Mr. Strong delivered a "Sermon on the order of a gospel church," which may be seen in the volume of his select sermons published after his death. In the same volume there is also a "Sermon upon the choice of church officers."

Mr. Strong died in 1654, and a funeral sermon full of praise was preached by Obadiah Sedgewick. The good man was buried in the Abbey where he preached, "on the south side of the church," according to the register so carefully printed for private circulation, and annotated by Colonel Chester, a friend of Dr. Stanley who took a lively interest in the work. Strong was one of those whose bodies were disinterred after the Restoration.

John Rowe, born at Crediton, in Devonshire, 1626; sent to Oxford in 1642; raised to a fellowship at Corpus, 1648, was appointed an Abbey lecturer in the room of William Strong. He seems to have commanded a wide popularity: "his sermons were much attended, and by persons of all persuasions." Anthony Wood alludes to his having interested and even converted certain Quakers;" and in the *Mercurius Politicus*, a contemporary newspaper, we find under date 1657, February 22, the following curious paragraph:

Westminster, February 22.—This day, being the Lord's Day, the persons called Quakers, which were brought from Bristol with James Nayler—viz., John Stranger, and Hannah his wife, Martha Simmons, and Dorcas Erbury—remaining yet undischarged, under the custody of the serjeant-at-arms, but now somewhat altered in their carriage, went to the Abbey morning and afternoon, where they gave ear civilly and attentively to the sermons of Mr. John Rowe, an eminent preacher, whose spiritual doctrine so far wrought upon them that they intend to hear him again, which gives hopes that they may be rectified in their judgment.

In 1650 Mr. Rowe had a minister named Seth Wood united with him in his work at Westminster; of him the chief thing recorded is that he preached a sermon, entitled "The saint's entrance into peace and rest at death," on the occasion of Sir William Armyne's funeral, May 10, 1651.

Under Mr. Rowe the church seems to have prospered: "several of Oliver's lords and members of Parliament were members." Among others, as appears from Hutchinson's "History of New England," "was Major-General Goffe." He was a friend of the Protector, and stood by the side of his deathbed, and being accused after the Restoration of being a regicide, he fled to New England, and settled at New Haven. For a time he dwelt there in a cavern on the top of a rock in the neighbourhood, still pointed out by the Independents of Massachusetts, and when I visited Yale College eight years ago, my friend Dr. Porter, the president, invited me to visit with him this historical spot, an invitation which pressure of time made me reluctantly decline. A story in the life of this distinguished member of the Westminster Abbey Independent Church is too romantic to be passed over. When he was residing at Hadley, in New England, the famous Indian chieftain, Philip of Pokanoket, attacked the town when the inhabitants were at church. They always carried arms, but on this occasion so sudden was the assault that they knew not how to use them, and were thrown into such a panic that defeat seemed inevitable. But a stranger made his appearance and called together the puritan congregation, and putting himself at their head, led them on to victory. It was as when the Romans fought under the twin-brethren, and the deliverer was no other than Major-General Gough. Sir Walter Scott has adapted the story in his "Peveril of the Peak," but he has confounded Gough with his father-in-law, Colonel Whalley, his companion in exile.

A still better known member of the Westminster Abbey Independent Church was John Bradshaw, President of the High Court of Justice which tried and condemned Charles I. "He belonged," says Dr. Stanley, "to a small Independent congregation gathered in the Abbey under the ministry, first of Strong, and then of Howe," a misprint for Rowe. "Here," he adds, "according to tradition, Bradshaw used to climb by a

winding stair into a solitary chamber, found during recent repairs scattered over with skeletons of pigeons killed by hawks." Why Bradshaw should climb into this queer place it is hard to understand, and the tradition no doubt arose from the imagination of Royalists, who thought nothing too bad could be said of this great Republican. They said, "This melancholy wretch ended his days in the blackest desperation;" but, as the Dean says, more authentic accounts of his death do not exhibit any such remorse. "Had it to be done over again," were amongst his last words, speaking of the king's execution; "I would do it." He was doubtless laid in the same vault with his wife "in a superb tomb amongst the kings." Bradshaw's remains shared an equal fate with those of Cromwell and Ireton.

Around the authenticated history of this church under the pastorate of Strong and Rowe some remarkable traditions have gathered, which are thus recorded by Wilson in his "History of Dissenting Churches: "

Tradition says the congregation met together for public worship sometime in the House of Lords. Dr. Gibbons was informed by a very ancient person of the name of Curry, whom he visited at an almshouse near St. Clement's Church, in the Strand, and who at that time was between eighty and ninety years of age, that her husband was baptized in the House of Peers. And it is probable that was the place where the church-meetings were held.

I concur with Mr. Wilson in this view. That the Independents met for public worship in the House of Lords is very unlikely, as there was no need for it, their pastor having the use of the Abbey pulpit; but it is probable church-meetings for business, and even the baptism of infants, may have taken place in the building, at least during that period of the Commonwealth when there were no lords allowed to occupy it. It should be recollected that the old House of Lords, as we are told by Britton and Brayley in their "History of the Ancient Palace at Westminster," "was pulled down about the year 1823, prior to the erection of the Royal Gallery."

Having noticed the old table which still stands in Henry the Seventh's Chapel, I asked my friend whether he thought this might have been used for the Lord's Supper during the Commonwealth. He thus replied:

The table of which you speak is said to be the one which preceded the mixed stone and wood structure that preceded the present communion table; and if so, doubtless that which was used from the Reformation; and if so, that at which the Church of the Commonwealth communicated; but beyond this I cannot tell. I never heard that Cromwell communicated there; I hope he did, but I cannot prove it; if you can, so much the better.

I am no more able to do it than was the Dean. I may, however, say that, as Cromwell is not mentioned as a member of the church—and surely he would have been if such had been the case—we may infer that he did not belong to the Abbey communion, his place of communion probably being at Whitehall, where Howe officiated as chaplain.

With the Restoration of Charles II. all was changed. Pepys, in his Diary, traces the progress of the alteration, and Dr. Stanley has culled the following extracts:

July 1, 1660.—In the afternoon to the Abbey, where a good sermon by a stranger—but no Common Prayer yet.

July 15.—In the afternoon to Henry VII.'s Chapel, where I heard a service and sermon.

Sept. 23.—To the Abbey, where I expected to hear Mr. Baxter or Mr. Rowe preach their farewell sermon, and in Mr. Symons's pew. I heard Mr. Rowe. Before sermon I laughed at the reader, who, in his prayer, desired of God that He would imprint His Word on the thumbs of our right hands, and on the right great toes of our right feet. In the midst of the sermon some plaster fell from the top of the Abbey that made me and all the rest in our pew afraid, and I wished myself out.

Oct. 2.—To the Abbey, to see them at Vespers. There I found but a thin congregation.

Oct. 4.—To Westminster Abbey, where we saw Dr. Frewen translated to the Archbishopric of York. There I saw the Bishops of Winchester [Duppa], Bangor [Roberts], Rochester [Warner], Bath and Wells [Pierce], and Salisbury [Henchman], all in their habits, in Henry VII.'s Chapel. But, Lord! at their going out how people did look again at them, as strange creatures, and few with any kind of love and respect.

Oct. 7.—After dinner to the Abbey, where I heard them read the Church Service, but very ridiculously. A poor, cold sermon of Dr. Lamb, one of the Prebendaries, came afterwards, and so all ended.

Oct. 27.—To Westminster Abbey, where with much difficulty, going round by the cloisters, I got in; this day being a great day, for the consecrating of five bishops, which was done after sermon: but I could not get into Henry VII.'s Chapel.

Nov. 4.—In the morning to our own church, where Dr. Mills did begin to nibble at the Common Prayer. . . . After dinner . . . to the Abbey, where the first time that ever I heard the organs in a cathedral. My wife seemed very pretty to-day, it being the first time I had given her leave to wear a black patch.

Another, and a very different person, John Evelyn, records some kindred incidents.

Sept. 4, 1660.—I was invited to an ordination by the Bishop of Bangor in Henry VII.'s Chapel, Westminster; and afterwards saw the audience of an *envoyée* from the Duke of Anjou, sent to compliment his Majesty's return.

Dec. 25.—Preached at the Abbey, Dr. Earle, Clerk of his Majesty's Closet, and my dear friend now Dean of Westminster, on Luke ii. 13, 14, condoling the breach made in the public joy by the lamented death of the princess. [The Princess of Orange had died of the small-pox on the 21st.]

March 29, 1661.—Dr. Heylin, author of the "Geography," preached at the Abbey on Cant. v. 25, concerning friendship and charity. He was, I think, at this time quite dark, and so had been for some years.

On the 23rd of April the coronation of Charles II. was solemnized in the Abbey, and of this Evelyn gives a full and sympathetic description.

The Independents being expelled from the Abbey, and Mr. Rowe being ejected from the Establishment, he and his scattered flock preserved their ecclesiastical fellowship by meetings privately held in the parish of St. Andrew's, Holborn, where the pastor preached "as the rigour of the times would allow till the time of his death." He concluded his last sermon with the touching words, "He should not desire to continue longer in this world than to glorify God and finish our work; and should be ready to say, 'Farewell, time; welcome, blessed eternity! even so come, Lord Jesus.'" He died the 12th of October, 1677. He was a good scholar, well read in Plato, in the Greek and Latin fathers, and in the mediæval schoolmen. Four volumes of his works are mentioned by Wilson.

The learned Theophilus Gale, author of the "Court of the Gentiles," assisted Mr. Rowe in the pastorate down to the time of that minister's death, and then succeeded him in office, to be followed in turn by Thomas Rowe, son of the John Rowe who was lecturer in the Abbey. Gale died in 1678, after which Thomas Rowe and his flock removed to Girdlers' Hall, Basinghall Street. He kept an academy, first in Newington Green, and next in Little Britain. Amongst the pupils of his academy and the members of his church was Dr. Watts, who thus expresses admiration of his tutor and pastor:

I love thy gentle influence, Rowe ;  
 Thy gentle influence, like the sun,  
 Only dissolves the frozen snow ;  
 Then bids our thoughts like rivers flow,  
 And choose the channels where they run.

John Rowe, the Abbey preacher, Theophilus Gale, who succeeded him as pastor of the church gathered there, Thomas Rowe, the successor of his father, and Benoni Rowe, also a Nonconformist minister in London, were all buried together in Bunhill Fields.

Dr. Watts had a monument erected to his memory in Westminster Abbey, and upon the Dean's calling my attention to its dilapidated condition, I brought the matter before my colleagues in the Coward Trust—Dr. Watts having been one of the first trustees. It was determined to renovate the mutilated sculptures, and for that purpose they were removed to the yard of the Abbey masons. During the absence of the marble-work I received in a letter the following playful allusion :

If some strong Nonconformist should wander through the Abbey this week, he may go away with the impression that in a fit of sudden intolerance the Dean has torn down the monument of Isaac Watts. I assure you that the gaping and vacant chasm in the wall might well suggest such an interpretation. I hope, however, in a few days the restored angel and the mended harp of your sweet psalmist will dispel any hopes that may be awakened in High Churchmen or suspicions in Nonconformists.

Before concluding this paper it will not be inappropriate to notice the Dean's regard for the great ornaments of Nonconformity in later days, as indicated by Abbey memorials of them under his own administration. John Wesley, the founder of that most important body of Nonconformists "the people called Methodists," was to him an object of reverence and admiration. He once took me to a gentleman's house in Westminster who possessed a number of Wesley's autograph letters, and as he turned them over and read some of their contents he unmistakably exhibited his sympathy with that wonderful man in his character and work; and every Wesleyan at least who may happen to see this paper will call to mind the erection of the monument of John and Charles Wesley a few years ago. The ceremony of unveiling it was to have been undertaken by Lady Augusta, but her death left that

duty in the hands of her husband, and no one who heard the quotation in his touching speech will forget the utterance of the words in Charles Wesley's hymn :

My company before is gone  
And I am left alone with Thee ;  
With Thee all night I mean to stay,  
And wrestle till the break of day.

The Dean informed me of an intention he had of preaching a sermon in the Abbey on Wesleyanism ; but I believe he never fulfilled it, though it was long fondly cherished.

The interment of Livingstone in the nave of the Abbey gave our friend a solemn satisfaction, not only because that eminent missionary had been an enterprising discoverer and an illustrious philanthropist, but because he had been also a Nonconformist minister ; and at the obsequies, which were so publicly and reverentially conducted, the dignitary who desired and conducted the service was extremely anxious to secure a fitting representation of Dissenters on the occasion.

The facts which I have stated in these papers may serve to answer two purposes. First, to fill up somewhat a gap in the religious history of Westminster Abbey passed over silently by many writers as if in a spirit of disdain, or referred to in plain words of contempt ; and next, to illustrate the manifold sympathies of one who was among the most distinguished Englishmen of his age, whose loss is mourned throughout the country, and who with a sincere and strong attachment to his own communion combined testimonies of regard, both public and private, for others who, in this respect, occupied positions different from his own.

JOHN STOUGHTON.

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## CHAPTERS FROM THE LIFE OF A CONGREGATIONAL MINISTER.

### VI.—MY FIRST CHARGE.

THE first year of his pastorate is perhaps the most critical period in the life of a Congregational minister. Suddenly translated from a state of tutelage to a position of authority, he finds himself in the midst of responsibilities and duties of



which he has no adequate conception, and for which he has had little, if any, preparation. Hitherto it has been his place to obey, now he is called upon to lead, and to lead under conditions of no ordinary difficulty. In his late address the Chairman of the Congregational Union asks, "If every profession assures us that men are better for serving an apprenticeship, that workmen ought not to begin cutting wood before they have felt the edge of their tools; if it is true that there is a knack in every art, which is not a gift, but comes by use, ought our students to be hurried from the cloister into the church without preparation, and ought we to be frightened from the idea of ministerial apprenticeship by the cry of "Curates"? With sensible men there can be little hesitation as to the answer, and yet it may be confidently predicted that this general agreement in Dr. Macfadyen's view will not lead to any appreciable increase in the number of Congregational curates. The difficulties in the way of what numbers would hail as a most desirable reform are under-estimated in the suggestion that its adoption is hindered by a senseless cry. Such experience as our churches have had of the arrangement has not generally been happy; but even this might not prevent the repetition of the experiment on a larger scale, but for the practical difficulties in the way. To say nothing of the cost, which would be heavy, it would be no easy thing to maintain the supply of efficient preachers under such a system. Men of earnestness, intellectual capacity, and still more spiritual force, are the want of the hour, and while this is the case it is not probable that we shall be able to detain a number of the most promising aspirants to the ministry in a state of apprenticeship.

But if this be so, it is the more incumbent upon the tutors in our colleges to give more attention to the preparation of the minister for this part of his work. It is true that pastoral efficiency is dependent largely upon qualities which no training can give. There is a familiar story of a candidate who presented himself before a Scotch presbytery, and of whom, after he had been carefully examined, the following verdict was pronounced by a grave member of the body: "Moderator, if this young man had wanted learning, we might have sent him to some able man by whom he would have been taught;

or if he had lacked grace, we would have asked God, who giveth liberally and upbraideth not. But, Moderator, he wants common sense, and that neither God nor man can give him." The judgment was a severe one, and yet who will deny that it points to the fatal flaw in many a young minister, and one which no teaching, save that of experience—often sufficiently hard for the people as well as for the pastor—will be able to supply. Every man must undoubtedly learn much in the work itself, and his aptitude in learning is one of the best tests of his capacity. But where there is original ability the task may surely be made much easier by the wise counsels of an experienced tutor. After all that may be urged in favour of training eminent scholars, the great work of Congregational colleges is to educate pastors for Congregational churches, and if they do not succeed in this they fail at the most essential point. It is not possible, nor even desirable, that they should give that wisdom which comes only as the fruit of years and experience, or that they should be able to save men from all the faults to which their own idiosyncrasy exposes them. But they can give them some knowledge of Congregational principles and usages; they can instruct them as to the position which a pastor may properly expect to occupy in the church; they can warn them against that autocratic tendency, which is a rock on which so many young ministers shipwreck their usefulness and happiness; they can so inculcate the necessity of kindly relations between pastor and people as to guard against the idea which may spring up in the minds of those who find themselves suddenly endowed with authority that their first duty is to assert themselves; and especially may they do something to promote that denominational *esprit de corps* which will make a young minister feel that he does not stand alone, but that he has to care for the honour and prosperity of the churches with which he is associated, and sometimes even for their sake to put some restraint upon his own feelings and to exercise some measure of forbearance. I cannot but feel that a better understanding of Congregational principles and a deeper sympathy with them would preserve young pastors from many a mistake into which they are betrayed. If a minister enters upon his work with a contemptuous indifference to all questions of church polity,

and regards his position among Congregationalists as a matter of mere convenience or preference of taste rather than of principle, it is not very surprising that he gets into difficulties. The root-idea of this view is that the Church exists for him, not he for the Church, and hence there is a failure to appreciate the character of the Church as set forth in true Congregationalism. Faithfulness to that ideal will save a pastor from the very faults to which in his early days he is peculiarly liable. It will teach him that on him, as well as on all the members, rests the obligation not to think of himself more highly than he ought to think. It will lift the whole question of church administration up to a higher level, and give to the discharge of duties, which might otherwise be treated as matters of detail, a more sacred and solemn character. A more careful initiation in the spiritual principles of Congregationalism would thus, as it appears to me, be of unspeakable benefit in the practical work of the Church. Lectures on pastoral theology cannot make a pastor any more than homiletical instruction can make a preacher, but both are of immense value as guides and helps to men of capacity to profit by them. They cannot cure the original sin of fools, or rescue them from the effects of their folly, but they may be of immense value to those who have brains and the earnest desire to use them well.

For myself, I owed it to my entire training, and not least to the inspiring influence of the principal of my college, that I commenced my ministry as a convinced and ardent Congregationalist. Dr. — had not drifted into our church system by the force of circumstances, but had accepted its principles with a passionate enthusiasm. Liberalism was ingrained in him, and Congregationalism was the only Church system which satisfied the demands of his nature. There were other influences which served in some degree to modify tendencies which would else have been strongly democratic. He was æsthetic, had great refinement of taste and spirit, was possessed with a profound veneration for the great men and noble deeds of antiquity, had in him a deep vein of hero-worship. These were the Conservative elements of his mind, and, combined with his Whig training and personal tendencies, served to produce the impression that he lacked decided Liberalism.

There could be no greater mistake, as was apparent when, in some stirring crisis, his pent-up feelings broke the thin crust of mere manner or conventional feeling by which they were ordinarily restrained, and expressed themselves in a burning eloquence which at once astonished and inspired his auditors. He grasped the idea of Congregationalism as the one force by which sacerdotalism could be resisted, and the true liberty of the Christian Church developed, as few men of his time did. Association, personal taste or preference, possibly even prejudice, caused his influence often to be arrayed on the side of moderate Dissent; but in his heart he was more with the advanced party than was generally supposed, and in his closing years he was more strong and pronounced in his public action and utterances. He certainly did much to awaken in those of his students who held him in affectionate honour a conception of Congregationalism, as something more than a mere sect, and with it a deep sense of responsibility of the churches which professed its principles to the nation.

It was with this view that I, like some others of my fellow-students, began my public labours. I felt from the first that I was one of a community, and had a sense of obligation to my brethren and the churches to take my share in the common work, and exercise a watchful jealousy for the common reputation. I felt that I was not merely a Christian minister who happened to find it expedient to exercise such gifts as I had in connection with a Congregational church, but that I was a Congregational minister. I trust I was not so bigoted as to be blind to the merits of other systems, and still less to the high personal qualities of many of their advocates; but I had definite convictions of my own on which I sought to act, and for which, when occasion required, I was prepared to contend. There was much less intercourse between members of different churches thirty-five years ago than there is to-day; but from the beginning of my pastorate I had more or less friendly association with ministers of the various religious bodies, not excluding the Church of England. I did not feel that the possibilities of this were diminished by my well-known adherence to principles more unpopular then even than they are to-day.

My recollections of my first charge are even to this day

full of tenderness and of interest. More than thirty years have elapsed since I said farewell to the people among whom I first learned the anxieties and the joys of a Christian pastor, and yet I believe the memories of that now distant period are still fresh in some of their hearts as they certainly are in mine. I was deeply touched by an incident, trivial in itself but still significant, which occurred on a visit to the old church some two or three years ago. In the vestry, before the evening service, a deacon, who had just received from me the list of hymns for the organist, observed, "Ah, you have had some of your old favourites to-day." "My old favourites!" I replied; "what do you know of my favourites?" The speaker was only a youth when I left the town, and it was a surprise to hear such a remark from him. "Oh," was his reply, "there are a few hymn-books in the chapel where the hymns you loved are marked." In times when there are only too many disposed to misrepresent the relations between Congregational ministers and their flocks, a simple fact like this is suggestive and encouraging. I do not suppose there was anything exceptional in the feeling which was thus expressed—anything, that is, which might not be paralleled in the experience of numbers of my brethren. Still less would I give the impression that the years of which such recollections linger were a period of unchequered happiness and prosperity. Days of anxiety and difficulty mingled with other and brighter seasons. I had to deal with men of independent minds, and there were circumstances, all of which it is not necessary to detail, which often made my task one of special difficulty. But the net result of the whole is abundant cause for gratitude in the retrospect. Of course I made many mistakes, and had to pay the penalty; of course there was sometimes friction of opinion, which was not pleasant, and it was not possible that I could always have my own way; of course there were disappointments and vexations. But is not this the story of all human lives? What right have Christian ministers to expect that they will be free from the common trials? No doubt at the time one is very apt to think that our own experiences are more difficult and painful than those of others. But when we review them from a distance, that judgment can hardly be maintained. A minister's life has the

possibility of a higher happiness in it, and as the condition of that, there must be graver responsibility and more serious difficulty. "No cross, no crown," is a law from which the servant of Christ can never hope and should never desire to escape. Whether my own experiences were more fortunate than those which ordinarily fall to the lot of Congregational ministers I cannot attempt to decide. All I can say is, there seems to me no relation on earth, outside those of the family, in which the ties formed are so tender and enduring, or the happiness resulting so pure and sacred, as that between a pastor and the attached members of his church. I have friendships of nearly forty years' standing, which began in this first pastorate, and which to this day retain all the freshness of early days.

Let it not be thought, however, that my task was an easy one. The town in which I laboured was one of the most active and spirited in the kingdom; but I know not even to this day one on which it is harder to produce an abiding impression. The difficulty is felt, not by one church, but by all churches. The reasons are not very far to seek. The population is varied in its character, and the influences which affect one portion of the community tell injuriously upon another. At the time of which I speak the Methodists of different schools had the strongest hold upon the popular mind, but just prior to my settlement their influence—as indeed, that of all churches—had been seriously shaken by the teaching of a well-known New Connexion minister, who was a great power in the place, but who for a time was seduced into unbelief, and whose advanced views were eagerly welcomed by numbers of its hard-headed and independent people. The full extent of the injury done to religious truth by the movement, of which he was the leader, it is impossible to calculate. Not a few, among whom were men of real mental power, moral influence, and philanthropic zeal, drifted away from the faith, and beyond those who were thus directly affected there were numbers who had been disquieted and disturbed. I am not able to say whether the spirit of unbelief so rife among large classes in the town was due principally to this cause, or was there before, and only strengthened by this new element. But of its force there can be no doubt.

It was powerful then, and I fear it has lost none of its old influence yet. On the other hand, there was, on the part of a considerable section of well-meaning but, as it seemed to me, unwise Christian people, a strong tendency to Pietism and Revivalism. What the town required most was an earnest, faithful, and intelligent exposition of Christianity, which, without being narrow, should be decidedly Evangelical, and which, though sufficiently intellectual, should be full of warmth and fervour. But with many there was an incessant craving for sensation, and the steady prosecution of quiet Christian work was continually hindered by all kinds of special services, which produced some striking effects for the time, but in the ultimate result only served to harden the prevalent indifference, and to make the ordinary work of the pastor more difficult than ever. That this kind of agency did not affect the rationalism or unbelief to be found among the higher class of artisans, *cela va sans dire*. They are men with considerable force of character, with strong democratic opinions, but also with warm sympathies, easy to be kindled by fervid appeal to their generous instincts, or to be swayed by vigorous arguments, but inaccessible to morbid sentimentalism, and prone to regard those who employed it with contempt. Up to this hour these people—who in many respects have a character that is unique—are to me an interesting and affecting study. To win them for Christ would be one of the greatest achievements of the time, for the qualities which they develop in their own organizations would be an incalculable benefit to the Church. How to do it is a problem which may well exercise the most anxious and prayerful thought of the ablest minds among us. The approach to them is not easy, and if it is to be secured it must be by other than mere conventional methods. On the other hand, experience and observation both teach me that they are not the class which the Salvation Army will touch, and that it is quite possible that the methods which it adopts, and the countenance more sober-minded Christians extend to them, may have anything but a happy influence on them.

This reference has led me a little out of my straight path, and yet it may serve to indicate some of the difficulties of my work. I was not, unhappily as I believe, thrown much into



contact with the class of which I have spoken. A few of them were members of my church, and I found them men of intelligence and earnestness, but the majority of the people were of the middle class. I cannot say that I found among them much of that caste feeling which would have made an artisan feel that he could not be at home in the fellowship, for of the few of the class in the church some were among its most valued members—two or three, if I remember aright, were elected deacons—but it was our misfortune that they were but a few.

Perhaps if the church itself had been more consolidated it might gradually have attracted a large number, for there were among its members some who were both able and willing to work in that direction. But it was a combination of elements which did not easily blend with each other, and in this was a cause of continual weakness and difficulty. In it were a Congregational section, a Presbyterian section, and a Methodist section, and it is hardly necessary to say that the representatives of these different tendencies did not always perfectly understand each other. Pastors of churches which have been educated in the same principles and traditions, among whose members there have grown up a regard for each other, and an attachment to the Church itself, can hardly realize or appreciate the difficulty of keeping in unison with each other those who not only have not had the common associations of early days, but who have been trained under three different systems, each with its own distinctive idea, producing its own special type of Christian life and work. We had no schism, no unpleasant church meetings, no party combinations. But there were necessarily opposite tendencies which had to be harmonized, and which perhaps were a more serious hindrance to progress than was understood by any of us at the time. For myself, I can truly say that from all sides I received an amount of kindness which I can never forget. Had the church been stronger a fresh bond of union might have been created in aggressive missionary work, but it was only gradually gathering numbers and force, and had too much to do in the consolidation of its own institutions to undertake other service on a large scale. We were hampered, too, by the size of our chapel, which—I write it deliberately—had the

misfortune to be placed in the most central position in the town. Had it been situated in a back street there would certainly have been a migration, and an enlargement of the building to meet the growing wants both of the town and the congregation. But the site was at the very centre of the life of the town, and I failed to persuade some of the older members of the church that its value was destroyed by the fact that there was no possibility of extending a chapel too small to allow of the gathering of a congregation large enough to wield real influence among the population. Had I succeeded in inducing them to erect a building commensurate with the demands of the place, I might have remained with them much longer than I did. As it was I did not seek a change, but circumstances seemed to indicate that the time had come for removal, and I obeyed what appeared to me a distinct leading of Providence. I cannot say I ever doubted that I did right. It is, I believe, good for most ministers to have at least one change in life, and in my own case the impossibility of further progress in a chapel which the church was unprepared to abandon seemed to justify the step.

Still a general must always have a special feeling towards the regions in which he fought his first campaign, and perhaps won his earliest honours, and the incidents of that campaign have for him a kind of interest which no other can awaken. This may be sentiment which to some may seem foolish, but I have no desire either to stifle or conceal it. I learned much and enjoyed much in my first pastorate. I was in the midst of life, excitement, and stir, and caught not a little of its influence. Possibly I was thrown all too early into the conflicts of public life; but, if so, I may at all events advance the plea of necessity in self-defence, and perhaps indulge the hope that the experience gathered has not been without its profit. My earliest battle in the cause of Dissent was an encounter with the vicar of the parish. He was a man of genial temper, of considerable culture, and with a catholicity of temper which was strangely at variance with the narrowness of his creed. We often met at the committee of a literary society to which we both belonged, and I always found him a pleasant and agreeable companion. What led him to attack Dissent I was never able to understand. There

was certainly nothing to provoke the assault. The atmosphere was clear, and the sky cloudless, when suddenly out of it was shot a fiery bolt. The vicar thought it necessary, for some reason or other, to publish some sermons on Dissent, denouncing it as schism, and seeking to identify it with the carnal divisions condemned by the apostle in the Epistle to the Corinthians. Had I been left to myself I should have contented myself with a sermon to my own people vindicating the Dissenting position. But the vicar's sermons produced no little excitement among Nonconformists, and those who were generally regarded as "moderate" men were the strongest in the expression of their feeling. One gentleman in particular, who was a staunch Dissenter, but one who stood aloof from all aggressive action, and to whom the Anti-State-Church Society of those times was as a red rag before a bull, was especially excited by this unprovoked challenge. He was himself a Baptist, but, in common with some others, he presented a request that I would take up the glove as the champion of Dissent. Probably it would have been wiser in me to decline, but it seemed to me at the time that it would have been cowardly to shrink from a position which was forced upon me. At all events I did it, with what success it would not become me to say. One incident in connection with the controversy I must mention as illustrative of the spirit of my adversary. I was a young Dissenting minister, necessarily with limited library. He was an archdeacon, with high social position, and with all the appliances of controversy at his command. But no sooner was my lecture in reply advertised than he wrote me a most kindly letter, offering to place at my disposal any of the books to which he had referred, or any others in his library which might be of service to me. It was an act of chivalrous kindness, and was acknowledged accordingly. It so happened, however, that I had no need to avail myself of the kindness, not because my own library contained all the books I required, but because I had previously had a similar offer from a Churchman who was not in sympathy with the vicar's views, and who had a very large collection of ecclesiastical works, especially those bearing on the Tractarian controversy, which was then beginning to attract attention. It was my first introduction to the literature of

that discussion which was then rapidly accumulating. The discussion did me no harm. It did not alter my relations to the vicar, while the Evangelicals of the town were rather disposed to welcome one who resisted the exclusive claims of the High Church. A change has come over the spirit of the party since that time, but then they were more alive to the perils which threatened Protestantism from Tractarian teachings, and more disposed to draw towards Dissenters.

Since that day I have more than once had to maintain the principles of Dissent in opposition to clerical assailants, but they have not always shown the same manliness and courtesy which were characteristic of the archdeacon. An amusing incident in connection with one of these encounters may find a place here. I had been announced to lecture, in reply to a serious indictment preferred against Nonconformists. A curate of the parish, who had no disposition to undertake the defence of his church on the platform, sought to supply this lack of service by distributing a little handbill full of insolence at the door of the meeting. I got one as I entered, and found that among other choice flowers of rhetoric was a reference to John Angell James as the "notorious Mr. James." On this I fastened, observing that we spoke of "a notorious thief, a notorious drunkard, a notorious housebreaker, a notorious fool or villain" of any kind, but here was a man who for goodness had few *peers* in any church, and he was (whether in ignorance or from *malice prepense* it was impossible to say) described as the notorious Mr. James. To my intense surprise, I found myself represented in the next morning's paper as saying that "for goodness Mr. James had few *pews* in any church."



### A PIOUS DISSENTING FOUNDER.

It seems to me that there are few men who have done more for Dissent than William Coward. In his day he was always ready with a helping hand, either to such of his favourite divines whom he could get to write sermons, or to students entering on a course of study with a view to undertake the responsibilities of the ministry in connection with the Protestant Dissenters of the Congregational or Independent order. At

Wymondley, in the college supported by his endowments, was educated Thomas Binney, than whom no nobler type of man and minister was ever produced in that body. The Wymondley students have filled many respectable positions in the Christian Church. One of them was that Edward Miall, who started *The Nonconformist* paper, and who, to give effect to his convictions that Christianity could flourish best without State patronage and support—that it was hindered and retarded in its glorious work of saving the nation and effecting the millennium by being fettered to the State—that it could only have free course and be glorified as it was free and not of this world, like its Divine Founder—entered Parliament, first as member for Rochdale, and in later years as member for Bradford. Another was Mr. Cogan, author of a work on the Passions. In accordance with the general conviction in the body that the students would be benefited by being affiliated with the London University, the institution was moved to Byng Place, Torrington Square, and was known as Coward College. Dr. Jenkyns, who came there on the death of the Rev. Thomas Morell, when the institution was moved from Wymondley to London, at one time attained great popularity in the dissenting world by his works on the Holy Spirit and on the Atonement. And amongst the students who here entered were some who yet hold or did hold leading places in connection with their denomination. The Rev. John Curwen, author of the Tonic Sol-Fa system of music, now extensively used in the churches, came from Wymondley to London. The Rev. Andrew Reed, who has lately retired from the ministry, was one of the original Coward students, as was the Rev. Joseph Fletcher, of Christchurch. Dr. Reynolds, of Cheshunt, is a Coward student, so is Dr. Adkin, the far-famed Chinese missionary, and Dr. Newth, the President of New College, one of the New Testament Revisers, and but recently Chairman of the Congregational Union of England and Wales; so also was Dr. Mullens, the late honoured Secretary of the London Missionary Society. Dr. Philip, the well-known South African, sent a son to Coward College. The Coward Trust has indeed done good service in its time.

In moving the institution to London the trustees thought they had done well.

It was his (Mr. Coward's) unquestionable intention to countenance a learned ministry (said the Rev. Dr. Collyer, one of the trustees), and as the advantages of our national universities were inaccessible to those who were not included in the pale of the Establishment, he made this provision to secure to those who conscientiously declined the exercise of their ministry within it, so much as could be obtained to supply this deficiency. He contemplated a Dissenting ministry from no bigoted motive, but on the ground of personal preference, and on the higher general principle which it appeared to him to involve, of liberty of conscience. He therefore dictated the distribution of his property for "the promotion of Christ's religion among Protestant Dissenters."

It is not creditable to the body that of William Coward himself we know little or nothing. In the New College, St. John's Wood, there is a portrait of him which gives us the idea of a jolly, fresh-coloured man, who seems to have lived well, and on whom good living seems to have produced its legitimate results. As a rule, portraits of good men are not very attractive. They look as if all the man had been taken out of the subject of the portrait, as if his trials had been too many for him, as if the flesh had been so mortified that there was nothing of it left. There is no sparkle in the eye, no vitality in the frame. Evidently the liver of the good man is wrong, and he is humming that favourite verse—

Lord, what a wretched land is this  
That yields us no supplies.

I see in the face of good old Mr. Coward the reverse of all this. He was a man of the world, and is cheered rather than dejected by the fact. There is health on his ruddy cheek, and lustre in his twinkling eye. As he wears a gown hemmed with fur, and has muslin cuffs, I fancy he belonged to some City company, of which possibly he is warden. Evidently if he is fervent in spirit he is diligent in business. Things have prospered with him. He has the air and look of a successful man. He looks as if he might be an authority on 'Change. If he has had, like Dogberry, his losses, he has borne them lightly. I am glad Dr. Newth has secured the portrait for the institution, which owes a great deal of its success to the late William Coward, Esq.

What was the particular business by which the subject of this article made his money I cannot find out, and no one seems to be in a position to tell me. From his will I gather

that he had a good deal of property in the West Indies. There is a distinct reference to his estates *there*. Perhaps, then, he was a slaveholder, and if so there is this excuse for him, that at that time no one had any idea of the cruelties and injustice connected with West Indian slavery. Mr. Coward died long before Mr. Clarkson had aroused attention to the subject. It was not till 1784 that Mr. Ramsay published his essay on "The Treatment of and Traffic in Slaves." It was not till 1786 that Clarkson published an essay "On the Slavery and Commerce of the Human Species, particularly the African." It was even later than that when William Wilberforce took the field. John Newton was a godly man, and yet he was engaged in the slave-trade, for, as he writes, "Custom, example, and interest had blinded my eyes. I did it ignorantly, for I am sure had I thought of the slave-trade then as I have thought of it since, no considerations would have induced me to continue it." This was written in 1763, when Mr. Coward had been dead nearly a quarter of a century. As a matter of fact we know that on many of the West Indian estates, at a later day, slaves were happy, quite as happy as free men. George Lewis—better known to Society as Monk Lewis—as we all know, gave up fashionable society, and went out to Jamaica, in order that he might learn for himself the state of the five hundred negroes on his estate. In 1816 he wrote home to his mother, "As to the negroes, they seem to me the happiest people I ever saw in my life. Our labourers in England would be mightily astonished if they were to see the *nonchalance* with which the slaves set about doing anything; and they are always laughing, singing, and dancing." It is to be hoped that Mr. Coward's negroes, if he had any, were similarly well off. At one time there were few rich men in England who did not hold West Indian property. The great Whig Lord, Lord Holland, was a West Indian proprietor, and so was the father of our Premier at a later day. Indeed, it was as a champion of the West Indian landlords that Mr. Gladstone himself made his Parliamentary *début*.

Let us now turn to another quarter. The reader has perhaps heard of Elkanah Settle, who flourished in the days of the Stuarts, and as far on as the reign of George I. He wrote "The Empress of Morocco, and other Poems," and found a



patron in Lord Chester, who, to lower Dryden in the estimation of the public, did all he could to bring Settle into fashion. In the second part of the "Absalom and Achitophel" he refers to him and his old enemy Shadwell as

Two fools that crutch their feeble sense in verse,  
Who, by my muse, to all succeeding times  
Shall live in spite of their own doggrel rhymes.

Settle, it seems, had an annual pension from the city for for making an annual panegyric on the Lord Mayor. When Wilkes had his memorable dinner with Dr. Johnson he said, "We have no city poet now; that is an office which has gone into disuse; the last was Elkanah Settle." It is to be presumed also from Dr. Johnson's reply that not only Lord Mayors, but Aldermen, were made the subjects of what Dryden calls his "doggrel rhymes." At any rate the city poet was ready on the occasion of Mr. Coward's marriage to commemorate the event in most heroic verse. The book was printed for the author in 1722, and is got up with gilt border and gilt bindings, in a style which it is to be presumed was then considered of the most exquisite order. The title is "Thalia Triumphans; a Congratulatory Poem to the worthy William Coward, Esq., on his happy marriage." The poem is really wonderful. It begins with the creation of man, and finishes off with an allusion to the happy progeny, the result of the marriage. Mr. Coward must, I infer from this, have been an alderman; though it is difficult to say what Elkanah Settle really meant by his fearful and wonderful verses.

William Coward, Esq., was a merchant in London, a man of large property, and a zealous Calvinist. He left his great fortune to pious purposes, intending that it should be limited to the support of the Calvinistic doctrine. But the professional gentleman who drew up the will was of another way of thinking, and employed such terms as should leave the trustees at full liberty to apply the property to whatever they might judge to be the cause of Christ among Protestant Dissenters. The trustees consist of three Dissenting ministers and one lay gentleman, and when a vacancy occurs the trustees appoint a successor. "And this important trust," Mr. Belsham adds, "has always hitherto been filled by

persons of respectability." For many years the fund supported two very respectable and flourishing institutions for the education of Dissenting ministers : one in the vicinity of London, first under the direction of David Jennings, and afterwards of Dr. Savage, and Dr. Raffles, and Dr. Rees ; the other in the country, first at Northampton, under the care of Dr. Doddridge, and afterwards at Daventry, under Dr. Ashworth, the Rev. T. Roblin, and the Rev. Thomas Belsham. " And it was," adds the latter, " during this interval that Mr. Coward's trust was in the meridian of its glory." To them the whole Dissenting interest looked up as to patrons and benefactors, and from one or other of these institutions most of the respectable congregations were supplied with well-educated ministers. Indeed, it may be questioned whether more good has ever been done for so great a length of time at so moderate an expense. For, though they exerted themselves to the utmost of the powers with which they were invested, the allowance which they were able to make the tutors was never such as to enable them to make any considerable provision for their families ; never amounting, I believe, upon an average, including paid tutors, salaries, house rent, &c., to more than than £30 a head for each pupil. But there was no complaint ; and the tutors performed the duties of their office with cheerfulness, looking for remuneration of a different kind, having never entered upon the Dissenting ministry with the expectation of aggrandizing their fortunes. In the year 1785, upon the resignation of the tutors of Hoxton Academy, Mr. Coward's trustees, feeling the support of these institutions as a burden too oppressive, determined upon uniting them together at Daventry under the charge of Mr. Belsham, under whose direction the united institutions remained till his resignation in 1789 ; after which it was placed for some years under the care of the Rev. John Horsley, at Northampton ; and upon his resignation it was removed to Wymondley, in Hertfordshire. Once or twice its funds have had a narrow escape of having been misappropriated ; but, on the whole, no trust has been more judiciously administered. The present trustees are Dr. Stoughton, the Rev. Joshua Harrison, and Mr. Wright, J.P.

To Mr. Farmer we owe the following sketch of Mr. Coward, in a letter written to Dr. Doddridge from Walthamstow, 1737:

I have not heard lately Mr. Coward make any objection against you, though I think he does not mention your name with that affection and respect that he once did, and which you so justly deserve from him and all your friends. The gentlemen, indeed, who are advocates for moderation seem to sink in his esteem. He begins to think Dr. Watts a Baxterian, and is almost come to an open rupture with him; not, indeed, on account of his heresy, but because he refuses to print a discourse which he desired him to compose on the Person of Christ. With regard to myself, sir, Mr. Coward appears to be neither fond of me nor adverse to me; he treats me with common civility, and has engaged me to preach for him next winter; but Dr. Taylor is at present the reigning favourite, and is printing twenty sermons at Mr. Coward's request: indeed, all his thoughts seem swallowed up in him and some new projects that he hath on foot. If we may credit Mr. Coward himself, he is at present in the most flourishing state of life; his judgment is as clear and strong as ever, and he can with ease recollect all the transactions of importance that concerned himself since he was half a year old. He is now employing his genius in digging canals, erecting stately edifices, in planting gardens, and, in order to set off his work, he has bought a statue of King William on horseback.

Dr. Doddridge, writing to Dr. Clarke, tells how Mr. Coward has grown cold to Dr. Jennings, Dr. Watts, Dr. Guise, and fallen most passionately in love with Dr. Taylor. "There his settlement will most probably be made, and bigotry entailed on the rising generation." At the same time the Doctor admits that he hopes Mr. Coward's exhibition to his pupils would continue while he lived. Poor Mr. Coward seems to have been a little eccentric. In 1738 the Rev. John Barber writes from Hackney to Dr. Doddridge: "I suppose you hear of Mr. Coward's pranks. He has, as the Scotch call it, a bee in his bonnet." This was written in March. In May, Mr. Coward was dead. If there was a bee in the good man's bonnet it did not interfere with his piety or benevolence, or clear and methodical business habits.

There is little that he overlooks in his will. No student was to have more than £18 a year. This does not seem a large sum, nor is it such, but we must remember that living then was not the expensive article which it has since become. A little money then went a long way, and a man might really be deemed

Passing rich at forty pounds a year.

J. EWING RITCHIE.

(To be continued.)

## PICTURES OF THE SEASON.

### I.

Of all the dramatic and figure pictures of the season none will attract more individual attention than M. Michael Munkacsy's "Christ before Pilate," now on exhibition at Messrs. Agnew's gallery in Conduit Street.

M. Munkacsy's real name is Lieb, Miska or Michael Lieb. He is, like the deceased Millet, a peasant by birth and an aristocrat by genius. His father died in an Austrian prison in 1848, a martyr to the cause of Hungarian independence, when Michael was only four years of age. The lad was first apprenticed to a cooper, but soon developing an artistic faculty, he was enabled, by the aid of Samory, a portrait painter, and other friends, to pursue his art studies. At Pesth, in 1865, he exhibited his first picture of any pretensions, entitled "The Village Wedding." After a severe illness, which threatened his sight, he studied at Munich and Dusseldorf, at which latter place he came under the training of Professor Knaus. In 1870 he exhibited at the Paris *Salon* "The Last Day of a Condemned Man," and obtained the medal of honour. He thereupon removed to Paris, where he has since resided, and became one of what is known as the French School, and forsaking incidents of the Hungarian war of independence and scenes of humble life, has aimed at depicting the higher walks of life, such as "Avant la fête du Papa" in this year's Royal Academy.

His "Christ before Pilate" is an essay on the line of sacred art. It is an enormously large picture, occupying the whole of one end of the spacious gallery, the painter seeming in this respect, as in some others, to emulate the example of Tintoretto, whose pride it was to paint the largest canvas in the world, that of "The Paradise" on the library ceiling of the Ducal Palace at Venice. To the right is Pilate, clad in white robes, seated on a throne, the pilasters behind which have the proud initials S.P.Q.R. Seated at his feet are the Jewish assessors, while to his right is the accuser, who with upraised arms is passionately addressing the governor in the tone and spirit of one who is the spokesman of the angry and excited mob in the

background. Jesus, quiet and patient, also clad in white—the white of His garment and that of the governor being balanced by the white vesture of one in the crowd to the left—stands as the central figure of the scene, waiting for the judgment which He knows is inevitable. A little above Him, to the right of the spectator, is a lovely Jewess with a babe in her arms. The expression on the woman's face is one of mingled curiosity and pity. Peering jeeringly up into the Saviour's face is a ribald young Jew; while behind, in the crowd to the left, is a vulgar fanatic, with upstretched arms and raucous voice, shouting, "Crucify Him!"—Him whom but lately he and his comrades had, with palms in their hands, accompanied in triumph into Jerusalem.

As an example of masterly grouping the picture is a remarkable one. The scene is grand, stirring, and impressive; and many of the personages, as a French critic has said, have the attitudes, the gestures, and the characteristics which one would imagine from reading the narrative. There is the unbridled, unreasonable multitude hurrying blindly into crime, and invoking His blood to be on their heads and those of their children. There, too, are the doctors and chief priests regarding with sympathetic passion the violence which they themselves have stimulated. Pilate sits disdainful and calculating. Certainly not the Roman patrician who, with a touch of pity in his heart, tenderly appealed to the infuriate mob to *behold* the man, as if blind rage were hiding from them the exquisite sweetness of the one for whose blood they clamoured. But a hard, time-serving man, whose mind was instantly made up when the reference was made to Cæsar's friendship. A calculating, but a weak and cowardly man withal. Nor is the Christ, though the head has been twice painted, satisfactory. The divinity and majesty which Mr. Holman Hunt achieved in "The Light of the World" and in "The Shadow of the Cross" are not here. As the *Revue du Monde Catholique* said of the first attempt which the artist made to paint the head—though it is of another opinion since this one was painted—this is not the Christ, the Son of God, God Himself. This Christ is not Divine, He is not even a prophet of God, but rather an intellectual fatalist.

The picture has excited a great *furor* in Paris and Vienna,

one journal in the French capital even comparing Munkacsy to Corneille's hero, who said, "Rome n'est plus dans Rome, elle est toute où je suis" (Rome is no longer at Rome, it is where I am). In like manner Munkacsy might claim, said the critic, that his "Christ before Pilate" transported the *Salon* of 1881 to M. Sedelmeyer's in the Rue de la Rochefoucauld; or, to Anglicize the localities, that he had transported the Royal Academy of 1882 from Burlington House to Messrs. Agnew's in Conduit Street. Sober-minded Englishmen shrink from such gushing eulogium as that, but it is nevertheless true that the painter of "Milton and his Daughters," exhibited in London in 1880, venturing into the domain of sacred art, has produced a work which, in some qualities, can be measured by the standard of great masters only, and is therefore entitled to much of the praise which has been bestowed upon it. But as an example of sacred art, apart from the executive power manifested, it is only one more illustration of the fact that the religious art which, in feeling and sentiment, came naturally from the easels of Italy in the fifteenth and sixteenth centuries, is an impossibility to-day, even in Catholic countries; though M. Bouguereau's beautifully finished "Madonna and Dead Christ," now at 133 New Bond Street, might be deemed a qualification of this assertion. Whatever may have been the intellect or conscience of the artist of that day—Bellini, Titian, Raphael, or whatever his name—his imagination was essentially religious, even to the extreme of irrationality and superstition. The religious sentiment of the common people was the development from generation to generation of Papal gospel teaching with puerile, and often unpoetic, accretions in addition. And the art of the period was a simple reflection of that sentiment at the hands of men who were of the people, and shared their alloyed faiths, and were subject to the same childish superstitions. Then a "Christ before Pilate," as a scene in the Divine tragedy upon the Papal stage, was possible: to-day we both fall short of and exceed that ideal. We fall short in being supposititiously realistic, producing the Jesus of Strauss or Renan; \* or we exceed, in lifting the

\* Since this was written, this idea has been expressed by a writer in *The Academy* in relation to this picture.

Master in our mind up from the soil of trial and suffering which was endured eighteen centuries ago, to the serenity and glory in which He lives now. Munkacsy can accomplish the man, but no pencil can limn the Christian ideal of the Lord. "Know ye the Lord?" said the peasant to Mr. Louis Stevenson in the Cevennes. Later the traveller dilated on the glory of the heavens at night, the sweet influence of the wind sighing among the pines at dawn, and the loveliness of the day-break. "Now," said the French disciple, "now I see that ye know the Lord." But that is a knowledge no draughtsman may depict. Hence we have no religious art. In the boldness of his aim, however, and in his ambitiousness M. Munkacsy emulates Tintoretto and Paul Veronese, and it is due to him to say that in a nobler sense also he has evidently made their excellences his model, to wit—in colour, in the imitation of stuff and textures, in architectural perspective, and in realizing the effect of daylight in the rich costumes, the background, the portrayal of various characters, and the technical skill displayed, the picture is certainly at least remindful of the school to which those great colourists belonged.

Another pretentious picture of the season, but one more attuned to the spirit of the age in France, is M. de Neuville's "Cemetery of St. Privat," an incident of the Franco-German war in 1870, now on exhibition at Messrs Dowdeswell's in New Bond Street. This artist was a soldier in the campaign which culminated so disastrously for the empire, and for France at Sedan on Sept. 1st; and was an eye-witness of the battle of August 18th, when the Germans succeeded in preventing Bazaine's retreat to Chalons by Verdun, and also prevented his being succoured by Macmahon. Canrobert had resisted with his 10,000 men the 90,000 men of the Royal Prussian Guard, the Prussian corps, and the Saxon corps. At twilight, exhausted by the long struggle, having vainly called for the assistance of the Guard, he was obliged to abandon St. Privat, which was then in flames. The remains of the 9th battalion of Chasseurs, and of the 4th, 10th, and 12th regiments of the line, were left behind to protect the retreat; and they defended the streets and houses, inch by inch, against the torrent of German troops invading the village by all the inlets at one and the same time. The



final effort of resistance was made at the little churchyard, in the very centre of the village, and here were taken prisoners or killed the last defenders. King William telegraphed next day to Queen Augusta, "My Guard has found its grave before St. Privat." This is perhaps the finest work which M. De Neuville has submitted to the criticism of the English public; and is a far more ambitious effort than his recently exhibited "Rorke's Drift." In brilliancy of colour, in dramatic interest, and in the contrast of the calm of nature with the glare and horror of war, he recalls some of the excellences of Mrs. Butler. The moment selected is a tragic one. The handful of Frenchmen wounded, and now unresistant, are drawn against the church wall, waiting with resigned dignity the rush of the Prussians, stalwart and eager fellows, who have just forced the gate into the graveyard. To the left, Prussians are cautiously creeping round the church, expecting opposition but encountering none; for, with the exception of the half-dozen named, the gallant defenders are now stark and dead among the grave mounds. Far to the right the Prussians are occupying the village square. High up in the canvas are seen the flames bursting through the roofs of the houses which line the village street. The horrid glare of the fire is well painted, and the density of belching smoke is facilely intensified by the expedient of painting a fine clear evening effect of sky immediately above. The horror of war, as we have said, in contrast with nature's present calm and promise of peace—

Clothed in fire,  
And presently thereafter follow'd calm,  
Free sky and stars.

But there are other Cæsars than Munkacsy and De Neuville, and other Romes than Conduit Street and the purlieus of Bond Street; and turning into Burlington House we light upon a few figure pictures, and pictures of incident, which claim a word in this our first notice of the season's art productions.

SYDNEY ROBJOHNS.

## WHITSUN HYMN.

O HOLY SPIRIT! who didst glow  
 In Pentecostal flame  
 Upon Thy servants' hallowed heads,  
 Come once again.

Come to us in these faithless times  
 Of ignorance and night;  
 And cause the dusk to pass away  
 In wondrous light!

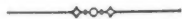
Come to us, that we too may speak  
 The gracious words of love;  
 The words that tell of hope on earth  
 And peace above.

As from our land are banished now  
 The winter's storm and snow;  
 And from the earth's reviving breast  
 All fair things grow.

So from our souls chase Thou away  
 The wintry reign of sin;  
 That in Thy summer we may be  
 All pure within.

O Holy Spirit! whilst we bend  
 Before the Throne of Light,  
 Give answer in the fuller day  
 Of Truth and Right!

D. WALLACE DUTHIE.



## THE IRISH CRISIS.\*

THE melancholy events of the past month have made Ireland more than ever the engrossing subject of Parliamentary discussion and public interest. The assassination of Lord Frederick Cavendish and Mr. Burke startled, horrified, shocked the English people in a way to which we remember no parallel. There was, indeed, no element wanting to produce a deep and painful impression. The suddenness of the

\* *Ireland under the Land Act.* By E. CANT-WALL. (Chatto & Windus.)  
*The American-Irish.* By P. H. BAGENEL, B.A. (Kegan Paul, Trench, & Co.)

stroke, the eminence and inoffensiveness of the principal victim, the brutality which gave an additional feature of horror to the atrocious crime, the mystery which enveloped the whole transaction, all appealed to the imagination as well as to the heart and conscience of the country with an irresistible power. The blow was felt to be the more wanton in its wickedness because the young nobleman thus cruelly butchered had gone on an embassy of peace, full of generous thoughts and noble purposes. If the nation had abandoned itself to a fit of panic, and insisted on extreme measures of violent repression, it would not have been surprising. And there were those who spared no effort to arouse a passion which would certainly have been hurried into extremes, which would produce even worse evils in the future. The leading article of *The Times* on the Monday after the assassination (May 8) will not soon be forgotten. That it would be marked by bigotry, by short-sightedness, by utter inability to understand the real necessities of the hour, was what might safely have been predicted by all who have marked the course which the once "leading journal" has pursued of late. But for the fierceness of rancour, the vulgarity both of thought and expression, the insensibility to those considerations of courtesy and even common humanity by which even political writers are generally restrained, few, if any, were prepared. The article, and that which followed it on the next day, are a disgrace to English journalism. Mr. Walter has a right not only to his opinions, but his passions and prejudices. If he chooses to hate Mr. Gladstone with a hatred that prevents the exercise of sound judgment on any subject in which the Prime Minister is concerned, that is his own affair. But when a wild passion of this kind dominates a journal which still assumes to be at the head not only of the English but of the European press, the disgrace comes not upon him only, but upon the country whose views he so egregiously misrepresents, and upon the press whose power is shamelessly abused.

Happily, *The Times* has as little power to influence as it has any claim to represent English opinion. Between it and the nation there is so great a gulf fixed that it is safe to believe that the people will take a course directly opposite to that which *The Times* recommends. In the case before us this

was pre-eminently true. On Monday the journal indulged in its brutal tirade, but on Wednesday a manifest desire to hedge showed that it was becoming conscious of the serious mistake it had committed. The English people, indeed, have seldom taken a more honourable attitude than that which they assumed under circumstances singularly trying to their faith and patience. For a moment they were stunned by the blow, and it seemed doubtful what shape the reaction would take when it came. But the Monday was hardly over before there were signs that a healthy sentiment was at work, that a policy of blind revenge would find favour only among fiery Jingoës, and that the nation was wise enough to discriminate between the crimes of a few desperadoes and the acts of a whole people, and too just to visit upon the latter the sins of the former. The Congregational Union met that evening, and we shall ever remember with thankfulness that it used the opportunity which thus fell to it of helping to give a right tone to public sentiment. It was one of those critical seasons when a few words, wise or unwise, may exercise a powerful influence, and we believe that the utterances of the assembly were as wise as they were timely. They were conceived in the Christian spirit, and their value was recognized by independent organs of Liberal opinion, which, it is fair to say, from the first exhorted to moderation, and urged that the atrocious wickedness of the few should not interfere with the endeavours to secure peace for a distracted and suffering, if turbulent, people. For the nation in a time of such wild excitement to accept such a view was no easy thing, and all the more credit, therefore, is due for the remarkable exhibition of calmness by which the English people proved their superiority to the violent partizans who were filling the London clubs with their senseless clamour.

Where the feeling must have been most intense the calmness was the most perfect and the beauty of the Christian charity most conspicuous. It was comparatively easy for mere outsiders to indicate the course which was most consistent with right feeling and enlightened statesmanship. But for the mourning family so cruelly stricken, and especially for the bereaved widow in her sad desolation, the task must necessarily have been infinitely more difficult. Yet they have

proved equal to it, and the words, as full of conciliation as of wisdom, which have come from Chatsworth have done not a little to soothe the heated feelings of the time. Among the most touching, but at the same time most elevating, memories of the time will be the recollection of the noble woman who, in this hour of sore trial, has exhibited a lofty heroism, a saintly patience, and a true patriotism which it is not possible too highly to honour.

When the aged Duke of Devonshire and his mourning daughter-in-law were able to set such an example of superiority to unworthy personal feeling, and could so nobly refuse to make their public duty subservient to their private grief, it might have been hoped that, for a time at least, we should have had some cessation or at least an abatement of those wretched party wranglings to which the condition of Ireland is so largely due. The black-hearted crime of May 6 is a significant warning of the peril we have to face in Ireland. It was not only a defiance of authority of the most flagrant and insolent type, but a public declaration on the part of those implicated in it, that they would have no terms with the British Government, and would resort to any deed of blood rather than allow the reconciliation of the two peoples. We cannot conceal from ourselves that on the leaders of the Land League rests the ultimate responsibility for these outbreaks of sanguinary violence; but it is not the less true that they are as full of menace to Mr. Parnell as to the representatives of English authority. Mr. Parnell sowed the wind in his bitter counsels, in the encouragement given by him and his friends to Boycotting and other forms of intimidation, in his "no rent" manifesto, and in general to the policy of determined resistance to the Government. He has been the patron of lawlessness everywhere, and that lawlessness has developed to an extent which he did not contemplate nor desire. The maniacal ravings of his sister should themselves have been sufficient to warn him of the danger of the forces which he has called into action; and if these were not enough, the lurid light thrown upon his policy by the murders which have stained the name of Ireland during the last two years should have deterred him from the reckless course he was pursuing. That they did move him at last is evident by the celebrated

letter to Captain O'Shea, which has been the occasion of so much senseless controversy. He was alarmed at the spirit he had created, and desired at last to do his best to allay it. It is true that the whirlwind which has to be reaped is only the natural harvest of the wind which has been sown, but it is probably as true that the sower never calculated on such a result; and he may have so much allowance as may be given on this ground. But the great question is not as to his personal responsibility, but as to the essential difference between the Land League, with its many faults, and the secret societies by whose emissaries and agents British rule in Ireland is now threatened. Something more, indeed, than the Imperial rule is menaced by these conspirators. They are public enemies, bent on the overthrow of every institution and every right, private or public. Surely in the presence of such foes all parties who have any care for law and order might be expected to join hands, forgetting party differences in order to render common service to their country.

At the first meeting of the House of Commons after the tragedy in Phoenix Park it seemed as if this might have been the case. But any better feeling which might have been roused for the moment soon passed away, and the virulence of Tory passion burst forth with even greater fury than before. The great charge against the Government is that it has negotiated with Irish traitors and sought to conceal the transaction from Parliament. Both accusations are equally false. In his first reference to the affair the Prime Minister described with absolute accuracy what he had done. He denied that there had been a negotiation; he said that the Government had acted on information; and that is precisely what has occurred. If he had followed a notable example, and in reply to a question whether there was any truth in the report that there had been no negotiations between Ministers and the political suspects, had replied that the report was not authentic, or even if he had contented himself with a bold assertion that there had been no negotiations, he would have been open to reproach. But this is precisely what he did not do. His words were a statement that the Government had acted in virtue of some information which had been conveyed them. Making the announcement of the release of Mr.

Parnell and his two colleagues, he said, "It is an act done without any negotiation, promise, or engagement." Everything which has come out since proves that this was literally true. Even Mr. Forster, with his full knowledge of all the proceedings, and his eagerness to divulge all that he knows if it can in any way damage his late colleagues, has not given any hint of an engagement. Indeed, he left the Ministry because there was none. So far from unwillingness to negotiate with the suspects because they were "steeped to the lips in treason," he himself provided facilities for the visit of their friends to Kilmainham, and would have consented to their release if they would have given an undertaking as to their future conduct. His retirement is an evidence that there was no compact. Still, if the matter had been left here, there might have been room for the suggestion that the whole truth had not been told, and that the half-truth left a false impression. There had been no engagement, but the Government had received information which to them gave the satisfaction which they desired. This is exactly what Mr. Gladstone said on May 3, and what he repeated two days afterwards. His original statement was :

This measure has been taken by the Government on its own responsibility after gathering all the information which it was in their power to extract, either through the medium of debate in this House or by availing themselves of such communications as were tendered to them by Irish representatives, and that without the slightest reference to their previous relations to those Irish representatives, but simply in connection with what they believed to be the public interests. But they deemed it to be a part of their duty to ascertain, so far as might be in their power, the views and intentions of those gentlemen who are chosen to represent Ireland in this House, with reference to the present position of public affairs in that country.

There has subsequently been a considerable amount of badgering and Minister-baiting on this point, but nothing has been elicited at variance with this distinct statement, which is as creditable to the candour as it is to the statesmanship of the Prime Minister. Some may persist in saying that there has been a negotiation between parties who have never exchanged a word, and a compact where no one has made any conditions, and all concerned declare that they are perfectly free, and act accordingly, and may justify their contention



on the ground that the communication between them had established so real an understanding that mere formal engagements were unnecessary. But even if this be admitted Mr. Gladstone is free, for that is the very idea embodied in his statement. He ascertained, on his own showing, the views of Irish representatives on the state of public affairs in the country, and he was so far satisfied with them that he opened the doors of Kilmainham to the imprisoned members. This information was set forth as the basis of his action. In still more pointed language, three days later, he summarized this statement, in reply to a question from one of the irrespressibles. "I stated on Tuesday that the Government had received information tendered to them, which they deemed to be of great importance, and which justified them in releasing the prisoners." A more complete and accurate description of the letter from Mr. Parnell, on which the Government proceeded, could not have been given.

It is inevitable, however, that the exact wording of such statements should be forgotten by the public, and the assailants of the Ministers have presumed on this oblivion, and charged Mr. Gladstone and some other members of his Cabinet, especially the President of the Board of Trade, with all kinds of offences against truth and loyalty. The accusations launched against them in the House have been sufficiently reckless, but Mr. James Lowther went even further than the worst of them in one of his speeches at the West Riding election, when he distinctly asserted that Mr. Chamberlain had carried on negotiations behind the back of Mr. Forster. It is one result of the unwise course which the late Chief Secretary has taken that he is once more the favourite of the Tories, who are continuously extolling him at the cost of his colleagues. Mr. Lowther has done it in contemptuous disregard of truth, for the whole evidence proves that not a solitary step was taken without the knowledge of Mr. Forster. This, however, is only one illustration of the mode in which the warfare has been conducted. The attacks have not been left even to the Uhlans of the party, but the chiefs themselves have joined in the fray, the late Home Secretary cheering on Mr. Balfour when he asserted that the Ministry stood "alone in its infamy," Mr. Gibson displaying

not only passion, but positive rudeness, in his endeavour to prevent Mr. Gladstone from correcting his wild assertions as to the vituperation of Lord Beaconsfield, and the leader of the Opposition coming in with that assumed air of mildness and impartiality by which he seeks to mask the envenomed bitterness of his criticisms.

The whole affair is too evidently, as Mr. Laing described it, "a storm in a teacup" to do any serious damage to the Ministry. But it is too sure to do mischief in Ireland, and that is a consideration which no true patriot would lightly dismiss. There is really no need to vindicate the Ministry from the imputations which have been so freely launched against them because of the action they took in receiving information furnished by Captain O'Shea. So far from blaming them from taking into account the views and feelings of Mr. Parnell and his associates, we hold that the real fault is that this has not been done sooner. If we are prepared to undertake the military suggestion of Ireland, to deprive the country of constitutional right, and treat it as a subject province, to exclude her representatives from Parliament, and place her under the rule of a number of major-generals, then it may be wise to regard Mr. Parnell as a public enemy, and treat him accordingly. But this is what cannot be done and what ought not to be done. It is what the English people would not tolerate and what the Irish would successfully resist. But if this policy is as impossible as it would be wicked, it is worse than folly to indulge the spirit of which it is the only and certain outcome. We must live with the Irish as our fellow-subjects, with political rights like our own, and while they share our constitutional government, common sense as well as common justice would teach us to treat them on a constitutional basis. There must be a *modus vivendi* found, and it is not likely to be found without an understanding of the views of the representatives of Irish opinion. To kick against the pricks is neither a pleasant nor a profitable process. Facts are too stubborn to be got rid of by declamation or passion, and the fact here is that Mr. Parnell represents an overwhelming mass of Irish opinion. So long as he was intractable it was necessary to resist him *à outrance*; but if he has seen the error of his ways, and is prepared to pursue

a more loyal and rational course, it would be the height of folly to close against him the door of repentance. Even Mr. Forster would not do that, but would exact from him an expression of penitence and a promise of amendment. That is hardly the way, however, in which we deal with grown men. It is the demand of a resolute schoolmaster rather than a sagacious statesman. No Prime Minister of England could afford to pursue such a course towards men wielding such Parliamentary influence, so long, at all events, as they are mere suspects, and not convicted traitors. The difference between these two, which is one of the most important factors in the question, seems to be altogether ignored. Mr. Parnell's release must have come before long, and if there were reasons to believe that he had not only ceased to be dangerous, but might even be made useful in undoing the mischief he had wrought, no English Minister in his senses would have acted differently from Mr. Gladstone.

The two books which we have placed at the head of this article ought to convince the English people, if anything can convince them, that the Irish problem is too wide, too complicated, and too serious to be treated as a mere battle-ground for party. They deal with different branches of the question, but both afford abundant matter for the gravest reflection, and show how useless it is to quote maxims of political economy, or to trust to the common platitudes of party in dealing with a subject that bristles with difficulties on every side. We sometimes hear men laying down the law with unhesitating confidence, and talking as though it were necessary only to carry out their ideas in order to be rid of Irish troubles for ever. They quote the experience of English landlords, and the conduct of English tenants, and they fancy that Ireland might be managed on the same principles, and produce the same results. They forget how the memories and traditions of past times affected the present generation, and the children, by a law which is continually asserting itself, have their teeth set on edge because of the sour grapes their fathers have eaten. Mr. Cant-Wall's very able and interesting volume may serve to correct some of these views. He is an intelligent observer, and a correspondent of *The Standard* cannot be supposed to have undue prejudice in

favour of the tenant. Yet he must be very obstinate in his old ideas who can rise from the perusal of these graphic letters without a strong conviction that the Irish farmers have more to say for themselves than is admitted by those who would have the world believe that the Liberal Ministry are the real authors of the discontent and troubles of Ireland. The book is written in a clear and lively style, and is full of interest as well as of instruction. We are sometimes amused by the clever sketches of character and incident ; sometimes impressed with the new light thrown upon the questions at issue by an intelligent and, on the whole, independent observer ; sometimes struck by the value of the suggestions of a practical character which the author gives as the result of his own inquiries and observations. There is hardly a point which has subsequently arisen on which he does not start some idea, and very frequently it is one of the last we should expect to find in *The Standard*. Take, for example, the question of arrears, the importance of which he early detected, and about which he wrote with equal sagacity and decision. Immediately after the arrest of Mr. Parnell he pointed out the danger that the landlords, partly encouraged on the arrest of the Land League leaders, and partly stimulated by the pressure of their own necessities, would exact the arrears, and so introduce new elements of disturbance. On Christmas Eve he returns to the subject, and in a striking passage shows the subject is connected with the attitude of the Roman Catholic bishops and clergy.

The truth seems to be that the bishops are seriously discouraged, not to say huffed, by the small regard paid to their recommendations forwarded to the Government. They distinctly advised that sufficient provision should be made for paying the landlord his arrears, or otherwise dealing with them without leaving the improvident tenantry wholly liable for them. This has not been done, and until an Act has been passed—as apparently it must sooner or later be passed—disposing of this question in the spirit and direction indicated by the bishops, they will not interfere between the Government and the people. The decision of the commissioners cutting down rents nearly twenty-five per cent. have confirmed them in the conviction that it would be unrighteous to exact arrears due upon the rent scale thus judicially pronounced excessive " (p. 176).

After all, then, Mr. Parnell does not seem to have been so very far wrong, nor his demands so contrary to reason, when he insisted on the disposal of this question as an essential

preliminary to the establishment of order. The marvel is that it has been delayed so long. The claim of the tenants was virtually conceded in the "Compensation for Disturbances" Bill; and as nothing has since been done to meet the difficulties for which that measure sought to provide, they have been a constant source of irritation.

But it is Mr. Bagenal who best helps us to understand the full extent and perplexity of this Irish complication. As a brief *résumé* of Irish movements from 1848 onwards, his book is extremely valuable in grouping together a number of isolated facts and presenting us with a connected history, which enables us to appreciate the persistency with which these Irish demands have been pressed, and the relation of the different movements to each other and to the common object. But its chief interest is indicated in its title. "The basis of the present trouble," we are told, "is to be found in the famine and consequent exodus of the Irish in 1848, in the Young Ireland movement, and in the transplantation to America of the ideas of Mitchell, Davis, Doheney, and Lalor." That extraordinary migration, of which the famine was the immediate occasion, and which has since produced such unforeseen results, was treated by *The Times* and other London papers with their usual want of sympathy and tact. The author's testimony on this point is very significant now.

Such an immense transfer of people from one climate, government, and state and society to another, different wholly in character, was, indeed, one of the most remarkable social phenomena of the age. Its treatment by the English press was indignantly resented by the emigrant Irish themselves, and by their countrymen in America, and, read in the light of modern events, there can be little doubt that the tone of such journals as *The Times* and *Saturday Review* in their treatment of Irish subjects was well calculated to excite the indignation of the principal actors in the heartrending exodus of those days. . . . In the Fenian days, too, the London press intensified the vindictive Irish-American hostility to England. "The departing demons of assassination," "the rust of departing marauders whose lives were profitably occupied in shooting Protestants from behind a hedge," "Ireland has no snakes or vermin except among its peasantry and clergy"—these are expressions which have rankled deeper than Coercion Acts and sentences of transportation. The "departing marauder" is also comforted for his departure in this way: "Just as the Red man and the Bushman and the Maori melt away before the sure and certain advances of the superior race, so will the worst elements of Irish humanity yield to the nobler and civilizing ele-

ments now at work in Ireland." "Ireland is boiling over, and the scum flows across the Atlantic." Such language, it is perhaps needless to state, had its effects none the less sure that it was at the time unseen and unappreciated. The "scum," and the children of the "scum," have treasured up these memories, and in the dollars of the Land League are to be recognized the avenging hands of the Nemesis of a reckless and unsympathizing press (pp. 128-130).

Would that Nemesis overtook only the offending press! But the nation suffers, the Government suffers, the cause of progress suffers, and the same press untaught goes on its old way, commits its old offences, and is daily laying up new cause for fresh retribution.

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### WORDS FOR YOUNG FOLKS.

#### THE SUN.

THE sun is the brightest, the hottest, and the largest object you have ever seen, or that any one in this world can ever see. Think for a minute or two of these three things I have said about it. The sun is so bright that the eye cannot bear to look straight at it. There must be a screen of clouds or of something that prevents a great part of its brightness entering your eye, to enable you to gaze upon it without pain. Strictly speaking, therefore, neither you nor any one else has ever seen the sun. You have seen only its shaded beams. We are often unable to see objects for want of light; but it is equally true that we cannot see if the light is too strong. Too little light hides the object; too much light blinds the eye. One of our greatest poets, Milton, uses the expression, "Dark with excessive bright." You can quite understand what that means, and you can also understand that if the sun is so bright that we cannot bear to look upon it, we need not be surprised that God himself, the sun's creator, is too glorious for us to see. He dwells "in the light which no man can approach unto: whom no man hath seen nor can see."

The *heat* of the sun is so great that every living creature on the earth feels it. All the world is warmed by the sun, though some places receive a great deal more warmth than others. The sun is, in truth, an enormous fire. It warms other worlds in addition to ours, and it pours more heat on some and less

on others than it does upon us, because some are nearer to it and others are further off than we are. If the earth on which we live were much hotter or much colder than it is, there could be no life either of vegetables or animals; or at least none like any we have ever known. God who has created us has so arranged the earth and the sun that the sun gives the earth just sufficient heat to make the earth fit for our dwelling-place. And the sun's heat is a tremendous power. It raises all the water all over the earth that afterwards falls in rain; and it is really the sun's heat that is treasured up in coal, and that comes back to us again in the fires by which we are warmed, and in the wonderful force of steam. There is great pleasure in noticing that an object so glorious and so beautiful as the sun, is also possessed of such wonderful power. This was often thought of by the men whom God taught to write the Bible. They spoke of the sun as coming forth as a strong man to run a race.

Our minds cannot form a clear idea of the size of the sun; it is too large. But those who have found out its size tell us that a great many more than a million worlds, each as large as the earth, would be required to make up the size of the sun. It is so very far from us—more than ninety millions of miles—that we do not notice by the eye how very large it is. But there is no doubt at all that it is bigger than I have said. It has need to be large for the great work it has to do. It keeps our earth and all the other worlds of what is called the “solar system” in their right places. They all spin round the sun in the same direction, but by the power of his attraction he holds them all steadily, each in its right circle, and he lets none of them run away. The ancients did not know this; but of course they felt the sun's heat, and they rejoiced in his light just as we do, and therefore they knew quite enough to make them see how true it was that the sun had been created “to rule the day.” They may have known what we know quite well, that the sun is always shining. When we are in the hours of the night the sun is shining all the same, only the part of the earth on which we are living is turned away from it. And the sun not only always shines, but shines in every direction. A fire on the hearth shines in front and at the sides. In other directions the shining is



stopped by the hearth itself. A candle does not cast light just underneath it, for the candle itself comes in the way. But the sun shines all round, and equally and fully towards every part. Our little earth catches a very small portion indeed of its rays, and those rays spread millions upon millions of miles out into space beyond the earth.

Can you wonder that those nations who had lost, or who had never received, the knowledge of the true and only God, should have worshipped this great and glorious and powerful object in the heavens? The Ammonites called him Molech; the Moabites called him Chemosh; the Phœnicians called him Baal; the Greeks called him Apollo. They all worshipped the sun; and the children of Israel, who had no excuse for worshipping the creature rather than the Creator, sometimes made an idol of the sun, and paid him Divine honours, as though he were a living creature and were their God. Moses warned the people against this and every other form of idolatry, but unhappily they did not always take the warning, and they had to suffer for their sin. Look at Deuteronomy iv. 15-19; xvii. 2-5; 2 Kings xxiii. 11. It was an act of idolatry to bow down to the sun when it first rose in the morning, and to kiss the hand to it, or to make any other sign of reverence. Read Job xxxi. 26-28; and Ezekiel viii. 16. You may easily find, with a little diligence, a very great many more references to the sun in the Scriptures, and you will soon see that while its greatness and its glory were felt and acknowledged, these splendid qualities were sometimes perverted into temptations, and instead of leading the hearts of men up to God who created the sun and who has created multitudes of suns, actually kept their hearts *from* God, and led them into idolatry.

The sun should make us think of the goodness, and the strength, and the light, and the glory of God. The sun is but one of the works of His hand. He existed before the sun, and He will continue throughout eternity after the sun has ceased to shine. He gives the sun all its power and its glory. It is but one proof of His infinite wisdom and goodness. He has made it for His intelligent creatures. The heart that can love God is superior to the sun; and the light of the day, and the seasons of the year, and heat and cold, and showers and

clouds, and colours, and all the wonders of nature, are for our use and blessing. How many times the sun shall rise and set upon our lives none of us can tell. There was a moment when we first opened our eyes to its light; there is a moment coming when we shall for the last time see its rays. While we enjoy the day of life—for we often compare life itself to a day, and the close of life to the evening and to night—we are to live in diligence, and in the joyful fulfilment of duty. As Jesus said, “Work while it is called to-day, the night cometh when no man can work.” We require moral and spiritual light to show us how to live free from folly and from sin. The Lord Jesus is the world’s sun—“the sun of righteousness” and “the light of the world.” Those who do not walk with Him are in darkness. They wander, and stumble, and fall. You know and feel that this is true, and I pray that you may be able to act upon it. The life of our conscience and our heart needs Christ’s sunshine to make us joyful, and healthy, and useful, and to give us endless glory, as truly as the earth and those who live upon it need the sun for the many great ends God has created it to serve. It is our happiness to know that our loving heavenly Father, who maketh His sun to shine upon the outward world, desires also that His love should ever shine in our hearts until He purifies us so perfectly that we shall be fit to stand in the light of His eternal glory, and shall not shrink or be ashamed.

THOMAS GREEN.

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### THE LOVE OF CHRIST.

“And to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.”—EPHESIANS iii. 19.

I PRAYED to have this love of Christ,  
 For oh, I longed to know,  
 The height, and depth, and breadth, and length  
 Of Jesus’ love below.

He came, and swept away all props  
 On which I leaned with pride,  
 For only into emptied hearts  
 Comes Christ, the crucified.

The Saviour could not enter in  
 A heart so full of sin ;  
 I wept when His clear light revealed  
 The vanity within.

He humbled to the dust my pride,  
 And yet the bruised reed  
 He did not break—so tenderly  
 He heals the hearts that bleed.

For this new life so sweet, dear Lord,  
 What can I say to Thee ?  
 I never dreamed that Thou couldst give  
 Such perfect rest to me.

And oh the quiet rest and joy,  
 The fulness of His love—  
 Who cast their *every* care on Him  
 Will taste the joys above.

*Lottie Latimer, in "Christian at Work."*

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### NOTES OF THE MONTH.

It often occurs to us that the wisest friends of the Established Church must be disposed in their hearts to condemn the men who succeeded in procuring the revival of Convocation. What practical ends the assembly serves, except to make a display of pretensions which no one ever recognizes, we have never been able to understand. On the other hand, its utterances are so often couched in a tone so far removed from the spirit of the times, that we can well suppose that those who are desirous of maintaining the institution as it is await the meeting of this venerable ecclesiastical body with some anxiety, and have a distinct sensation of relief when it is prorogued. In the recent session, however, the bishops seem to have been specially desirous to prove that they were men of the times who had profited by the mistakes of their predecessors, and were determined to avoid so evil an example. They had the question of the "Salvation Army" before them, and showed themselves intent on treating it in a broad and catholic spirit. Their lordships would recognize good where they found it, and if there were eccentricities and extravagances, trust to experience and the moderating influence of the clergy to

correct them. The prominent idea, however, was the necessity for using the "Army" as an auxiliary of the Church. "We have not," said the Bishop of Winchester, "in the Church all the machinery needed to deal with such a condition of things" (that is, with the vice and unbelief rampant in the lowest stratum of society); "and if there is this outside the Church ready to our hands, I think our wisdom would be shown in not discouraging and alienating those who are ready to operate on the masses." No advice could be more sensible, or conceived in a more Christian temper. But in another part of his speech his lordship was at once too sanguine and too ecclesiastical. "If there be any means by which they could induce the members of the Salvation Army—for I understand that they are perfectly willing to send people to their own church or chapel, and never show any antagonism to the Church, but, on the contrary, ask for the patronage and countenance of the Church—to put themselves under the direction and guidance of the Church in their efforts at evangelization, I think they would be doing a great work." Where do bishops live, and from whom do they obtain such knowledge of the outside religious world as finds its way into their episcopal understanding? Now that the New Testament Revision Company is dissolved, there can be no other body, in this country at all events, with such an unfaltering faith in their own wisdom, and in the belief of other people in it also. Whatever question comes before them the answer is the same. However perplexing a difficulty may be, they have one sure way of removing it, and that is by the extension of episcopal authority. This may possibly be an acceptable method to Church people, though there are awkward appearances which would lead us to doubt even that; but the idea that the "Salvation Army" of all people have a desire thus to place themselves under episcopal tuition and restraint is simply entertaining. The Bishops of Oxford and Exeter showed their practical wisdom by suggesting doubts as to the existence of any such wish on the part of these new evangelists. All churches may as well make up their minds that the "Army" will pursue its own course without reference to their wishes or convenience. If, recognizing this fact, and looking carefully at all the conditions of the movement, the

churches feel that the good accomplished far more than counterbalances any mistakes in method, let them accord it hearty sympathy and kindly co-operation. What strikes us most in the speeches of the bishops is the absence of any attempt to form a discriminating judgment on the character and tendencies of the movement, and the intense anxiety to turn it into an auxiliary of their own church. The former is greatly needed, and might have been expected from men occupying such a position as that of the bishops. But it would seem as though some of them must look at every movement in its relation to the Church, and so, instead of seeking to render help in the estimate of a movement about which there has been a great deal of wild talk, they give themselves up to the indulgence of a dream which will not be fulfilled.

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When their lordships were so full of Christian charity, it is a pity that the Bishop of Llandaff should have taken the opportunity of showing how very limited in its range his own liberality is. The "Salvation Army" may be petted and encouraged—even the Dissenters of former times may have a kindly recognition—but for the Dissent of to-day there is very little consideration. His lordship's speech was a remarkable illustration of episcopal optimism on the one hand, and of the narrowing influence of a rigid ecclesiastical system upon a generous Christian heart upon the other. The Bishop meant to be just, meant even to be liberal; but if it is not presumptuous to impute such an offence to a prelate, we should say that in his speech there are traces of a somewhat severe bigotry. "I have said over and over again, and I will say it in any society in which I am placed, that I think Wales is greatly indebted to the Dissenters." Remembering that the Principality was long left by the Anglican Church to be the home of unbelief, ungodliness, or paganism, as might happen, and that but for Dissenters it would have been in a state of utter heathenism, this is certainly not a marvellous admission even from an Anglican bishop, who knows that the vast majority of the people of his own diocese have given their allegiance to the "sects" which rescued them from the condition in which his "Church" had left them. But even this is

qualified by a subsequent statement in relation to the present state of Welsh Dissent. "Although I will not deny that there are at this time very many excellent persons amongst the Dissenting communities, I believe that Welsh Dissent has very much degenerated, and that it has become in a very great degree secular and political. A very considerable number of Welsh Dissenting ministers have applied to me for ordination, and I believe that in many of these cases it was a dissatisfaction with the present condition of Dissent that has induced them to do so." No doubt men who leave a church are dissatisfied with it, but it is quite possible that if the other side of the case was put, it would generally be found that there is an equal amount of dissatisfaction on the part of the Church with them. With rare exceptions the ministers who abandon Dissent, whether in Wales or England, are men whose merits have not been appreciated by the churches as highly as by themselves. If bishops were wise they would not trust so implicitly as they appear to do to the reports of disappointed men. At all events while they do they will never understand the Christians who are not of their Church, and will not be able either to resist what they consider their errors with intelligence, or to make such approaches to kindly relations as will meet with cordial reciprocation. The Bishop of Llandaff, however, deserves credit for his candour. He hardly endeavours to conceal his hope that the "Salvation Army" may be utilized for the purpose of putting down Welsh Dissent. Well, if Dissent is becoming "secular and political," the aim may be right even if the method be not feasible. But we will suggest to his lordship a "more excellent way" for accomplishing his object. Let him seek to divest his own Church of the "secular and political" character which it at present wears. We venture to predict that if that be done the evils which he complains of in Dissent will be cured. Political Dissent is simply the outcome of a political Church.

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The recent vote at the Reform Club furnishes another illustration of the extent to which the Tory spirit permeates even quasi-Liberal clubs in London. Lord Waveney and the noble 382 of whom he was the leader have proved how little they have

of Liberal spirit or of enlightened patriotism. In a crisis of special anxiety they have chosen to give a vote over which Tory journals exult as a rebuff to a Liberal Ministry. To those who know anything of the constituent elements of the Reform Club this is not so surprising as it is pitiable. It is long since that club ceased to be representative of genuine Liberalism, and now the recent vote only shows to what extent it is dominated by a weak-kneed, hesitating, short-sighted class, whose members are unable to read the signs of the times, and who, irritated by the feeling that power is passing from their hands, use such opportunities as are available to wound those whose influence they hate. A wise policy would lead them to agree with their adversary while they are in the way with him. But they cannot perceive this, and therefore pursue a course which can only end in disaster to themselves. Moderate Liberals, though by no means possessed of as much power as they suppose, might still exercise an influence on the party if they had the sagacity frankly to accept the situation. But in following Lord Waveney and Mr. Muntz in order to annoy the Radicals, they are marching to ultimate defeat. They may vent their spite on Mr. Chamberlain, they may either break up the Reform Club or cause a secession from it which will destroy its prestige, but they will effect no schism in the Liberal party in the country, and assuredly they will do nothing towards increasing their own importance or power.

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The motion for the opening of museums on Sundays produced a discussion in which the speeches on both sides, with the solitary exception of Mr. Broadhurst's, were extremely unsatisfactory. Those who are conscientiously opposed to the proposal must be ashamed of such advocacy as that of Mr. Onslow, and have the feeling that they would rather be wrong with Sir Wilfrid Lawson than right with this blatant champion of established abuses, who is as unwilling to close public-houses as to open museums on Sundays, and who, so far as we can see, would be perfectly content with the condition of the working classes provided they would give Tory votes. This noisy championship of "established ways of serving God," which is too often confounded with religion,



excites only indignation and disgust, and can do nothing but injury to the cause it professes to serve. On the other hand, we find nothing in the arguments of Mr. George Howard and his supporters to convince us that the action they contemplate is wise. We waive altogether our own religious views on the question. We agree with Sir Wilfrid Lawson when he said, "The idea that they ought to promote certain religious views in that House was a mistaken one. Had not John Stuart Mill said that a very large proportion of the evils that existed in the world arose from the idea that one man was responsible for another man's religion?" John Stuart Mill is not our prophet, and his authority on such a point would not be decisive with us; but we accept this particular opinion, and hope that Sir Wilfrid will give it its full application in relation to other questions besides this of Sabbath-keeping. This general principle, however, does not settle the question. "It is right," says Sir Wilfrid Lawson, "that the national funds should be disposed of according to the views and interests of the whole nation, and not of one particular sect." Granted again; but who is to decide what are the "views and interests of the nation," and what the opinions of a "particular sect"? There may be a sect of anti-Sabbatarians as well as one of Sabbatarians, and the one has as little claim to dominate the nation as the other. One point in which the arguments of the promoters of the change distinctly failed was in the proof that the nation wished it, or that it would have any great moral effect. Mr. Broadhurst, who understands the views of the working classes as well as any man in the House, while asserting that there had been no evidence of any popular support for the motion, added, with that sagacity which marked the difference between a man of practical knowledge and mere theorists, "No practical good can come from the proposed change. I implore the House not to deprive the working man of the sublime satisfaction of having rest one day in the week, but to let him feel that for twenty-four hours in the week all men are equal." If Mr. Broadhurst be right in his estimate, then it is Sir Wilfrid Lawson and his friends who are endeavouring to conform the practice of the nation to the ideas of a "particular sect."

Of course, those who opposed such proposals are taunted

with religious narrowness, and some journals, which are not always very earnest in their support of other points in Liberal policy, seem disposed to insinuate that the opposition indicates a defective Liberalism. This is certainly to do very bad service to Liberalism. The question should be considered altogether apart from party politics, and they are playing the game of the Tory reactionaries who would treat it otherwise. To us intolerance is offensive from whatever side it comes, and not the least so when it is exhibited by those who hold extreme views. An evening paper, which calls itself Liberal, but really quarrels with all parties, is graciously pleased to excuse Nonconformist opponents on the ground "that they are inheritors of Puritan prejudices which they have been unable to shake off." Remembering what the men with these "Puritan prejudices" have done for public liberty, we at least are not ashamed of the reproach. But where is the sign of real Liberalism in this cool assumption that the opinions in which a writer does not agree are "prejudices"? There are men—call them Puritans if you will—who, while they hold that the observance of the Sunday is binding upon themselves, have too high a conception of what that observance means to believe that it is either right or possible for any Government to impose it on the people, but who at the same time desire to preserve the Sunday rest for the people on political and social grounds. They resist the proposal to open museums as an invasion of that rest, much more serious because of the moral influence it would exert than because of the actual change it would accomplish. Is this view so utterly absurd that those who maintain it must be charged with narrow, inconsistent, and tyrannical Sabbatarianism? One of Sir Wilfrid Lawson's arguments was new, but not wise. "If public-houses are shut on Sundays, working men will have nowhere else to go unless these museums are open to them on Sundays." It was a grave error in tactics to peril the success of a good cause by employing a plea so doubtful as this. The fact is that this talk about the employment of museums to draw men away from public-houses is sheer "bunkum." The "Salvation Army" will attract hundreds, if not thousands, for every one that is won by a museum. We do not approve of their

methods and extravagances ; but at least they teach us that even the worst classes are to be reached by the heart rather than by the eye. The people who crowd public-houses must pass through a long education before they are filled with an eager desire to visit museums and picture galleries. The Sunday Society is deeply interested in the opening of these places on Sundays, but there is as yet no evidence that the working people care anything about it.

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### THE MAY MEETINGS.

(FROM A CORRESPONDENT.)

I HARDLY remember a time when men engaged in the performance of public duties were so evidently preoccupied with other, if not weightier, concerns than during the recent gatherings of the representatives of the churches in London. It was by a visible effort that they dragged themselves to take any interest in what was passing. This accounts for the moral lassitude which was often apparent both in the speakers and the audiences, and for the collapse of discussions in which, under other circumstances, many would have been sure to take a part. With the country wounded and bleeding under an attack, the basest and most malignant which she has received for, we may say, centuries, what else was possible in the case of loyal and patriotic Christian citizens ? The key-note of this great sorrow was struck, and the nation's woe borne to Him who can alleviate and heal it, in the opening hymn of the Monday evening meeting at the Memorial Hall :

" O God, our help <sup>in</sup> for ages past,  
Our hope for years to come ;  
Our shelter from the stormy blast,  
And our eternal home."

The business of electing a chairman for 1883 was got through much better than was at first anticipated. The plan of electing without nomination proved to be, as everybody knew it would, a mere farce. It was known quite well beforehand between whom the election virtually lay. If there be not a formal there is sure to be an informal nomination. The scattering of votes was much less than might have been expected ; but the interference with the order of business, and the impossibility of attending to it amid the distraction of an election in progress, point to the necessity of some change of method. The Union and the churches are to be congratulated on the result finally reached. Dr. Fairbairn has already made his mark as a man who has thought out and mastered some of the burning questions of the day in philosophy and theology. He is exact, forcible, clear, and fair in the treatment of opponents ; and his sympathy with young men in their doubts and difficulties will ensure him more than a respectful hearing when he speaks from the chair, which he has not

sought, but to which he has been freely and heartily elected. Had he been known in other parts of the country as he is known in Yorkshire, it cannot be doubted that a much larger vote would have been cast in his favour.

It must be remembered, however, that though Dr. Fairbairn is comparatively a new man in England, he had done noble service and won a high reputation in Scotland before coming to Airedale. Congregationalism cannot boast of a man better fitted to take a place among its leaders. His clear, vigorous, and penetrating intellect, wide and varied culture, give him a remarkable solidity and strength; his influence will be extensive outside the circle of Congregationalism as well as in the Union itself; while his thorough loyalty to Congregational principles, combined with the manly independence by which he is distinguished, will be of incalculable value in our work.

As it is, the result of the election must be regarded as having given the death-blow to the allegation that Dr. Parker has been kept out of the chair hitherto by official influence and the jealousy of a London clique. Before Dr. Fairbairn's name had been mentioned, his friends had announced his certain election in at least two widely-circulated and influential journals. But it is clear that the great bulk of the representatives of the churches have not voted for Dr. Parker, even under the system advocated by his friends as certain to secure that end. The votes cast for him last year were 479. This year he obtained in the first ballot 447. But out of more than 140 scattered votes he only secured six on the second ballot, and he was deserted by fourteen voters on the third. Whether this will suffice to silence the unfounded imputations which have been so freely made against officials or committee, remains to be seen. But it certainly disposes of them in the most conclusive manner. To say that it was by some happy coincidence that Dr. Fairbairn received so many votes on the first ballot would be absurd. That friends had talked together over the election is certain. It could not be otherwise; it is not desirable that it should be otherwise. No rule of the Union can interfere with individual liberty outside the assembly, and what any members may have done in their private capacity we have no right to inquire. Still, as a matter of fact, we know that there was no organization, no committee (so far as we are aware), no meeting of friends for the arrangement of plans. We do not say that such methods might not properly have been adopted, but only that they were not.

In our view, the occurrence of such a contest is itself a cause for profound regret. We heartily agree with Dr. Parker in his objection to "wranglings <sup>over</sup> about the ballot." Is it too much to hope that Dr. Parker's friends will see the undesirableness of renewing the conflict? Having tried their strength twice, and having twice subjected him to the pain and humiliation of rejection, it is for them to ask themselves whether it is seemly and for the best interests of the denomination that such a conflict should be prolonged. Of course if they are bent on that destruction of the Union which Dr. Parker has avowed to be his object, and he is to be regarded as the leader of such an enterprize, there is nothing more to be said. The friends of the Union will know how to defend its interests—which are dear to them—not for any selfish purposes they have in view,

but because they regard it as one of the great agencies by which the opinion and influence of the Congregational churches can be made to tell powerfully for the advancement of the national life, the strengthening of the churches, and the progress of the kingdom of the Redeemer throughout the world.

Surely it must be clear now that the majority of the representatives of the churches are not prepared to stultify themselves by a vote which would practically be a condemnation of all their past policy. They are not likely to be converted from this view; and if Dr. Parker is ever to secure their suffrages it must be by the adoption of a different course from that which he has hitherto pursued.

The assembly felt that a resolution on the Irish calamity was essential, and responded to the appeal of its proposer with irrepressible enthusiasm. He deprecated the turning of occurrences like those which had saddened the nation's heart into occasions of party attack; besought all to do what was possible to prevent or allay panic; hoped the Government would not pause in the course of true statesmanship they had adopted; and expressed hearty sympathy with the honoured leader of the Liberal party, who, plunged into the deepest and bitterest personal grief, is at the age of more than seventy years displaying the spirit of a hero and the courage of a patriot. The resolution, which was seconded by Mr. John Glover and supported by the Rev. R. W. Dale, was as follows. As the resolution may have interest as a record we give it entire:

"That this assembly, meeting under the shadow of a great national calamity and at a crisis of grave anxiety in public affairs, hereby records the intense horror and the indignation with which the members of this Union, in common with our fellow-subjects everywhere, have heard of the cruel murder of the Chief-Secretary to the Lord-Lieutenant and of the Under-Secretary for Ireland, on Saturday last, and hereby expresses its profound sympathy with the afflicted families of both the victims, and especially with the bereaved widow and the illustrious household which this brutal crime has plunged into such heavy grief, assuring them of the heartfelt respect entertained for their distinguished relative, who has fallen as a martyr to his duty—a sentiment which they believe will be shared by the people everywhere, in whose cause the Cavendish family have done such signal service for many generations.

"That this assembly further desires to convey to the Prime Minister the expression of its unfeigned sorrow at the fresh difficulty this interposes in the way of his beneficent policy towards Ireland; its resentment of the cruel personal attacks to which that policy has exposed him; its unabated confidence in his high-souled patriotism and eminent statesmanship; and its hope that, undeterred by this sad crime, he and his Cabinet will, while still repressing crime and outrage with stern justice, persevere with such measures of conciliation as will complete the union of the two peoples.

"That this assembly, feeling that justice to the Irish people requires that the atrocious act of a few desperate criminals should not be imputed to a nation, which, through its representatives, has expressed an abhorrence of the wickedness as intense as that of Englishmen themselves, urges upon the ministers and members of the Congregational churches through-

out the country to use their utmost efforts for the purpose of promoting that spirit of self-restraint which alone is worthy of a great nation in a crisis of such a difficulty as the present."

The assembly on Tuesday morning was held in Westminster Chapel, and the address of the chairman, Dr. Macfadyen, was delivered to a crowded and deeply interested audience. He selected for his theme the ideal of the Christian Church. It was a fine specimen of his special power, and he delivered it with a fervour and animation which held the attention of the assembly till the close. To some, perhaps, it was a matter of surprise that he displayed so many of the qualities which go to the making of an effective orator, but not to those who have known him intimately. The address was closely reasoned, but it was neither cold nor dull. It was full of serious earnestness of purpose, but was rippling over with playful humour. It was clear in outline and exact in definition, but was adorned with apt quotations, grave and gay, rich and glowing illustrations, and a chaste but robust eloquence. Power and beauty have seldom been more happily wedded on such an occasion; and Dr. Macfadyen's address will not suffer in comparison with some of the best of those delivered from the chair.

Some persons who call themselves Congregationalists may speak and act as though the maintenance of sound ecclesiastical principles, as laid down by the Lord and His apostles, were a mere wrangling and form of "competitive ecclesiastical exhibition." The leaders of thought among the Congregationalists of England for three centuries had more wisdom. Dr. Macfadyen took his place in the direct line of historic Congregationalism. It is hardly necessary to commend to the readers of this Magazine the careful study of such an address. Its circulation among the younger members of the churches could hardly fail to be fruitful in an increased love of principles essential to national well-being and a new devotion to Christian service. Beginning with the New Testament ideal of the Church, he justified and enforced the pursuit of that ideal. He then traced the influence of idealists on the work-a-day world. This was followed by counsels concerning the translation of the ideal into fact. Then the relation of the churches to national life was discussed, and the closing appeal was reached. It was a closely-drawn parallel between the fate of ancient churches and peoples and that which must await the unfaithful everywhere. He spoke of the warning addressed to ancient Ephraim as true for the churches to-day, and concluded: "We are living in a fool's paradise if we do not lay such warnings to heart. England is worth saving. She holds the dearest interests of the world in her keeping. Never was country so favoured; never was nation so dowered by heavenly gifts. The angel of the land stands near the throne of Immanuel.

"Oh, Christians, guard her; guard the eye, the soul  
Of Europe. Keep our noble England whole,  
For saving her we help to save mankind,  
Till public wrong be crumbled into dust,  
And drill the raw world for the march of mind,  
Till crowds at length be saved and crowns be just,  
But wink no more in slothful over-trust."

The report presented by Dr. Hannay of the Jubilee Fund was more than satisfactory. It was a message of good tidings to hundreds of pastoral homes. And this not only because of the prospect held out of realizing what may be necessary for the Church Aid Society, but also because the sweeping away of the necessity of paying £25,000 a year for interest on church debts will leave congregations free to provide more adequately than they have done for the needs of those who minister to them their spiritual things. At present the amount raised and promised amounts to £150,000. The schemes for paying of chapel debts in Wales and for additional work in London will, it is expected, raise the total to £250,000. What is needed, however, is the enlisting of the mass of the people connected with the churches in this great enterprize. A simultaneous collection for each of the five years over which the effort extends has been suggested. But more would probably be raised by subscriptions collected weekly from all who are interested in the spread of our principles and the prosperity of the churches. The rich have so far done nobly; what is needed is that the poor should do their share; the method is immaterial, but if it be done 'twere well that 'twere done quickly.

The subject allotted for Friday's assembly was of the first importance, and the papers or addresses announced were of surpassing excellence. The facts concerning the non-attendance of English people at public worship are irrepressibly sad, however they be regarded. Perhaps they do not warrant anything like the gloomy conclusions drawn from them. But if "England for Christ" is ever to become a grand reality, the facts must be carefully and prayerfully considered, and the habit of church-going formed and developed among the masses of the people to a larger extent than it is at present. Professor Cave delivered a wise and thoughtful address on the intellectual aspects of the question. He deprecated discontent with intellectual restlessness, certain of the necessary reaction and the tired heart finding its rest in the one great Centre and Strength. Culture and the gospel cannot be really dissociated. Every enlargement of faculty and refinement of feeling promotes desire for the Highest. Patience is ours and persistence. The world must come round to us. Meanwhile we need to rest upon the great facts and verities and to exhibit them. But most of all the Church needs the baptism of the Holy Spirit. This was heartily responded to; but the phrase, we fear, has lost much, if not the most, of its real meaning by thoughtless use. Is there not a real Divine action in the minds and hearts of faithful men and women, intensifying natural power, teaching things otherwise than through the understanding or logical faculty, and deepening the founts of experience and influence? If there be, the prayer of the churches cannot fail to secure its full enjoyment.

Mr. Edward White dealt with the moral causes operating to prevent attendance at public worship. He was trenchant, sharp, sarcastic, and powerful; which is only saying that he was himself. But his paper needs other treatment than can be accorded to it in this hasty sketch. It was one-sided; there is much in such a representation; but there is another side which in fairness ought to be put.

We have not forgotten Mr. Hewgill's calm and temperate discussion of the inability of the churches to hold those who have been trained in



Sunday-schools or Christian families. We regard it as really touching one of the most important aspects of the question. The number of living Englishmen who have not more or less been cared for in Sunday-schools is comparatively small. The masses who do not attend public worship are in some sort "lapsed masses." If this be so, the failure is closely connected with the Sunday-school system. Mr. J. Fountain Hartley, of the Sunday-school Union, in a thoughtful and suggestive speech, said: "If Sunday-school teachers had failed in any direction, it was in not having sought sufficiently to train their scholars in the habit of attending public worship." That there has been neglect in this direction in some quarters is only too obvious. A general consideration of this department of the question is undoubtedly imperatively required. The very shortness of the time the children of irreligious parents are under the influence of Sunday-school teachers emphasizes the duty of attaching them to the Sunday worship of the church, for which separate services are no substitute. The subject needs a full discussion, and it would be well if Congregational Sunday-school teachers could be assembled so as to have the whole matter of the relations of church and school intelligently considered and settled. Mr. Hartley said: "He should like to see the time when the teachers were elected by the church, and when Sunday-school questions could be made the subject of friendly conversation at church-meetings." The hindrances to such a state of things are neither to be found in the pastors nor in the churches.

Of the more public gatherings the first place belongs of right to the Church Aid and Home Missionary Society, which reported an income of £42,359. The report stated that, whereas last year there were four associations in which the stipends of the Aided Pastors ranged from £60 to £80 per annum, this year there were only three under £80, and the lowest of these is now over £70. Ten associations range from £80 to £100, and in seven of these the average is over £90. There are nine from £100 to £120. Two reach from £120 to £150, and in one the average is £175. This is progress; small, it is true, but hopeful and inspiring. The speeches were earnest and practical, and that of the Rev. Morlais Jones will be long remembered. The Colonial Society travelled to Clapton, whither but few of the representatives of the churches could follow it; but the meeting was fairly successful. The colonies must have a larger share of attention when once matters are ordered nearer home.

Of the London Missionary Society Anniversary it is enough to say that by far the most successful of its gatherings was that in the old Weigh House Chapel on the Friday evening, to take leave of missionaries and their wives. Many said it was a meeting of the old sort, and the hallowed impressions of the service will not soon be effaced. The splendid discourse of Dr. Munro Gibson was heard by a comparatively small audience. Some change of place seems to be necessary if the morning sermon is to be one of the standing institutions of the anniversary. Mr. Barrett had a large, though not crowded, audience in the evening, and was listened to with marked attention. The sermon could not fail to awaken young men to earnest thought concerning their personal duty and consecration. The Exeter Hall meeting, we can only say, was hardly up to the level of former ones. The audience, like that at the meeting of the British and Foreign

Bible Society, was neither crowded nor enthusiastic. Captain Turpie's narrative, which was unfortunately cut short through his being kept to the last, served to redeem the meeting, which would otherwise have been a great failure. Still we may hope that, on the whole, zeal has been stimulated, consecration renewed, earnestness intensified, and devotion inflamed by the gatherings on these May days, which were consciously darkened by the shadow of England's cross.

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### REVIEW.

THOMAS À KEMPIS.\*

It is difficult, or rather impossible, for us in the space at our command to do justice to such a book as that which Mr. Kettlewell has just issued. It is saying but little to predict that it will become the standard work on a subject of which but little is generally known, but which has many points of interest. It would be more correct to speak of it as being absolutely unique in character, a contribution of rare value to ecclesiastical history and to religious biography of the highest and most elevating type. Thomas à Kempis and his friends lived at a period which has for the devout spirit an aspect of singular dreariness and desolation. The fervour which produced the crusades had spent itself; the purer enthusiasm which manifested itself in the Reformation had not yet been awakened; Christendom seemed to be in a state of corruption and decay; wickedness was enthroned in its high places; a fierce internecine conflict was waged within the Papacy, rival Popes hurling their anathemas and conducting their intrigues against each other; the shepherds quarrelled and the sheep were untended. *Delirant reges, plectuntur Achivi*. The great schism which for thirty-eight years was the reproach of Western Christendom was only a sign of the evil which was rampant everywhere, the highest not being exempt from its taint.

The Popes of that period passed through all degrees of moral degeneracy—from weakness to duplicity, and from vulgar cupidity to complete depravity. And what is said of the head may to a great extent be applied to the members of the priesthood. The pious Abbot Ruysbrock lamented that “for a hundred wicked priests scarcely one good one was to be found;

\* *Thomas à Kempis, and the Brothers of Common Life*. By Rev. S. KETTLEWELL. Two Vols. (Kegan, Paul, Trench, and Co.)

that popes, bishops, and priests bent their knees for the sake of temporal wealth; that visitations led to no improvements, but that every one concerned got what he wanted, viz., the devil got the soul, the bishop got the money, and the poor stupid human beings momentary ease."

To find in an age like this a man distinguished by a peculiar saintliness, who not only lived a life of simple godliness himself, but succeeded in imbuing a company whom he gathered around him with his own spirit, has the same effect as the unexpected discovery of an oasis which bursts upon the desponding traveller weary of the everlasting monotony and the arid barrenness of the wastes along which he has been passing.

The "*De Imitatione Christi*," full as it is of a peculiar charm for Christian people, assumes a still more marvellous character when regarded as the production of such an age. Even in these busy times it still holds a high place among the companions of the closet, but there are few who realize the greatness of the work which it has done in the Church. De Quincey speaks of it as "the little book which in past times came next to the Bible in European publicity and currency," and goes on to explain it as being "a vicarious popularity of the Bible." Priests were standing between the people and the Book of God; men were beginning to crave the Divine guidance, and priests, anxious about the authority of their church, were unwilling to give them the Book in which that want would have been met. It was to souls with this dawning consciousness of their own need—these unsatisfied cravings which the rites and ceremonies of the church or the imperfect teachings of the clergy could not meet—that this little treatise, destined to achieve so noble an immortality, came as a minister of light and consolation. The spirit of the Bible was in it, and some of the most precious truths of the sacred volume flowed through it. "There are numberless instances where a truth or precept from God's Word is inculcated or alluded to, as can be clearly seen where the exact Scripture phraseology is not used." The result was that the hearts of the people were touched. This was the very leading for which they had been sighing, and the success of the book was one of the most powerful among the incidental and indirect testimonies to the authority of Holy Scripture. It commended itself to their consciences. To use the words

of De Quincey, "The book came forward as an answer to the sighing of Christian Europe;" and again, "Excepting the Bible, but excepting that only, in Protestant lands no book known to man has had the same destination. It is the most marvellous bibliographical fact on record."

The book is mystical, but mystical in the best sense—the sense in which the word may be applied to all books or lives constructed on the basis of a belief in the work of the Spirit of God in the soul of man. If to believe in the living Christ and His indwelling in the hearts of those who trust in Him; to regard communion with Him as a reality, and therefore as the highest privilege the soul can enjoy; in short, to have faith in a supernatural life—a life that is hid with Christ in God, and whose nature and experiences can be understood only by those who have themselves been born again by the Spirit of God—if this be mysticism, the book is mystical as its author was. The book is, indeed, a reflection of himself, and it is not the least important element in its value that it has thus a certain autobiographical character—not, indeed, dealing with the mere incidents of the outer life of the author, but being a photograph of his inner experiences. Indirectly the book was connected with the Reformation, of which Mr. Kettlewell contends that it was, in a sense, the precursor, "since in a dry and barren age it kindled anew the fire of pure devotion in the soul, and asserted the principle that our profession of religion was nothing unless it led us to adopt its precepts, and thus the life of Christ within the soul was awakened, which led in due time as a spiritual result to the search after a purer faith, and to the discovery and acknowledgment of it even as Christ foretold it would be under the circumstances, when He said, 'If any man will do His will he shall know of the doctrine whether it be of God.'"

From whatever side the book be contemplated, therefore, it is full of interest. Many hearts have found inspiration, light, and comfort in it, though they may have had no conception of its relations to the history of God's Church. Must we not believe that it has been as a light shining in a dark place for multitudes who never knew the Bible, but who have through it received some rays of the gospel of Christ? Its

direct and its indirect influences have thus been valuable, but in relation to the work which Mr. Kettlewell has undertaken, and which he has executed with such thoroughness, it is peculiarly valuable as enabling us to understand the man. Into the disputed question of authorship he has entered with considerable fulness, and, in our view, has abundantly justified the claim of Thomas à Kempis to the honour. Not the least powerful and certainly the most interesting argument is that which he has elaborated with great care, and which, in fact, requires a review of the spiritual history of A Kempis, based on the internal evidence, and the perfect accord thus exhibited between the book and the man. Neither the one nor the other corresponds exactly to our modern and Protestant ideas, but in the richness of spiritual feeling, the intensity of the love to Christ, the realization of His presence and influence, the simple submission to His will, and the ardent desire to bear His image, there is a wide territory common to all Christians. The character of the man and his relation to the book are well described in the following passage :

Thomas à Kempis greatly cultivated and commended what is termed the interior life—the living a life hidden with Christ in God. He is consequently frequently spoken of by historians as one of the mystics of that period. Not dreaming thereby a dreamy visionary, as the term now too often conveys, but one who recognized a supernatural power in true religion, and fully embraced a spiritual life ; one who walked not after the flesh, but after the spirit, and felt that forms and ceremonies were of little value unless the heart were engaged in them. He loved in a special manner to hold sacred communion with Christ his Saviour, and to meditate upon Divine truth. This intercourse with his Saviour was most precious to him ; and a pleasing anecdote is recorded of him by the same contemporary biographer, from whose narrative we have before quoted, which shows what a sensitive apprehension he had of his Lord's presence, how jealous he was of any interference with it, and, however otherwise occupied, how ready he was to yield a preference to it. " This good father," says the writer, " when he was walking already with some of the brotherhood, or with some of his other friends, and suddenly felt an inspiration come upon him—namely, when the bridegroom was willing to communicate with the bride, that is, when Jesus Christ his beloved did call to his soul as His elect and beloved spouse—was wont to say, ' my beloved brethren, I must now needs leave you ; ' and so meekly begging to be excused, he would leave them, saying, ' Indeed, it behoves me to go ; there is One expecting me in my cell.' And so they accordingly, granting his request, took well his excuse, and were much edified thereby. And thus was there fulfilled in him that which is written, ' I will lead him into soli-

tude, and there will I speak unto him.' . . . The religion of Thomas à Kempis was thus one of personal attachment and loving devotion to the Saviour. Though he was great in acts of humiliation and abstraction from a worldly life, exact in his religious services, and strict in maintaining a watchful discipline in many waters over himself, yet all was done in cheerful and willing obedience, and with an earnest desire to become like to his Saviour, and to be brought nearer to Him in his affections. He did not sink down into sloth, moroseness, or formalism, neither did he trust in himself or his good works, but in the mercy of the living God; and while passing his time in loving fellowship with the brethren, in useful employments which contributed to their support, in actively promoting and encouraging every good work, he not only kept alive in his heart the flame of devotion, but was one of the main instruments in stirring up and maintaining a like flame of holy love in the hearts of all around."

It is somewhat strange that a man whose book has exercised so profound and widespread an influence on Christendom should, to the overwhelming majority of those who have been blessed, purified, and elevated by his teachings, be little more than a name. In telling the story of his life, and of his relations to the "Brethren of Common Life," Mr. Kettlewell has filled up a gap in our Christian literature, and has done it as only one could do it to whom the work was a labour of love. These two volumes, we are told, represent the labour of many years—a fact that will be sufficiently evident to all who have studied their contents. To examine all the records of the life of Thomas à Kempis himself, to study the history of the brotherhood, or, as Mr. Kettlewell puts it, "the nature and results of the religious movement or society of which he was the most conspicuous ornament and chief exponent," and thus to enable his readers to understand rightly the place which this extraordinary spiritual revival—for such, in truth, it was—fills in church history, was itself no light task. But the examination of the works of the author, and the connection of them with his own spiritual experience, was a more difficult labour still. To the story of the brethren we shall return. In the meantime we must say here that the study of the man, as given here, is one rich in suggestiveness. It is a spiritual portraiture by the contemplation of which the soul is benefited. There is in it an asceticism with which we do not sympathize, and the mysticism sometimes soars into regions we cannot follow; but to follow the workings of a soul so full of devotion to Christ, and so intent on leading a life of conse-

eration to God, cannot fail to establish the faith and quicken the zeal of those who are to any extent filled with the same holy ambition. Not the least interesting parts of the work are the extracts from the writings of A Kempis, especially the translation of some of his hymns, which seems exceedingly well done. We give one as illustrative of the spirit of the man.

Bear the troubles of thy life,  
In the name of Christ thy Lord,  
Less the harm of stormy strife  
Than the easy world's award.

Many a foe means many a friend :  
Earthly losing is not loss !  
Patience has her perfect end,  
And all good flows from the Cross.

So thou givest thy Master praise !  
So o'er thee the angels sing :  
So thou dost thy brethren raise ;  
So thou shalt be twice a king !

Small thy toil is, short thy life,  
Grand and endless thy reward !  
Through the sorrow and the strife,  
The confession of thy Lord !

Purer gold and clearer glass !  
By thy pains a nobler man,  
Through the furnace thou wilt pass,  
Bearing all a martyr can.

So thou wilt be sterner foe,  
So thou wilt be dearer friend,  
So the saints thy name will know,  
And Christ own thee at the end.

Call on Jesus evermore,  
Be His Cross thy sign alway,  
Love the saints gone on before ;  
Ever strive to watch and pray.

Do the right : the truth declare  
To live in hopes that never cease :  
Humbly make thy God thy care,  
So thou shalt find perfect peace.



## CURRENT LITERATURE.

*The Day Dawn of the Past.* By an old Etonian. (Elliot Stock.) This little book contains six lectures on "Science and Revelation as seen in Creation," delivered in connection with a Sunday afternoon Bible-class. In explaining their origin the author informs us that they grew out of a wish expressed by some of the two or three hundred members—most of them mechanics—who constituted the class "that he would for a few Sundays vary the more directly religious line of our readings by explaining to them certain points in connection with inspiration and science which were being freely discussed, in no very friendly spirit, in the shops where they worked. This (he adds) I have attempted to do in the present course of lectures." The task which the writer has set himself to perform is one of peculiar difficulty, but it is only fair to say that he has proved himself fully equal to its discharge, combining, as he does, with a devout and reverent love of the Bible a thorough acquaintance with, and an intelligent grasp of, the leading facts and principles of geology and astronomy. His book is fitted to be very useful to young men and others who, like the members of the class to whom the lectures were originally delivered, are brought during the week into contact with sceptics and infidels, and are often taken at a nonplus and find themselves utterly at a loss for an answer to give to the shallow and flippant objections which it is so easy to raise, but so difficult to meet and overcome. If there are any of our readers who are placed in such a difficulty we strongly advise them to get the volume, as we believe they will find in it that which is exactly adapted to their needs. It will convey some idea of the nature and extent of its contents when we say that it includes chapters on "Divine Truths and Human Instruments," "In the Beginning—God," "From Chaos to Cosmos," "Footprints of the Creator," "Man or Monkey?" "The Cradle and the Grave." Some possibly may object to the introduction of such subjects as these into a Bible-class, but no one can question the wisdom of fortifying our young people against the attacks of infidelity, so that they may be able always to give a reason for the hope that is in them.

*A "Leal Light Heart."* By ANNETTE LYSER. (S.P.C.K.) A thoroughly readable story, brightly and pleasantly told. A few months ago we spoke favourably of a tale by Miss Lyster entitled the "White Gipsy," and now we have to congratulate her on this fresh product of her pen, which to our minds is a distinct improvement upon her previous efforts. For though the plot is a very simple one, it is well worked out; while at the same time there is a more careful delineation of character than the author has hitherto been wont to introduce into her stories. The worldly and scheming match-maker, Lady Le Mesurier; the beautiful but weak and selfish Gwenevere; the saucy and piquante, but warm-hearted and true-souled Emily; the brave, patient, and noble-minded Claud, are all life-like portraits, and are drawn with considerable power and skill. The "Leal Light Heart," who is the heroine of the story, is a charming character and an admirable illustration of the beauty and power of a constant and self-

denying affection. The moral of the tale is never unduly obtruded, but is plain and obvious enough to all who read it with attention and care. Altogether this is the best work by Miss Lyster that has come under our notice.

*Hilda; or, Seeketh not her Own.* By CATHERINE SHAW. (J. F. Shaw and Co.) An excellent story for girls, illustrative of the power of a life spent in doing good. Miss Shaw introduces her readers to some pleasant home scenes, and inculcates some most important lessons in a winning and attractive style. In these days, when there is a danger of forgetting that the true sphere of a woman lies in her own home, such a book as this is calculated to render good service by showing what a large amount of good may be done by those quiet and gentle ministrations of love which the daughters and sisters in our families are so well able to render.

*Arkite Worship.* By the Rev. R. BALGARNIE. (J. Nisbet and Co.) Our only objection to this book is to its title. It hardly conveys the true, or indeed any definite, idea of the contents of a volume which is really a valuable and interesting contribution towards the settlement of certain difficulties of the Bible which have long been vexed questions among theologians and Biblical students. In dealing with these questions Mr. Balgarnie has never, as he tells us, allowed himself to be "hampered by the supposed restrictions of a creed-bound Church," and when we look into his book we can quite believe what he says. For on many points he takes independent views of his own; and some of his theories are very far removed from those which are commonly held amongst Christians. But whatever the theories he advances, he explains them with great clearness and ability, and discusses them with considerable acumen and force. Whether we accept them or not, we must thankfully acknowledge that he has poured fresh light on many things which before were involved in obscurity, and that, if he has not furnished a complete solution of the problems with which he deals, he has at any rate shown that with time and patience it may be possible to solve them. His little book may be taken as a useful companion to "The Day Dawn of the Past," by an Etonian, for it contains chapters on "The Antediluvian Gospel" and "Spirits in Prison;" "As Old as Methuselah: a Chapter in Antediluvian Chronology;" "As Old as Methuselah: a Chapter in Postdiluvian Chronology;" "Hengstenberg's Theory of the Twenty-third Psalm;" "The Hebrews now Gentiles;" "After the Order of Melchizedek." We have not space here to go into the discussion of any of these subjects, and must therefore content ourselves with referring our readers to the pages of this book, where they will find much that will interest them, and will well repay their attentive perusal.

*Gospel Parables.* By H. MACLEOD SYMINGTON, D.D. (J. Nisbet and Co.) A short series of four parabolic stories, based upon incidents recorded in the Old Testament Scriptures, comprising "The Man on the top of the Ark," "Look and Live," "About a Man Running," "Hananiah's Pet Lamb." The stories are written in the simplest language, and convey the leading truths of the gospel in a form in which they can easily

be understood and readily appreciated by the youngest readers. Mothers will do well to get the book and read it to their children.

*Jean Roubaix.* By MONTGOMERY CAMPBELL. (S.P.C.K.) A simple story of peasant life among the Swiss mountains, showing the blessedness of trust in God and patient continuance in well-doing.

*The Life of our Lord, with Compared References from the Bible.* By FRANCIS SANGSTER. (Elliot Stock.) Notwithstanding the numerous helps to the study of the life of our Lord that have already appeared, there is room for this new work, which, being less expensive and elaborate than many of its predecessors, may prove useful to those who have not the means to purchase or the time to read larger and more learned books on the subject. It contains little more than a syllabus of the events of our Lord's life on earth, but as the Biblical references are included in the text, and are to be found in the place to which they belong, it will prove very serviceable as a book for ready reference. The work selected as the basis of the record of consecutive events is the "Life of the Saviour," by Henry Ward, Junior, of Harvard University, while reference is also made to the "Treasury Harmony of the Four Evangelists," compiled by Robert Mimpriss. The value of such a book as this is that it enables the teacher or student at once to lay his hand on the scriptural passages bearing upon any given fact or discourse in the life of Christ.

*The Antidote to Fear, Illustrated by the Prophet Isaiah.* By NEWMAN HALL, LL.B. (J. Nisbet and Co.) A new and cheaper edition of a work which has already been extensively circulated and widely useful. We know of no more suitable book to place in the hands of anxious inquirers and doubting Christians.

*The Theology of the New Testament.* A Handbook for Bible Students. By Rev. J. J. Van Oosterzee, D.D. Translated by MAURICE J. EVANS, B.A. Fourth Edition. (Hodder and Stoughton.) We are glad to call the attention of our readers to this new edition of Dr. Oosterzee's useful and popular book. The reception which has been accorded to it shows that it supplies a want felt by others besides the writer of a manual dealing with the Biblical theology of the New Testament. While not professing to treat the subject exhaustively, Dr. Oosterzee has laid a good foundation on which to build yet higher attainments. His work is just what it purports to be, "A Handbook for Bible Students," and will serve as an admirable introduction to a more advanced study of the subject. It is clear, concise, comprehensive.

*The Analogy of Religion,* by JOSEPH BUTLER, D.C.L. *Fifteen Sermons,* by JOSEPH ANGUS, D.D. Notwithstanding the multitude of books on Christian evidences which are continually appearing, Bishop Butler's analogy still holds its own. As Dr. Angus says, it is one of the best works on the subject ever written, and well deserves the position which it holds. "In this edition pains have been taken to secure an accurate text, and a careful analysis has been placed at the head of each chapter.

The notes which are appended to it, sometimes giving the history of the opinions refuted by Butler, or tracing the influence of his own views upon like writers, sometimes correcting or modifying arguments which more modern inquiry has shown to be of questionable force; and sometimes pointing out what most Christian men will admit to be deficiencies in the evangelical tone or sentiments of the author," will add much to its practical value as a handbook, and will certainly be an aid to the student in the understanding of the subject.

*Memorials of Theophilus Trinal, Student.* By THOMAS T. LYNCH. Fourth Edition. (James Clarke and Co.) A new edition of a work of wide and established reputation. Much needless commotion was produced amongst Nonconformists by the first appearance of the writings of Mr. Lynch. But the "*Memorials of Theophilus Trinal*" has always commanded the favour and attention which are due to a book of originality of thought, and singular beauty and felicity of style and expression.

*Tales of Trust; Embracing Authentic Accounts of Providential Guidance, Assistance, and Deliverance.* Written and selected by H. L. HASTINGS. (S. Bagster and Sons.) A collection of tales illustrating God's faithfulness to His people, especially as manifested in His providential care of them in times of darkness and difficulty. It represents the fruit of years of labour on the part of the writer, who, as editor of *The Boston Christian*, has for some time past made it his business to gather up all the instances of the kind which came under his notice. Of course the value of such a collection depends entirely on the accuracy of the statements contained in it. Some of the instances here recorded are of a truly marvellous character. But as the writer vouches for their authenticity, they may be believed to be true, and as such they are certainly fraught with encouragement to all tried and troubled Christians, showing, as they do, the blessedness of the man that trusteth in God.

*Edgar Nelthorpe.* By REV. ANDREW REED, B.A. (J. F. Shaw and Co.) If this story had been written by a Churchman for the sake of exciting an interest in Church principles and their supporters, it would have been hailed as a production of high merit. But Mr. Reed is a Nonconformist, and seeks to make his story a medium for creating sympathy and admiration for some of his spiritual ancestors who toiled earnestly, and suffered patiently in the cause of civil and religious liberty, and he must be prepared to pay the penalty. Dissent is so unfashionable even now that there are numbers of his professed adherents who do not understand how much of the heroic there is to be found in its story. If Nonconformists were wise in their generation, they would encourage the multiplication of works such as that before us. For there are numbers who are never touched even by great principles, until they are presented to them in action, and who, unfortunately, are more likely to be reached by an interesting piece of fiction than by a history. To say the least, the tale may prepare the way for the history; and in this respect Mr. Reed's book may be extremely useful. The period of history which he has chosen is one which easily

lends itself to his kind of treatment. Society was honeycombed with all kinds of intrigue and treachery; there were plots and counter-plots; personal friends were political foes, and families were divided by the controversies of the day; on one side stand out characters and acts of the noblest type, and in contrast with them others which are branded with the deepest infamy. The materials for the construction of a story are also ample in consequence of the number of memoirs and other records of the period, and which help us to an understanding of its private as well as of its public life. Mr. Reed has not only shown great diligence in the study of the times, but, what is more rare and difficult, considerable art in clothing the dry records with freshness and life. The characters and incidents of the sharp, though brief, struggle which ended in the overthrow of the Stuarts, are sketched with considerable vividness and effect, and the public events of the time skilfully interwoven into the plot. The story moves on naturally, and the interest of the reader is well sustained throughout. The book is well written, and we can heartily commend it, alike because of its own merits, and because of the stimulus it must give to a fuller study of the history.

*A Heart's Problem.* By CHARLES GIBBON. 2 Vols. (Chatto and Windus.) Mr. Gibbon always writes in a healthy tone, and with a freshness and ability which gives him a high place among the novelists of the day. He never descends to the arts of vulgar sensationalism, and yet he never fails to construct a story which appeals to the best feelings of his readers, and preserves an unflagging interest throughout. "*A Heart's Problem*" answers to its title. It is a study of character rather than a mere collection of incidents. The plot is slight, and yet it is so cleverly managed that the reader is kept in a state of suspense and uncertainty till near the close. Whether the incidents are probable is a more doubtful question, and one which the reader must solve for himself. For it would be impossible to discuss it without exposing so much of the plot as would materially take away from the pleasure of perusal. There is great charm in following the windings of the tale, but to us the special attraction of the book lies in its portraiture of character. The heroine is drawn with great delicacy and skill, and the problem which she has to solve is very cleverly conceived. Not the least interesting part of the book are the scenes in which the Irish family is introduced. Teddy the patriot, who is full of passionate zeal for the emancipation of Ireland, but who at the same time does not lose sight of his own private feelings, is just the sort of character to give piquancy and attractiveness to a book at the present time. If Mr. Gibbon here has not risen to the level of some of his earlier stories, he has at all events produced a book which reveals considerable subtlety and discrimination, and which has in it many elements of popularity.

*Familiar Studies of Men and Books.* By ROBERT LOUIS STEVENSON. (Chatto and Windus.) There is a singular charm about everything which Mr. Stevenson writes. His sympathies are broad and generous, his critical insight keen and just, his appreciation of the better qualities of his subjects liberal and kindly, and his style easy, glowing, and attractive.

The volume before us is a collection of contributions to various magazines which certainly deserve better treatment than that which is accorded to pieces of fugitive literature. There is not an essay here which does not well deserve to be rescued from the comparative obscurity to which even the best contributions to magazines are inevitably doomed. The subjects are varied, and for the most part familiar. Even those which do not answer to this description are still discussed in such a way as to give them all the charm of novelty. For the most part Mr. Stevenson selects a point of view which is distinctively his own; and so, even in relation to the best known subjects, deviates from the beaten paths and strikes out tracks of his own, which are full of beauty and attraction. John Knox, for example, is a hero who has been looked at from various points. But when Mr. Stevenson undertakes to pourtray him in his relations to women, he opens out an entirely new field, and gives us a view of the great reformer which is extremely curious and suggestive. It is strange indeed, as he points out, that, noted as the great Scotchman is, we are yet without a popular biography. Dr. McCree has been exceedingly diligent in the collection of facts, but he has not been so successful in presenting them in that vivid style which is certainly due to one whose life had in it so much of the heroic element. The writer will do a good service who gives the world a biography which would do as much for Knox as D'Aubigné has done for Luther. Even Mr. Stevenson's essays are sufficient to indicate how much there is in a life so thorny and rugged as his to employ the pen of the very ablest historian. The paper on Pepys is perfect in its way. Seldom, if ever, has the picture of the quaint old gossiping diarist been drawn with such fidelity, and the characteristics of his inimitable diary so skilfully brought out. The article on Burns is just, but leaves us with even a sadder impression of the man than we had hitherto formed. We are quite disposed to agree with Mr. Stevenson's view as to the "hopeless nobility of his marrying Jean," but the endeavours to mitigate the condemnation of his profligacy are, in our judgment, singularly weak. We yield to none in our admiration of his genius, but that only makes us deplore the moral weakness which wrecked a life which otherwise might have brought so much honour to himself, and been so useful to the world. Genius, after all, can never be an apology for the sins and follies which would be condemned in men of inferior powers; and, in truth, the world suffers by a kind of judgment which encourages others of like gifts to pursue a similar course, in the belief that a lenient judgment will be extended to their offences, and that what in others would be regarded as grave crimes would in them be esteemed mere eccentricities. There is often a waywardness in genius which enfeebles its real strength, and if its possessors feel that they can safely dispense with that self-restraint which is exalted from others, they will be encouraged in the very tendencies which need to be most jealously watched and most sternly repressed. Among the other papers of the volume is one on Charles of Orleans, another on Victor Hugo's "Romances," another on Henry David Thoreau, of which our space forbids us to do more than to record our sense of their great ability. But indeed as much may be said in relation to every essay in a volume which proves Mr. Stevenson to be one of the most accomplished writers of the day.

*Meditations and Disquisitions upon the First Psalm, the Penitential Psalms, and Seven Consolatory Psalms.* By Sir RICHARD BAKER, Knight. A new edition, with Memorial Introduction by the Rev. A. B. GROSART, LL.D. (C. Higham.) A new edition of a work which was originally printed in the year 1639—1640. Irrespective of its own intrinsic merits, which are considerable, it is noteworthy for two reasons: first, as being the work of a layman; and secondly, because it was written in the Fleet Prison, where the author was confined many years on account of his inability to meet liabilities which he had incurred in becoming surety for his friends John Temple, Esquire, Sir Richard Brook, and Daniel Groome. It seems as though the rigour of his confinement must have been mitigated, for it is evident that he enjoyed certain indulgences not ordinarily granted to persons in his position. At any rate it was in prison that he wrote most of his works, and the present book is a proof, in the spirit of cheerfulness which pervades it throughout, that in his case at all events "stone walls do not a prison make." It is marked by all the characteristics which are usually to be found in the religious writings of the period to which it belongs—originality of thought, quaintness of expression, and devoutness of feeling. It gives evidence, too, of profound learning and wide culture. (For Sir Richard was no mean scholar, and had undergone a careful training at the University of Oxford.) But the most noticeable feature of the book is its spirituality of tone and temper, and its deep insight into the meaning of the Scriptures. It is packed with thought vigorously and tersely expressed, while here and there it gleams and flashes with bright and sparkling sentences which will well repay the diligent reader for his trouble in looking for them. We can heartily recommend it to all ministers and lovers of the Bible in general, believing that they will not only find it profitable for their own private reading, but also rich in suggestions for their public ministrations. The value of this reprint of the "*Meditations and Disquisitions*" is materially enhanced by the memorial-introduction which is prefixed to it by Dr. Grosart, who gives us an interesting sketch of the life of its author, and an appreciative and yet discriminating review of his writings.



## GENERAL MISSION RECORD.

INDIA.—*Readiness of the people to hear.* The Rev. R. F. Gington speaks thus (*Baptist Missionary Herald*) of the state of things in and around Delhi, and generally in the provinces of which that city is the centre. He says:

"Wherever the preacher of Christ goes, he gets large and attentive congregations. I went out on a short missionary tour with a Christian friend—a business man—who lived in Delhi. One day we started about four in the morning, and tramped forward till six in the evening, conversing with natives, or preaching, all day—as opportunity offered. Reaching the end of our day's march, thoroughly tired, we were preparing for our night's rest, when the inhabitants of a neighbouring village



came flocking out, and wanted to hear the story we had to tell. We forgot our fatigue, and told the story of redeeming love to eager listeners, and went on conversing and answering questions till nearly three the following morning, when we snatched brief repose. As soon as we awoke from sleep, we found a congregation of about five hundred persons quietly waiting to hear the tidings again. Again we preached, and then went forward on our way, attended by the crowd, for nearly five miles. Before parting, we told our story once more, under spreading trees on the bank of a canal; and then and there seven persons came forward and declared their trust in Jesus. Such tokens of readiness to listen are becoming increasingly numerous. There is, besides, a growing readiness to avow their Christian faith.

"There is also a marked sympathy with the religion of Jesus growing up among those who cannot be regarded as Christian. Men of high position and influence make no secret that they wish for the extension of the gospel. Individuals will tell us, 'We read the Bible; we love Jesus; though we are not prepared to call ourselves His disciples.' This sympathy is widespread; and it is a sign full of hopefulness. The lives and characters of the converts, also, are a source of encouragement; and so is the interest they take in extending the gospel among their fellow-countrymen. A man will leave his village on foot, without purse or scrip; he will be lost to sight for months; and then he will suddenly reappear among his Christian friends. Where has he been? On a mission tour, at his own cost, preaching the gospel from village to village; sleeping, now in a hut, now in the open air; now hungry, now enjoying the hospitality of those who welcome his message. I can mention the case of a poor cripple, to whom it was pain and difficulty to move but a few yards, but who managed every week to visit about forty houses, bearing the name of the Saviour there. There was a band of fakirs, earnestly inquiring after the way of life, who were brought into contact, through native Christians, with the gospel."

VIZAGAPATAM.—In the *L.M.S. Chronicle* for May is a vivid description of this city by the Rev. James Sibree, junior. We extract the following interesting passage:

"There are, however, among the buildings of Vizagapatam two or three which are designed to neutralize and finally break down the influence of these idol temples. Not far from Juggernath's shrine, on the opposite side of the road, is a neat little building, used as the London Missionary Society's Telugu chapel. Here a small congregation of native Christians meets for worship, and is instructed by the excellent pastor, P. Jagganadham (a name substantially that of the idol, and meaning 'Lord of the world'). This good man was by birth a Brahman, and most bigotedly attached to his own religion. But being anxious for the educational advantages afforded by the Mission High School, he became a pupil there, although he regarded Christianity with hatred, and deemed himself polluted by the mere touch of his teacher, the Rev. John Hay. But the truths of the gospel, which he could not help hearing, obtained a firm lodgment in his heart, so that at last he was compelled by his conscience to give up all for Christ's sake. His baptism produced an

intense excitement, almost a riot, among the Hindu population; but his consistent character has for many years past earned the respect of all classes, heathen as well as Christian."

CHINA.—The Wesleyan M.S. has lately opened a station at Teh Ngan, a prefectural city to the north-west of Hankow, and a great centre of commercial and literary influence. The missionary writes thus in January last:

"The most cheering result of our first year's work in this city is what we scarcely dared expect; viz., the formation within twelve months of a young and vigorous church of nineteen members, with fifteen on trial. My previous letter told of the baptism of seven in May last. Since then I have twice visited the place, once in July, and again in November last. This latter was by far the best, the most enjoyable, and the most successful missionary journey I have ever made. Though kept busy all the time, it was in a way far more congenial and inspiring than the ordinary street-preaching and book-selling that we usually get in outside work. With such a number of new members and inquirers we thought it wise to bend our energies to work among them more particularly, so encouraged them to come and see us whenever they had leisure or wish. Living among them daily with little or no privacy, our intercourse with them was closer and more familiar than ordinary, and it was most pleasing. We saw a great deal of good and very little to disapprove of in them. In most of them there was apparent an encouraging growth in grace and knowledge."

CENTRAL AFRICA.—Bandawé is the new port, and present head-quarters of the Livingstonia (Scotch) Mission. The following is an extract from the *Free Church Monthly*:

"Dr. Hannington's letter vividly describes the rapid progress at the settlement, and the crowds which gathered to the preaching and teaching of the Word of God, driven down partly by the Angoni (Zulus) of the uplands, who were scouring the lake-shore in quest of food. Mr. William Koyi, the Kafir evangelist from Lovedale, was doing courageous service, not only in the country of Chipitula, who has always been friendly to the mission, but in the disturbed tract under Mombera, where we hope to establish a sanitarium for Bandawé. 'I offered to accompany him,' writes Dr. Laws; 'but he thinks, and I think with him, it will be better for him to go alone and spend some time upon the hills talking with the Angoni, thus winning them; and then that afterwards I should go up and see them, and, if possible, fix on some place for preliminary work being done.'

"The chief interest of the letter from Dr. Laws centres in the description of the spiritual and educational work which he has been doing through Albert and the trained natives, acting the part of Wyclif's 'simple priests' in the early days of the English Reformation. 'What are we doing towards this?' he asks. 'Our band of simple priests has already got a beginning, though in a small way. Andrew Mwana Njobru, at Cape Maclear, meantime continues the service there on Sundays, and itinerates more or less frequently during the week. Komani is teacher there, thus

giving out the knowledge he has received. Then, again, the other boys who have been at school, in a secondary way by the fireside, engage in conversations more or less tending to diffuse the desire for knowledge. At Bandawé, when health and weather permit, one lad accompanies each of the white men to the places at a distance where services are held, in which he takes part. The younger ones I take with myself, the more advanced going with Mr. Sutherland and Mr. M'Callum. Those too young to be asked to address old people help in singing the hymns, and in going round the huts of a village to call the people to assemble, thus being initiated into what may be their future work."

CENTRAL AFRICA.—*French Missions to the Basutos.* The following is an extract from a letter by M. Mabile, who has just returned to the scene of his labours. It is dated Morija, March 15.

"It is only six days since I arrived, and I have not yet been able fully to take account of the real state of affairs, but I have seen and heard enough to understand that there are many material and moral ruins to be rebuilt. My brethren Cazalis and Dyke have done all that they could towards this in the present political circumstances of the country. Of the sixteen schools we had before the war, five are again in working order. Almost all the stations (*annexes*) have resumed their usual proceedings. In a few days I hope to convene a general meeting of the whole Church. This meeting will last two or three days, and then we shall know pretty well who have persevered in the way of salvation, and who have departed from it; some by failings of which they may repent, and others by a more or less complete return to pagan customs. The evangelists and schoolmasters are many of them scattered here and there. Will they all return to their labours? This is at present an unanswered question; indeed, we have hardly looked at it. Then we must take account of our dead, and they are numerous: Isaiah, the first Mossuto at Morija who was baptized, the first Mossuto who became an evangelist, a somewhat slow, though firm Christian, who to the very end laboured for the Lord, and always lived in a manner worthy of the gospel; Thomas also, an elder, the first Mossuto who was married at the church; Akila, who a few days before his death, and without being positively sick, said that he felt weary, and hoped that the Lord would soon allow him to enter into his rest; the faithful Anna, formerly a Bible-woman; the old blind woman Maretha, Rachela, and several others also, of whom it may be said that they are righteous ones who have departed, and who had belonged to the first generation of converts in this tribe. Will the rising generation give heed to and follow the footsteps of those noble ones whose example is still before them?"





Elliott & Fry, Photo.

Unwin Brothers, London.

*Yours Sincerely*  
*Thomas Rees*

Woodbury Process.

# The Congregationalist.

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JULY, 1882.

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*REV. DR. REES.*

AMONG the well-known faces of the Congregational Union none is more familiar than that of the venerable Dr. Rees, of Swansea. He belongs to a generation of which but few representatives remain in the leading ranks of Congregationalism; and both on account of his high character and his long services in the cause of Christ and the churches commands universal respect. His patriarchal appearance and the benevolent expression which plays on his countenance produce an impression in his favour which is amply sustained by the wisdom of his counsels and the gentleness of his manner. He may be regarded, too, as the representative of all Wales in the Congregational Union, for there is no man who has a fuller acquaintance with the churches of the Principality, who better understands their wants, or who is more loyal to their interests. Hence he holds a position of influence and importance in all the deliberative councils of the denomination, and though he does not often obtrude himself upon the notice of his brethren, yet whenever he does speak in the public debates he is always listened to with interest and attention. Wales may well be proud of a man who by force of character and work has secured so high and honoured a position. In labours abundant, in zeal devoted, in aim unselfish, in counsel sagacious, he is a worthy type of a class of men who have done much for the religious life of the Principality. Of course it is in South Wales that his influence is chiefly felt, but he is known through all the churches, and is everywhere honoured as a helper and a friend. Popular as a preacher, untiring in

evangelistic labours, entering heart and soul into all denominational works, he is as great a power in his own country as he is an authority on all Welsh questions in England.

He was born near Llandilo, in Carmarthenshire, December 23, 1815. In the autumn of 1828, when only a boy of thirteen, he was admitted to the old church of Capel Isaac, at a time of great revival. He commenced preaching in March, 1832, and was ordained in September, 1836, at Craigyfargoed, in Glamorganshire, over a church of twelve members, with a salary of ten shillings a month. He remained there four years, when he removed to Ebenezer, Aberdare, where he laboured two years. In 1842 he settled at Llanelly, and was there for seven years, removing thence to Beaufort, where he worked successfully for thirteen years. For the last twenty years he has been in Swansea. His labours in all good works have been great, but he has been especially diligent in his efforts to establish English churches in Wales. At Beaufort he built an English chapel and established a British School. At Swansea he has built four English chapels, towards which he has collected about £4,000, besides rebuilding his own Welsh chapel. He has preached on an average about six times a week for the last thirty years. He translated into Welsh the notes of Albert Barnes on the New Testament, wrote "The History of Nonconformity in Wales," and in conjunction with his honoured friend the Rev. Dr. Thomas, of Liverpool, prepared "The History of the Independent Churches of Wales," in four volumes. To this work he contributed nearly half. Besides this he has been a prolific writer for the Welsh periodicals. Not the least of his services to the Christian literature of Wales is a volume of "Notes on the Bible, for Families," 10,000 copies of which have been sold.

It is not necessary to add that the life of Dr. Rees has been one of untiring activity and unsparing devotion. He has felt himself to be set for the defence and furtherance of the gospel in Wales, and truthfully he might say of himself, "This one thing I do." In his own pastoral labours he has been eminently successful, having received no less than 2,000 members into the various churches that have been under his care during the forty-six years of his ministry. His practical wisdom has been shown among other things in the efforts he has



employed for the multiplication of English churches in Wales. A great change is passing over the Principality in consequence of the spread of the English language among the people, and if Congregationalism is not able to adapt itself to the changed conditions it cannot expect to retain its present position. Dr. Rees is one of the few who have foreseen the coming changes, and has quietly been preparing the churches to meet it. In this he has shown a disinterestedness which is beyond all praise. While Congregationalism has such men, indeed, there need be no fears of its future in the Principality. He is a man whose life and character are an example. His advantages have been very few, and what he is he has become by the force of a strong resolution and a resolute perseverance, which have been inspired by a simple love to Christ and a fervid zeal for His glory. He is self-taught, yet he has done much for the religious instruction of the people, and has always been a devoted worker in the cause of education. Above all he has been generous and unselfish, and has carried this spirit into all his work. With a broad and far-seeing conception of the religious necessities of the Principality, he has set himself to do the service of the hour without regard to personal considerations. He finds his reward in the success of his work, the affection of his brethren, and above all in the testimony of his conscience.

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### THE FREE CHURCH ASSEMBLY.

ENGLISHMEN generally know extremely little of the great ecclesiastical assemblies which are so striking a feature in the life of Edinburgh in the month of May. It would be true, indeed, to say that to the vast majority of Englishmen the Scotch Churches themselves form a kind of ecclesiastical *terra incognita*. So dense is the ignorance of numbers, or rather, perhaps, so inveterate is the conceit of insular prejudice, that it is almost impossible to make them understand that the Presbyterian Church is the Church of Scotland, and that they, priding themselves on the exclusive name of Churchmen, are Dissenters as soon as they cross the border. But even to

those of a different type, who have a pretty accurate idea of the general outline of the church life of Scotland, the annual assemblies of these churches are quite unfamiliar. They are held at a time when Englishmen do not often visit Scotland; and perhaps even if they were there they would be little disposed to turn aside from the tourist's path into a crowded hall, where reverend divines and grave elders discuss matters of which they have but little knowledge, and in which, perhaps, they have even less interest. Ecclesiastical gatherings are regarded as domestic meetings, and seldom have attractions for any but their own members. The adherence to obsolete modes of expression, which belong to a past age, and have lost their significance for this, tends to strengthen this feeling alike in relation to the Anglican Convocation and the Presbyterian Assemblies of Scotland. The indulgence of such a feeling, however, is extremely unwise on the part at least of any one who wishes to understand the drift of theological thought and church affairs.

Even Convocation has much to teach those who are willing to learn. If it does not enlighten us as to the tendencies actually at work, it at all events shows us what the clergy believe them to be; and if it does not indicate the line which legislation will take, it points out the direction in which the clergy would wish it to move. The Scotch Assemblies, however, have a very different character. They are living institutions, and their very rivalry gives an additional vitality to their procedure. Forms of procedure, or the terms by which they are described, may be antiquated, but the proceedings themselves are real and lively enough. The discussions are carried on with an intensity and earnestness which would hardly be possible if they were nothing better than the exercises of a debating society. The questions at issue may sometimes be very remote from the paths in which critics and men of the world, and even members of other churches may be moving, but they are "burning questions" for those who sit in the Assembly and the constituents they represent. We may learn from the speeches, especially from those in the Free Church Assembly, which certainly expresses much more of the popular mind, how a very important section of the Scotch mind is moving. The man who would sneer at these meetings because

he has no sympathy with the theology or polity of the Church, proves himself a shallow and superficial cynic, incompetent to estimate the significance of the phenomena which are not according to his own opinions or tastes. The Free Church leaders may be treated as narrow-minded, bigoted, and prejudiced by journalists who give abundant proof that their own vaunted liberality means simply an utter laxity of creed, and does not imply any breadth or tolerance of spirit; but the power is a great fact nevertheless. Their critics would pursue a wiser course were they to recognize the fact, however unpalatable it may be to them, and deal with it accordingly. Assuredly it will not be affected by the sarcasm, in which there is often enough of venom, of journalists to whom religious earnestness is an abomination, and whose special hatred of the Free Church is an indirect testimony to the zeal and success with which that Church is carrying on its great work.

We have had the opportunity this year of being present at two sittings of the Free Church Assembly, and of observing something of the spirit by which it is animated, and found so much of interest and of suggestiveness in the proceedings that we cannot doubt that they may have some attraction for our readers. The spectacle of the gathering itself was novel and impressive. The hall in which it was held is large and admirably suited for its purpose. There is at first a feeling of oppressiveness, owing partly to the construction of the roof, and partly to the limited extent of the area which was not covered by the galleries. But this wore off in a short time, and the impression which remained was admiration of the remarkable acoustic properties of the building. With the exception of a short part of one of the sessions, when there was no special feature of interest in the proceedings, the hall was thronged in every part, and the spectators seemed to take as intelligent and lively an interest in the discussions as those who were actually engaged in them. The attendance and the deportment of the visitors were to us among the most striking features of the meetings. Admission was by ticket, the sale of which was no insignificant contribution towards defraying the necessary costs of the Assembly. Despite the charge, however, we were told that the tickets had all been taken up before the meeting began, and the aspect

of the galleries abundantly confirmed this statement. The subject under discussion at the first session at which we were present was Dr. Bruce's book, and as a special excitement gathers round one of these "heresy hunts," it might have been thought that the crowd was exceptional, but it was as large, if not larger, at an evening session, where the subject was a purely practical one—the consideration of a scheme for the instruction of the young—at the head of which is Dr. Whyte, of St. George's, Edinburgh. But the spirit of the audience was as remarkable as its numbers. It was evident that the people were there, not as mere observers, but as those who felt that they had as much part in the Church and its work as the men on whom rested the responsibility of leadership and guidance. Altogether we found ourselves in the midst of a practical people, who felt that they had work to do, and had taken care that it should be done well. Our thoughts involuntarily turned back to our own Memorial Hall, with its multitude of stairs, and the toils of the arduous pilgrimage to the room at the top, itself destitute of a single feature that has the faintest indication of artistic ingenuity, and without sufficient provision even for the members of the Union, to say nothing of strangers.

As to the proceedings, the contrast between them and those of our own Union arises out of the nature of things. The Free Church Assembly is a legislative body, and has a kind of business to do which never can fall to our Union. In that we have no desire to emulate its efficiency. There is no consideration which could lead us to sacrifice the right of the humblest church itself to exercise the authority which Christ has committed to it for the most elaborate organization, however smoothly and successfully it may work. But we can see no reason why there should be such jealousy of combination for practical service, or why, where there is union, we should not seek to make its working as complete and efficient as possible. The scheme for the instruction of the young in theological and ecclesiastical knowledge is certainly one which we might imitate without the slightest compromise of any principle which we hold dear, and there is no obvious reason why a practical work of this kind should not engage the attention of the Union, be discussed at its meetings, and be under the

supervision of a committee appointed by and responsible to itself. If there would be any invasion of Independency in the introduction of this more practical element, it is for those who raise the objection to show where the danger lurks. We cannot see it, and believe that the Union will never render the full service of which it is capable to the churches until it sets itself to the serious performance of such work. Still, under any circumstances, the Free Church Assembly must have a character which it is eminently undesirable that the Union should possess, which it could not assume without an abandonment of fundamental principles.

The Assembly is a governing power, and has naturally acquired the character which belongs to a body charged with the legislative and judicial functions which are vested in it. It has its sections or parties with their rival leaders; its members have been long trained in debate, and are not only familiar with its rules, but have gained facility and power by experience; there is a practical business air about the whole procedure. Members of the Church are evidently proud of the manner in which the work is done, and regard the Assembly as a kind of model legislature. A gentleman who was sitting next us and kindly pointed out to us some of the celebrities, said with a good deal of quiet satisfaction, "This is the finest deliberative assembly in the world." It is not necessary to subscribe to an estimate so extravagant, but it would be unjust to deny, and ungenerous to seek in any way to depreciate, the high qualities of an assembly whose discussions are conducted with such admirable order, and rise to so high a level of intellectual power. To compare it with other deliberative bodies would be a profitless work of supererogation. Before such comparison could be made with any intelligence there must be a careful estimate of the constituent elements and the special functions of both. The Free Church Assembly consists largely of picked men, who have to deal only with subjects to which the attention of their whole lives has been given, and with every point of which they are intimately conversant, and its meetings only extend over a fortnight out of the year. It would not be easy to find a parallel to this, except in the Established Church of Scotland, which is its rival, and though in that body there are very able

men and sometimes exciting discussions, the Free Church has the greater variety and intensity of a state of freedom.

What impressed us strongly at the first session we attended was the manifest pre-eminence of Principal Rainy among his brethren. The idea has been sedulously inculcated during the last twelve months that his position had been materially weakened by the course he took in reference to Dr. Robertson Smith, and we have no doubt that to some extent this was true. But the influence he wielded in the late Assembly makes it clear that any ground which he may have lost has been recovered, if not more than recovered. Evidently he was the favourite of the Assembly. There were others to whom respect was shown, but there was none who elicited so much enthusiasm or seemed to wield such authority. To a stranger it seemed as though, on every knotty question, the Assembly waited for his deliverance, and when he had spoken the discussion was practically over. Very possibly such appearances may, to some extent, have been deceptive, and there may have been an underlying dissatisfaction and dissent. But so far as it was possible to judge from these external indications, his influence is supreme, and is wielded with great ability, moderation, and sagacity. Nothing could be in better taste than the speech which we heard him deliver on the case of Dr. Bruce, and the effect on the Assembly was proportionate to its masterly power and broad, charitable and Evangelical spirit.

The debate was opened by a Mr. Balfour, of Holyrood, whose speech was a characteristic utterance of the extreme party of which he appeared as the representative. It was not without its clever points, as, when dealing with Mr. W. E. Baxter's extremely unwise speech, in which heresy-hunting was keenly denounced, he retorted that it was not he and his friends who were hunting heretics, but the heretics who were hunting them, and would never let them rest. But it was hard, rigid in the last degree, an anachronism as well as a piece of reactionary bigotry. The Assembly, which more than once was sorely tried, showed exemplary patience, for the speaker consumed a large space of time, and was so eager to give explanations at the close, that it was not easy to get rid of him. Dr. Robertson Smith was an attentive listener, and occasionally

interrupted by objections to the style of quotation which the speaker adopted. At first his interposition was allowed, and it was much to be regretted that he did not rest content with his original success. He had convinced his audience that Mr. Balfour's vehement zeal made him unfair, and it was a pity that he did not leave it there. Enough had been done to discredit the speaker's quotations, and if more were necessary there was opportunity for criticism in reply. As it was, the frequent interruptions were undignified, did not help to strengthen the case of the opposition, and ultimately produced a reaction against Dr. Robertson Smith himself. Mr. Balfour, indeed, seemed scarcely to deserve serious refutation, but it is not to be doubted that the section whose views he expressed has too much power to allow of its being disregarded with safety. The intelligent laity of the Church is decidedly in opposition to its views, and so are all the ablest men in the ministry; but it has the sympathy of some of the older ministers; it is sustained by Dr. Begg, and all who agree with him; and, what is most important so far as mere numbers are concerned, it is supreme in those Highland regions over which Dr. Kennedy's influence extends. It has to be dealt with, and how to do this without arousing the jealous susceptibilities of another section which is more influential because it is more reasonable, and while disclaiming all participation in the extreme views of Dr. Begg, is still intensely anxious as to the tendency of the teachings of Dr. Robertson Smith and some of the other professors, is a problem of no slight difficulty.

On the occasion of which we speak Dr. Bruce was the offender. It cannot be denied that his book is constructed on lines which often diverge from the well-worn paths of the old orthodoxy, and it is not surprising that men of the old school regard it with considerable misgiving. Whether it is also at variance with the standards of the Church, which was the point really at issue, is a very different question. Principal Rainy maintained that no proof of this had been given, nor any reason shown why the General Assembly should enter upon a prosecution which, if it was necessary at all, ought to be undertaken by the Presbytery of which the doctor is a member. The latter argument, of course, was of a technical, rather than a general, character, and



about it we are incompetent to pronounce; but Dr. Rainy's reasoning about the book itself was conceived in the spirit of true Christian statesmanship, such as is pre-eminently necessary in a position like that he so ably occupies. His was the speech of an earnest and devout Christian thinker, called to be the leader of a Church passing through a severe crisis, and needing to exercise great delicacy and caution in its treatment of men too intelligent and too independent to bow down to every fetish on which the stamp of authority has been put, and which a large body of the uncultured are prepared to worship. He is himself a man of high culture, familiar with all the difficulties which present themselves to independent inquirers, alive to the dangers both of rash innovations and of a stolid Conservatism, which is as indifferent to the teachings of common sense as it is defiant of the spirit of the times. He is concerned to maintain the faith of the Church in all the verities of the gospel, and yet just as anxious not to confound mere difference of phraseology, or even of theory, with the essential truths of Revelation. This was the view which he developed with great felicity and skill in his reply to Mr. Balfour. He quietly rebuked the fatuous bigotry which sought to stereotype opinion, and even language, and made men offenders for a word; and with a calm and impressive dignity, which itself gave authority to his utterances, counselled the duty of self-restraint and moderation. We have seldom, if ever, heard a speech on such a question more full of true wisdom and charity, or one which more justly expounded the duty of all churches in a period of transition like this. As we listened to it we could not but wish that Dr. Rainy had advocated the same policy in relation to Dr. Robertson Smith last year. We have not sufficient knowledge of the temper of the Assembly to say how far he would have been successful had he urged similar forbearance then; but his influence is manifestly so great that it is hard to believe that he would have failed. It is fair to add that, judging from Dr. Robertson Smith's frequent and sometimes irritating interruptions during the debate of which we are speaking, it is easy to understand that he is a very awkward client, and one very likely to complicate the difficulties of his own position and to embarrass those who were desirous to find some *modus vivendi*.

The criticisms of *The Scotsman* upon Dr. Rainy's speech were the best evidence of the extent to which his action last year has exasperated the party which claims to be Liberal. His offence is not to be forgiven, and every opportunity is seized for attacking him and his position. His Disestablishment views are of course the most frequent point of assault, but it would seem as though he could say or do nothing that does not expose him to sarcasm and censure. *The Scotsman* appears to hold a brief against him, and handles him in much the same fashion as *The Times* deals with Mr. Gladstone. It is very keen against Dr. Begg and his old-world ideas, but even he and his northern ally at Dingwall are more tolerable in its eyes than the liberal-minded Principal, who is not only an ornament to his own Church, but a Christian leader of whom the Scotch nation may reasonably be proud. When we deal, as we intend to do in our next number, with Disestablishment in Scotland, we shall point out how far we differ from him; but, recognizing the difference which cannot but arise out of the principles from which we respectively start, we hold that the position which he takes is one that is intelligible and defensible, and that the arguments by which he supports it are perfectly honest and straightforward. We do not accept them because we do not hold his fundamental axiom. Even were it possible to have a nation and a Church identical in extent, we do not believe it would be expedient or desirable that the Church and the State should be confounded. But the man who regards this as an ideal, but confesses that his hope of seeing it realized has died out, is not inconsistent in seeking the overthrow of an Establishment existing under such conditions as those of the Church of Scotland at present. We object to a State Church under any circumstances. Dr. Rainy is able to conceive of circumstances under which such an institution would be right. We can at all events work together against the State Churches, to which we are equally opposed, and as he himself admits that his Utopia is never likely to be reached, the question as to what should be done, if an event so monstrously improbable should ever occur, may with wisdom and safety be adjourned.

But *The Scotsman* dislikes equally his opposition to the Establishment and his defence of the Evangelical faith, and,

as any stick is good enough to beat a dog with, it does not hesitate to use even the prejudice and bigotry of the narrowest orthodoxy, and its constant appeals to the Confession of Faith and the other standards for the purpose of injuring Dr. Rainy. There could be no better evidence of the doctor's strength and the value of the service he is doing to the cause of true Liberalism in the Church. He is not extreme, and he is not willing to see the progress of enlightened thought checked by the unwise action of extreme men. He has no sympathy with that Moderatism which is so fashionable in the Established Church, and which wins for its representatives the favour of secular writers, who are desirous above all things to get rid of dogma; but in no respect can he be regarded as the slave of precedents or the devotee of old creeds. He is a Broad Evangelical, and there is no type of theologian Rationalism dislikes more, since there is none which presents to it a resistance it is more difficult to overcome. Men who, instead of living in alarm of science, hail it as a fellow-worker to a true understanding of the Kingdom of God, and never doubt that the *truths* it teaches must ultimately be found in harmony with the Holy Scriptures, who welcome instead of seeking to repress true freedom of inquiry, who accept the conclusions of sound criticism without flinching and without fear, and are prepared to show that they do not touch the essence of the gospel, are those who alone have any hope of being heard by the thoughtful young mind of the age, and they are dreaded accordingly. It is Dr. Rainy, not Dr. Begg or Dr. Kennedy, who is likely to arrest the advances of scepticism, and therefore no effort is spared to undermine his influence.

The special conditions under which his work are done afford abundance of opportunities for the sort of attack in which *The Scotsman* delights. We never realized so much the peril of binding by a church by human documents as in listening to the discussion in the Assembly, or reading reports of other debates in the Edinburgh morning papers. The theory of the extreme Conservative party seems to be that the wisdom of the fathers has foreseen and provided for every emergency that could by any possibility arise, and that the laws which the fathers laid down are clothed with an infallible authority,

and are clothed with a perpetual sanctity. The world may change everywhere, but here there can be no advance or improvement. It might appear as though a new inspiration was vouchsafed to the reformers of the sixteenth century, so that their theory of doctrine, their views of church government, even their preferences in the minutest details of worship, were to bind their descendants for ever. In Romanism itself there is little to parallel this, nothing that can surpass it. Where the infallibility of the Pope is confessed, and the authority of the Church maintained and obeyed, Rome has often shown herself wonderfully tolerant of certain divergences of ritual, but the party in question permit no such indulgence. Dr. Begg is hardly more zealous against the heresies of the professors than against the introduction of organs, and some of his Highland followers are as much horrified by the proposal to introduce a hymnal as by the motion of Mr. Dick Peddie. Men might believe that there was evil or danger in some changes that are proposed if it was not for the blindness with which every kind of change is resisted, as though it were the device of the evil one. To judge by the representations they give of his work, the devil must, as the old proverb puts it, be a very busy bishop in his own diocese, and that diocese must be a very extensive one. He is not only in colleges, stirring up trusted professors to betray the faith which they are set to defend, but he finds his way into the manse, leading ministers to desire to have organs in their churches, and to train their people to stand while they sing the praises of God. All these things are alike signs of degeneracy leading on to apostasy, and those who yield to such influences are denounced for unfaithfulness to their ordination vows. What these ordination vows may be made to cover it is impossible to say, for it would seem as though the divines who hold them in terrorism over the heads of unfortunate young clerics who may be seduced by the illicit pleasures of freedom, and tempted to indulge in some novelty, think that they forbid everything that is distasteful to themselves. The speech of Dr. Begg in opposition to a motion to give congregations liberty to introduce organs supplies one of the most curious examples of the extent to which this tyranny, for it is certainly nothing less, may be carried. One part of

his argument we quote in full, but the entire speech would repay perusal :

He must say that he never could join, as some of their brethren did, in worship with instrumental music. He had always felt that he was excluded from meetings in which that was observed ; but still here were they as yet pure upon the subject, and they were called this day to say whether they would give toleration to this instrumental music. For example, it was said from the bar that when people were perfectly unanimous they should have it. What was that but to throw a firebrand into every congregation, in order that men, dissatisfied men, might agitate, as it would appear, for the purpose of bringing about this imagined unity of sentiment ? Well, but what became of the people that came into that congregation ? He supposed that this congregation was allowed to have its instrument, and that by-and-by he came to live in the neighbourhood, and he was strongly tempted, of course, to go to the nearest Free Church, and if he found that in that Free Church there was instrumental music, he was shut out from the worship. He could not conform to that worship according to his idea of what was right. He would give another view of it, and this he had felt. He was appointed to preach in that church, and what was he to do ? Yea or nay ? Well, he had the power to do as he had done more than once—tell the people to keep their seats when they rose at the singing of the psalms. Could he tell the organist to hold his tongue and hold his instrument ? He did not know whether he could or not, but if he could not, what was his position ? He was ordered by the Presbytery to preach there. He held it was contrary to his ordination engagement to conform to that organ worship, and which was he to obey ? He wished their friends to look at that question in the face. They talked lightly about uniformity as essential to Presbyterianism, and if they were to set aside uniformity they set aside Presbyterianism also.

What we emphasize is the doctor's view of the obligation which he felt his ordination vows imposed upon himself, and which of course in his opinion they ought to impose upon others. Doctor Begg is a man of great power, and has a racy style which lent great vivacity and power to some parts of his argument. In the conflict of wit he was a match for his opponents, and some of his retorts were clever and telling. There was, too, so much good sense in his warnings against the tendency to yield to that excessive craving for musical performances in public worship which is supposed to be characteristic of young people, and in the gratification of which is the only method for retaining them in Nonconformist churches, that we regret it should have been marred by the introduction of ideas which would reduce churches to the condition of fossils.

People (he said) never left their congregation if they got good preaching, never left their congregation in quest of instrumental music, but when they went they passed the door of Presbyterian churches with their hurdy-gurdies and small instruments and penny whistles for anything he knew. They passed these and went to the cathedrals. They went where they could get the best instrumental music, and if this mania for music went on they would ultimately find themselves where they could get the very best, viz., in the Church of Rome.

There is very much truth in this. But the best way of counteracting the evil is certainly not the obstinate adherence to the methods of centuries ago. The most moderate reform is excluded when Dr. Begg drags in the ordination vows, and would fain persuade his brethren that if the people are invited to "stand up and bless the Lord" these solemn engagements are violated.

The Liberal leader of an assembly in which a party influenced by this spirit has a real power needs no ordinary measure of judgment and discretion. There are some, even among Dr. Rainy's friends, who say that he is apt to be too diplomatic. We are not in a position to say how far the suggestion has any foundation, but it is one which is so sure to occur, and in support of which it is so likely that a plausible case can be made out, that we are not disposed too hastily to give it any credence at all. No man can have so foremost a place as that which has been conceded to Principal Rainy without feeling deep responsibility for the maintenance of the unity and prosperity of the Church. He cannot contemplate even the possibility of a secession without extreme anxiety, or lightly do anything which can provoke it. He must have the consciousness also that the paths in which he desires to lead the Church are not always those in which its founders walked, and he has carefully to watch lest, in breaking loose from some old traditions, he should unwittingly transgress the law of the Church. It is easy to say that he should have the "courage of his convictions," but what if his convictions are at variance with those of his advisers? Is he to be expected to have the courage of *their* convictions? He may be prepared for certain innovations and reforms, but these may fall far short of the desires and hopes of his critics of the extreme Left, and even in his endeavours to carry the exchanges he seeks he may sub-

ordinate them to the interests of the Church itself. In all this there is no ground on which to impeach his conscientiousness, his integrity, or his courage. To us he seems peculiarly adapted to the wants of the Free Church at its present crisis. A rasher man would not do so great or lasting a work. That he desires to make his Church a greater power is certainly no reproach to him. That his wise administration is contributing to this end is his glory. In the practical work of the Church there is very much for us to admire and imitate, but we must not enter on this subject here.

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### DR. STANLEY ON BAPTISM.

It is evident in common Greek writings, that they who were *classically* baptized were either kept under water or immersed many times; and in Hebraistic writings, that they who were *scripturally* baptized were not immersed either frequently or entirely. These usages are not rare nor exceptional, but regular and constant. We proceed now to the next part of our subject—the persons baptized. Immersion and adult baptism have generally been associated, and so have sprinkling and the baptism of children, the connection being natural. The two former are defended chiefly by classic and patristic authorities, and the two latter by the analogies of the Old Testament and the general statements of the New. Both the former are maintained by those who exalt the rites of religion above the place assigned them in the Bible; and both the latter by those who give to sacred ceremonies only that measure of importance which belongs to them in the teaching of Christ and the apostles. In Dr. Stanley's book, infant baptism is declared to be perfectly proper, but contrary to the practice of the first Christians. Many think that from the beginning, little children, as well as men and women, received the *initiatory* rite of Christianity, there being no reason for excluding them, and no occasion for mentioning them.\*

\* The silence of the New Testament respecting the baptism of infants is like that of the Old respecting the circumcision of infants. The circumcision of Isaac is mentioned, his birth being the first recorded after



Dr. Stanley has given a graphic description of the ecclesiastical customs supposed to agree in their general character with the baptisms of the first Christians. It is very interesting and instructive.

There was, as a general rule, but one baptistery in each city, and such baptisteries were apart from the churches. There was but one time of the year when the rite was administered, namely, between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the Bishop, as the Chief Presbyter was called after the first century. There was but one hour for the ceremony; it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery consisted of an inner and outer chamber. In the outer chamber stood the candidates for baptism, stripped to their shirts; and turning to the west as the region of sunset, they stretched forth their hands through the dimly-lit chamber, as in a defiant attitude towards the Evil Spirit of Darkness, and speaking to him by name, said, “I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.” Then they turned, like a regiment, facing right round to the east, and repeated, in a form more or less long, the belief in the Father, the Son, and the Spirit, which has grown up into the so-called Apostles’ Creed in the West, and the so-called Nicene Creed in the East. Then they advanced into the inner chamber. Before them yawned the deep pool or reservoir, and standing by the deacon or the deaconess, as the case might be, to arrange that all should be done with decency. The whole troop undressed completely as if for a bath, and stood up naked before the Bishop, who put to each the questions, to which the answer was returned in a loud and distinct voice, as of those who knew what they had undertaken. They then plunged into the water. Both before and after the immersion their bare limbs were rubbed with oil from head to foot; they were then clothed in white gowns, and received, as token of the kindly feeling of their new brotherhood, the kiss of peace, and a taste of honey and milk; and they expressed their new faith by using for the first time the Lord’s Prayer.—*Christian Institutions*, p. 4.

Now much of this differs, as is stated, from the present practice of all Christian Churches. Does it not also differ greatly from the account of baptism given in the New Testament? It could not be pretended that there was Scripture precept or precedent for all the practices of the ancient Churches. They were supposed to be instructive and useful; and they agreed with the unscriptural importance given to

the institution of the rite (Gen. xxi. 4); and the circumcision of the son of Moses on a very extraordinary occasion (Exod. iv. 26). There is no other notice of the circumcision of infants in the history and literature of many hundred years; yet during all this time the rite was highly valued and universally observed.

the rite, and with its new meaning. The proper *subjects* of baptism must depend on the *meaning* and purpose of the rite. If it were designed to mark out instructed and approved persons, or to convey benefits which only such persons could receive, then little children must be excluded. But if appointed to show symbolically certain general religious truths, the service is as proper for them as for others. The inquiry respecting the *subjects* of Christian baptism cannot be separated from the inquiry respecting the *meaning* and purpose of the rite. To know what the baptisms of the New Testament mean, and to whom they were given, we must look to the New Testament; and to understand its teaching respecting ritual baptism, we must know that of the Old Testament respecting similar religious services.

I. All preceding religious ceremonies of Divine appointment were merely *symbols* of general truth; and not one was so used as to be a *mark* of improved character.

They were visible *emblems* of duty enjoined and favour promised; and were *signs* only of some outward connection with the people of God. Thus it was with circumcision, with thank-offerings, with sacrifices for sin, and with ritual purifications of every kind. Certain dispositions of mind were proper in their use, but they were not the prior appointed conditions. The rites were not intended to indicate any good already possessed, or any personal superiority. Therefore there was no preparatory instruction and discipline, no probation or examination. In only one case was an examination required, and that was merely *sanitary*. The leper was to be examined by the priest before he was sprinkled, this being a sign to all of his restored health (Lev. xiv. 3-7). In no other case was any examination appointed. The Mosaic and traditional baptisms were signs that there was some impurity to be removed; and this was true of all subjects of baptism, because true universally. The precept and promise expressed by the rite were for all. All needed a spiritual cleansing, and it was offered to all. But no baptism was a sign that any moral purification had been received, or would be attained. They who observed the institutions of Moses, by their actions acknowledged his authority, and had their place with those who might profit by his instructions and commands. A purifi-

cation with water was appointed to precede all other services, but nothing was appointed to precede baptism (Exod. xix. 10). It is certain that the priests were wont to baptize Jews who had become ceremonially unclean, and Gentile proselytes who were always unclean; and this purification was by sprinkling with water, without any religious probation or preparation.\*

Now it is quite obvious that the old ecclesiastical baptisms, and those of believers in modern times, have a different character from any Jewish rites. Their meaning and purpose are different, and so is their administration. Rites which mark personal character, or pre-suppose special moral qualifications, cannot be used as rites which declare general truths. Believers' baptism cannot properly be given to all. It requires previous instruction, religious experience, a time of probation, and personal examination. The ancient baptisms described by Dr. Stanley were evidently Believers' baptisms. The invention of sponsors, admitted to be an innovation, was to bring the old practice of infant baptism into some accordance with later views and practices. Really, or by a kind of fiction, the same faith was required of all, and it was professed by all. The rite of baptism thus became a *sign* of spiritual regeneration. This regeneration was in ancient times supposed to be effected by the due administration of the rite, *with all that preceded and followed*; and the same supernatural virtue, first ascribed to the rite when accompanied by repentance and faith, is by many still attributed to the rite, when these moral conditions cannot exist. With others the rite is a *sign* of regeneration, because the baptized person has been previously instructed and disciplined, and so examined as to satisfy others that, by repentance and faith in Christ, a new nature has been received and eternal salvation secured.

We have now to inquire what the statements of the New Testament show respecting the rite of baptism. Are the mean-

\* "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, . . . *the water of separation hath not been sprinkled upon him*" (Numb. xix. 20). "One law and one manner shall be for you, and for the stranger that sojourneth with you" (Numb. xv. 16). "It is written, 'As you are, so shall the stranger be.' How are you? By circumcision, and baptism, and bringing of sacrifice" (Maimonides).

ing and use of the baptisms recorded there like the meaning and use of all Old Testament rites? Or are they like the meaning and use of the Believers' baptism of ancient or modern times? It is possible that the rites of the Old Testament should differ from those of the New Testament, but no difference is to be supposed without evidence. It is most probable that the outward services of the latter are like those of the former; and since this agreement would be expected, it is quite certain that any great difference will be evident. When there is an expected similarity, nothing need be said; but where there is an unexpected difference, it is sure to be noticed.

II. All the baptisms with water mentioned in the New Testament were, like the baptisms and other ceremonies of the Old Testament, given unconditionally.

(1) The baptism of John is by all the evangelists described as a ritual purification with water, and it is related as a usual and expected service. Now whether the expectations of the people arose from the regulations of the law, or from the figurative language of prophecy (Ezek. xxxvi. 25), there was nothing to lead any one to expect that there would be an *immersion* in water of *selected* persons. The priests had *sprinkled* the people *indiscriminately*, and the figures of the prophets were drawn from their practice. Therefore this, and only this, would be looked for; and the people would expect to be baptized without any previous probation. From the Gospels we learn that none was required, but that the baptism of John was given to all who were willing to receive it. John taught the people plainly that they should repent, but not that a prior repentance was the proper condition of receiving his ritual purifying. They acknowledged their sins by coming for the rite, and may sometimes have added a general confession; but there was no preparatory instruction, no probationary discipline, no personal examination. It is said that "all the people were baptized"—persons of ill repute, taxgatherers, sinful women, and soldiers—apparently even those who were called a "generation of vipers." John objected to none. Once only is he said to have hesitated, but that was in the only case in which there was no sin. The popularity of John

was great, multitudes flocked to him, there was much religious excitement, and a transient enthusiasm prevailed. The people had been accustomed to join in all religious services, and knew that all things should be done intelligently and reverently; but not that any rites were only for the better class. If the baptism of John had not been unconditional, it would have been necessary for him often to state the required condition of the new service, to provide for its fulfilment, to warn against negligence, to examine candidates, to separate the approved from the rejected. But from the statements of the evangelists and Josephus, we learn that there was nothing of the kind. As he taught all, so he baptized all. There would be few infants in the crowds who came to him, but there would be children and youths; and none of these were told that they might listen to his words, but not receive his baptism.

(2) In the first mention of the rite of Christian baptism it is associated with that of John, as similar in its meaning and use. It is related that the people were going to Jesus, and receiving baptism from His disciples, in greater numbers than went to the baptism of John (John iii. 26; iv. 1). It is important to notice that these are the only references to the rite of Christian baptism during the life of our Lord; and that there is no mention of the institution of the rite in any of the Gospels. If the rite were not like that of John, there would be some account of its introduction, and some statement of its difference and use. Since those who had received the baptism of John received afterwards the baptism given in the name of Jesus, it would be plain to all, without any verbal statement, that the two baptisms were distinct though similar. As the mission of John was acknowledged by receiving one baptism, so the higher mission of Jesus was acknowledged by receiving the other; and as the former was a symbol of repentance, so the latter was a symbol of the higher spiritual purification, which John declared would be given by Jesus (John i. 33). But no other difference would be supposed, and no other is stated or implied. The direction given by Christ to the apostles after His resurrection (Matt. xxviii. 19), if it refer to the *rite* of baptism with water, says nothing of its institution, but of the extension to all nations of what before had been restricted to Jews. If any argument could be drawn from the order of

words, the rite should precede instruction, for we read "baptizing them," . . . "teaching them."

That the baptism of children is not mentioned in the Gospels can be no objection to the practice, since the baptism of adults is noticed only in one, and there only twice. The testimony of St. John is unquestionable, and the silence of the other evangelists shows the subordinate place assigned to the service. The baptism of children would, as a matter of course, generally follow that of their parents, and be in private. Jesus did not Himself baptize either children or adults ; but He declared that the Kingdom of Heaven belonged to little children, and did for them what He did not for adults. He took them in His arms, put His hands on them, and prayed for them. Can it be supposed that He would forbid the apostles to baptize those whom He thus blessed ? If one symbolical act was proper, could the other be improper ? If the Kingdom of Heaven was theirs, would not the rite of *initiation* be theirs also ? Dean Stanley admits that the *principle* of Infant Baptism was plainly taught by our Lord. Why should the *practice* be omitted by the first disciples, and be adopted only in after ages ?

(3) The narratives of baptism in the Acts of the Apostles show no difference in their administration of the rite, from the baptism they had before given in the name of Jesus. The three thousand baptized on the day of Pentecost received little Christian instruction. They were directed to repent, and to acknowledge that Jesus was the Christ. But they could have little Christian experience, and were required to make no other profession than that they accepted the testimony of the apostles. It is not likely that children would be present, but that they were not to be excluded from any Christian privilege appears from the apostle's words, "*the promise is to you and to your children*" (Acts ii. 39). The Samaritans were baptized, and only men and women are mentioned (viii. 12). They would be the first to receive baptism, and the subsequent baptism of children at home would require no notice, being the custom in proselyte baptism. That the rite was not confined to persons instructed, examined, and approved, appears from the baptism of Simon Magus. The Ethiopian was baptized, after an hour's instruction received in his

carriage. He simply asked for baptism, and it was given him. The requirement of faith (viii. 37) is an interpolation, showing only the question and answer common in later ages. Paul was no doubt a *believer* in the highest sense of the word before his baptism (ix. 18), and so was Cornelius (x. 47). The latter and his friends received baptism, because they had already received the Holy Spirit; but in no other recorded instance did this Christian experience precede baptism, and the single exception was to secure the admission of Gentiles into the Christian community (xi. 17). Lydia and her family were devout persons, but the jailor and his family were not; yet both these persons, and those with them, were baptized in the same hour in which they heard of Jesus Christ (xvi. 15, 33). We need no proof that there were children in these families, or in the families of Crispus and Stephanas afterwards mentioned (xviii. 8). It is most likely that in one at least of the four families there would be some children, and these would be included or excluded according to what was customary. The only point of importance is the *meaning* of the rite, when given to *families* after an *hour's* instruction. So used, it could not be the *sign* of a changed character. In the remaining case, that of some Ephesians, we are told of some questions and answers, from which it appears that the persons baptized by St. Paul had not before heard of the Holy Spirit, and knew only the baptism of John (xix. 2-5).

From this review of the whole explicit testimony of the New Testament to the rite of baptism, we learn that there was no delay for preparatory instruction and discipline, experience and examination. The same day, and even the same hour, in which the first knowledge of Christ was given, the rite of baptism was received. Yet Dr. Stanley has stated that a "long; previous preparation was the primitive practice." Where does this appear? It has been said that the persecutions which attended a Christian profession would prove the fitness of persons to be baptized, and make examination superfluous. But none were persecuted for receiving the baptism of John, nor at first for receiving Christian baptism. Some have argued from the spiritual nature of the Christian religion, that spiritual conditions would be assumed for all its services, and that these may be expected to differ



from those of Judaism rather than to agree. But they who first became disciples of Jesus knew little of the spiritual nature of His kingdom. Christianity differs much from Judaism, but similar outward ceremonies belong to both. In these agreement would be expected, and especially in the *initiatory* service by which disciples passed on from the one to the other.

The chief objection to Infant Baptism is founded on the little notice taken of it in the New Testament. But why should more be expected, if the rite of Christian baptism was, in its meaning and use, like all the rites to which the Jews were accustomed? If the first Christians had held the views of baptism which prevailed subsequently, the baptism of children would not be expected; and if practised, it would be explicitly noticed. But not otherwise. As circumcision was given to infants as well as adults, so would baptism be. The meaning of the rite was appropriate to all; and nothing but an express prohibition would prevent the first Christians from baptizing their little children, as they were themselves baptized. Only a capacity and willingness to receive religious instruction appear in the multitudes whose baptisms are recorded in the Bible; and these qualifications are found in children five years old, as well as in men and women of fifty. But if all persons from five to fifty might properly be baptized, then the rite could only be an *initiatory* service—a symbol of *general* truths; and as such it would be as suitable to those under five as to those above. In some respects the baptism of *infants* is more instructive and beneficial than that of *adults*. The religious nature of mankind, the inestimable value of every human soul, the universal need of spiritual cleansing, “the loving kindness of our Saviour God towards all men” (*φιλανθρωπία*, Titus iii. 4), are best shown in the baptism of infants. The admonitions and encouragements suggested by the service are needed from the commencement of human life; and the service is to all profitable, not so much at the moment when it is seen and felt, as afterwards when remembered and thought of. The ritual mark of religious progress may foster self-conceit and favour self-deception; but the symbol of Christian hope and duty, when given to an infant child, speaks only to benefit all who

are willing to seek and receive the blessings symbolized. The highest relations can only be voluntary, but these are founded on others which are involuntary. None can choose their parentage, or the early conditions of life, or the persons whom they ought to trust and obey. It is so in religion. Only by their own choice do any belong to the Church of Christ; but without their choice they may be in His kingdom; and this is a privilege to be marked, thankfully acknowledged, and remembered.\* The propriety and use of Infant Baptism have been admirably stated by Dr. Stanley, though he thought its advantages were withheld from the first Christians, to be given to those of future ages. The evils attributed to Infant Baptism cannot belong to it, when it is used as a rite of initiation. The initiatory service of Judaism was good, and only good, when used according to its design; but it became evil when it was employed as a material *means* of spiritual change, or as a *sign* of religious superiority. So the initiatory service of Christianity is good, and only good, when used as a rite of initiation; and it too becomes evil when employed for other purposes.† The baptism of infants or of adults is beneficial, when used to set forth symbolically general truths and duties; and the baptism of both becomes injurious when viewed as the special means of a spiritual regeneration, or as its sign and seal. The former use belongs to the primitive churches; the latter to some churches of later times.

The statements of Scripture respecting those who are

\* The difference in the history and meaning of the two Christian rites shows that what is proper for the one is not proper for the other. Baptism was given (1) from the commencement of the preaching of Christ, (2) to the multitudes who came to be instructed, (3) it was received only once, and (4) simply introduced to the kingdom of Christ. The Lord's Supper was given at the end of His life, to the apostles, as a service to be often repeated by them, and by others in similar Christian fellowship; as members of some small society, and so of the whole Church of Christ. Much of the use of the first rite is lost when it is deferred to be combined with the second.

† There is the highest ecclesiastical authority for regarding the rite of circumcision and the rite of baptism as *initiatory services*, useful chiefly in the same way. Augustine says, "From the circumcision of the flesh, which was formerly received by the people of God, we are able with truth to infer the advantage of the sacrament of baptism to infants."—*De Bap. Cont. Donatistas*, lib. iv.

spiritually baptized, and the early testimonies to the baptism of infants, have received some notice from Dr. Stanley.

J. H. GODWIN.

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### *A PIOUS DISSENTING FOUNDER.*

#### II.

WHEN Doddridge was a student at Kibworth—where he met his first love, Miss Jennings, the sparkling daughter of his tutor, who married instead Dr. Aiken, and became the mother of a still more sparkling daughter, Mrs. Barbauld—we find the following bill to Christmas, 1720, for Doddridge's academic career: "Half-year's board and tuition, eight pounds ten shillings; 'King's Inquiry,' four shillings and threepence; Appendix to 'Logic,' two shillings and sixpence; a New Testament, interleaved, three shillings and eightpence; in all nine pounds and five pence." Towards this the young student had received from Mr. Taylor's fund two pounds ten shillings and fivepence; leaving due, as he informs his friend Mr. Clark, of St. Albans, six pounds ten shillings and fivepence, payable to John Clark, bookseller. Even then there was not a little help given in other ways to promising young men. We have seen the reference to Mr. Taylor's fund, for which, Doddridge writes, he was mainly indebted to his tutor, who "lets no opportunity slip of obliging me at home, or promoting my interest abroad." "I suppose," writes Doddridge, "I am partly obliged to him for the two guineas received of Mr. Barker, and the broad piece which Mr. Jennings gave me the last time I was in town. And I understand that he has sent a kind character of me to the fund at Salter's Hall." At Hinckley, to which Mr. Jennings removed his academy, the charge was the same, as appears from the correspondence, in which we have the bill for Christmas, 1722. As a further illustration of the admirable cheapness of those days, let me state that when Doddridge accepted the invitation to settle at Kibworth the salary did not amount to thirty-five pounds a year—a sum which he considered sufficient for a single

man, as provisions were cheap in that part of the county. In a letter to his brother he states that he thinks he can board for about ten pounds a year. At Coventry the Church at that time raised for their minister, whom Doddridge describes as Mr. R——, some forty pounds a year. When Doddridge's tutor died, he describes the widow, with four children and a servant, managing to live upon fifty pounds a year. "She seems," he writes, "perfectly contented with what she has, and cheerful in the assurance of the Divine care."

As a tutor, Doddridge undoubtedly would carry out a good deal of the system in which he had been trained, and of which we have a full account in his correspondence. In 1721 he writes his brother :

Our course this last half-year has been as follows : Monday, pneumatology and ethics ; Tuesday, pneumatological disputations ; Wednesday, pneumatology and ethics ; Thursday, pneumatology and ethics ; and Saturday, critics. Pinffendorf and Grotius were the writers chiefly consulted in connection with such studies. The Saturday criticisms treated of such subjects as the Antiquity of the Hebrew Language and its points, the Massora, Cabbala Talmud, the Septuagint, and other versions of the Bible, with occasional references to Bexlorf, Prideaux, and other authors of great note.

Doddridge adds :

We have but little time for private study, because the references are long and the subjects frequently require much thought, and we have the trouble of writing out five or six lectures a week. As for the classics, I do not entirely neglect them, but have not so much time for them as I could wish. I have lately read Horace and Terence, with Dacier's notes. For Greek authors I have read Xenophon, Epictetus, Isocrates, and Lucian. I made an attempt upon Pindar, but quickly found I could make but little out as yet, for you know I am but a poor Grecian. In practical divinity Tillotson is my principal favourite, and next to him Barrow and Scott. We have some of Goodwin's works in the library, and some of the great Dr. Owen's, but you know I am not very fond of such mysterious men.

Doddridge also states that he reads the New Testament in Greek without any commentator, and that he is frequently employed on Patrick's commentary on the Old. Out-of-door preaching at that time seems to have been an art little practised by the students. Now and then the students seem to have tried their hand at a little amateur acting—surely not

a bad preparation for the pulpit. The liberality of the teacher was remarkable. Mr. Jennings encouraged the greatest freedom of inquiry, and always inculcated it as a law that the Scriptures are the only genuine standard of faith. "The course of education extended over four years, and every half-year the students entered upon a new course of studies. In the earlier parts of the course amongst the studies were included geometry, algebra, geography, French. In the third year the studies included mechanics, hydrostatics, and physics; and under the latter anatomy was included. In the last year the students had to master divinity and ecclesiastical history. Every evening an account was taken of our private studies." They repeated to Mr. Jennings, after prayer, something they had met with, and which they had thought remarkable. At certain times the students were obliged to talk Latin. Dr. Doddridge continues :

Every Lord's-day evening Mr. Jennings used to send for some of us into the lecture-room, and discoursed with each apart about inward religion. The discourse was generally introduced by asking us what we observed as most remarkable in the sermon. He took this opportunity of admonishing us of anything he observed amiss in our conduct, and he always did it in a most engaging manner. After this we met at seven in the evening for family prayer. Before prayer one of us either repeated the sermon we had heard or read some portion of a practical writer which we ourselves chose. About three-quarters of an hour were thus spent, and then, after singing—which was a constant part of our morning and evening worship—and prayer, Mr. Jennings examined those of the first class in the Assembly's larger Catechism, in which he gave us an historical account of the belief of other parties of Christians relating to the several articles which are matters of controversy.

Urged on by friends, and after having received the private sanction of Dr. Watts, Doddridge, in 1729, commenced his tutorial career at Harborough, based on the plan laid down by Mr. Jennings. Nor was the step undertaken without the sanction of the neighbouring ministers, who met in April of that year to spend a day at Lutterworth for the revival of religion. Mr. Saul, after preaching an animated sermon on the subject, took an opportunity of proposing the scheme he had concerted for the establishment of an academy at Harborough, when the assembled divines unanimously concurred with him in the propriety of his views, and engaged to render every encouragement and assistance in their power. From

Harborough the academy was moved to Northampton, on Mr. Doddridge's accepting the charge of the Congregational chapel there in 1730.

In 1734 Dr. Doddridge and Mr. Coward were brought into contact. In the March of that year Dr. Jennings wrote to Doddridge:

I am commissioned by Mr. Coward to inform you of his scheme for founding a college after his death to continue for ever. It is to consist of two tutors and twenty students on his foundation. He has allotted six hundred and forty pounds for the charge of it; out of which the Professor of Divinity has a certain salary, besides other advantages, such as boarding the pupils, if he pleases, at a top price, and perhaps a house to dwell in; for I find the old gentleman has a design to build for that purpose at Walthamstow. He is desirous of naming the first tutors in his will, and I am to make you the offer, in his name, of being the Professor of Divinity, if you can think of removing to Walthamstow after his death.

It was originally Mr. Coward's idea that Doddridge with his family should reside at Walthamstow with him; that the latter should preach there; and that the academy should not be commenced till after his death. In a subsequent letter Dr. Jennings states that he has prevailed upon Dr. Watts, who has more influence on Mr. Coward than anybody, to see him before Doddridge has an interview with him. We incidentally learn that Mr. Bradbury, the well-known minister of Tottenham, a man of light and leading in his day, had somewhat offended Mr. Coward, because he had advised him not to trust to the uncertainty of a will. Nor was Mr. Bradbury's advice altogether irrational. According to Mr. Belsham, the solicitor made the will quite different to what Mr. Coward intended, who was certainly a very orthodox man, and quite determined that his money should go to the maintaining of orthodox principles. There was also another reason, not very creditable to the age, on which the Rev. David Saul lays great stress. In a letter to Dr. Doddridge he writes:

Wills are proved in the Ecclesiastical Courts, and the contents of them thereby become open to the view of all the officers and judges of those Courts, who, where the Dissenting interest is concerned, seldom fail of finding in them something either to stir up tedious and expensive litigations, or to defeat the designs of the testator. We have suffered much by them in these parts, and we may be sure that when so large a benefaction as this comes under their consideration, their utmost art and skill will be em-

ployed to perplex, if not defeat, the design of the donor. Besides, there are many other accidents which may attend wills, and if this great affair be left on that footing, I expect the charity will not continue long in the way in which Mr. Coward designs it should go.

Mr. Coward treated this letter with the utmost contempt. However, "the good old man," as Doddridge writes, "treated me in the most friendly and obliging manner." Afterwards, when Doddridge went to stay with him, he wrote home to his wife, "I am treated with abundance of kindness by that good old gentleman and his very valuable lady." The friendship between the wealthy merchant and the Northampton tutor ripened apace. They seem to have become very intimate. In 1735 the latter writes to his wife, "Mr. Coward puts all his future designs for an academy on the issue of my coming." In the meanwhile he took due care of his own. The terms were not heavy: sixteen pounds a year board, and four pounds teaching. That was the highest scale; those who were assisted by charitable institutions paid but fourteen. In certain quarters, however, his academy was regarded as a nursery of error and heresy.

It was not only as a teacher Mr. Coward regarded Dr. Doddridge; he got him to be a lecturer. In 1736 Doddridge published ten sermons on "The Power and Grace of Christ, and the Evidence of His Pure Gospel." They were preached, he tells us, "at the desire of that munificent benefactor to the cause of Nonconformity, William Coward, Esq., and the three last were so agreeable to Dr. Secker, then Bishop of Oxford, that he expressed his desire to me that they might be published alone for the use of junior students whose office calls them to defend Christianity." Job Orton adds that these sermons were the means of convincing two gentlemen of a liberal education and distinguished principles, who had been Deists, that Christianity was true and Divine, and that one of them became a zealous preacher and ornament of the faith he had once denied and despised.

Like most rich men, good or bad, Mr. Coward had his peculiarities. One was, that on no account should the doors of his mansion be opened to any one after eight p.m. The Rev. Hugh Farmer had an unpleasant experience in this respect. Mr. Coward had invited him to stay in the house.



Accordingly, he arrived at the family mansion about eight o'clock in the evening, and knocked at the door for admission, but in vain. Thinking that the family might be employed in domestic devotion, he waited a reasonable time before he knocked again, and again in vain. Fortunately, while the good man was wondering what on earth he should do, he was observed by a footman of Mr. Snell's—a rich Dissenting merchant who lived opposite—and who reported to his master that a strange gentleman was trying to obtain admittance at Mr. Coward's "beyond the hour." The hospitable Mr. Snell immediately sent to invite Mr. Farmer to his house, and there he resided many years.

"The will of William Coward is," writes Paxton Hood, "a curiosity, and may be studied by those who have patience on the walls of the library of the New College." I have seen it there, and so undoubtedly have many of my readers, but that it is a curiosity in any way I utterly deny; neither in the will itself, nor in the codicil attaching to it, is anything that can be called curious, unless the benevolence and the piety of Mr. Coward is to be denominated such. He leaves £100 for the Congregational fund, £100 to be divided among the poor widows of Dissenting ministers. The chapel at Walthamstow, which was his property, he leaves to trustees to be used for religious worship, free of all rent charge, his only stipulation being that the place shall be kept in decent order. He also leaves a sum of money to continue a lecture which he had supported during his lifetime at Little St. Helen's, in Bishopsgate Street, and which every Friday was delivered, when Coward's College was in existence, in a little chapel built for the purpose by the side of the institution, and which was rarely attended by any one save the clerk and the college housekeeper, thus showing how difficult it is for even the most thoughtful of men to see that the money they devise shall continue to be useful after their decease. I presume at one time the lectures were well attended, and it is a fact that many of them are published, and may still be read by students that way inclined, in the library of the New College, St. John's Wood. As to the chapel at Walthamstow, that was, during Mr. Coward's lifetime, one of the most fashionably attended of all the chapels of the body in or near London.

As many as forty carriages, we are told, were commonly counted at the meeting-house door after morning service. The preacher at Little St. Helen's in Coward's time was the Rev. Edward Godwin, whose grave may yet be seen in Bunhill Fields. It was stated on his tombstone that he had uncommon natural abilities, improved by close application, and attended with remarkable humility, piety, and sincerity; was an earnest promoter of the truths of the gospel, and was esteemed by good and learned men while living, and was greatly lamented. It appears that he was a native of Newbury, in Berkshire, that he first preached at Hungerford, and in 1721 removed to London as assistant to Mr. Robinson, at Little St. Helen's, and on his death succeeded to the whole charge.

In the "Bunhill Memorials" we read, "Being a lively and ready preacher, he was engaged at some of the most popular lectures among the Dissenters. The great and peculiar doctrines of the gospel were his delight." The Rev. Mr. Robinson whom he succeeded was chosen one of the preachers of the Merchants' Lecture in Salter's Hall. At that time the number of lectures given in the city was very great. City merchants evidently appreciated them more than they do now. As Little St. Helen's was a Presbyterian place of worship, it is clear that Mr. Coward was liberal in his opinions as well as with his purse.

Mr. Coward's instructions were simply that the masters in the institution which his property was to maintain, "do take care that the said students be well instructed in the true gospel doctrines according as the same are explained in the Assembly's Catechism, and in the method of church discipline which is practised by the Congregational churches." What Mr. Hood means by calling the will a curiosity I am quite at a loss to understand. His book, "The Life of Watts," from which I take the extract, is far more of a curiosity. If he had taken the trouble to look at the will, which does not hang on the walls of New College, but is kept under a glass case, he would have been saved from making such a blunder. No Congregationalist Dissenter who believes in an educated ministry, and in the preaching of the gospel of Jesus Christ, should speak slightly of Mr. Coward. That he was a rich

man is clear. That he was a good man is equally evident. There is no scandal attaching to his name. He was one of the first of the merchant princes to identify himself with Dissent when it lived, as it were, upon sufferance; when meeting-houses were planted in out-of-the-way places in order not to be seen of the informer or to be obnoxious to the mob, and when it was a risky thing to set up a Dissenting academy, even in the most remote parts of the country. As late as 1732 it is to be remembered that Doddridge himself was dragged into the ecclesiastical court for such a crime. If we venerate the fathers and founders of Dissent, the men who were the first in the face of persecution to hold that the kingdom of Christ was not of this world, and that religion was a province into which the secular ruler had no right to intrude, equally dear to us should be the fame, and equally sweet the memories, of wealthy laymen like Mr. Coward, who upheld their ministers in his own day, and whose large charity, unlike too much charity devoted to religious uses, is a boon and a blessing even in ours.

J. EWING RITCHIE.

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## CHAPTERS FROM THE LIFE OF A CONGREGATIONAL MINISTER.

### VII.—CHURCH LIFE.

THE work of a Congregational pastor thirty years ago was carried on under very different conditions from those under which it is prosecuted to-day. The revolution which has been passing over society, and which has affected the religious as well as the political life, has come so gradually and been so quiet in its modes of operation that its full extent is not appreciated, unless we endeavour to bring the existing state of things into comparison with our own memories of that former period; or, what perhaps is still more suggestive, learn what the men of the past were by the survivors of the generation who, though they remain among us, are certainly not of us. All of us are acquainted with men who regard the movements of the time with a considerable amount of anxiety, and, if their own natures are not genial, with a more

severe and condemnatory feeling. They cannot stem the current, but every now and then they find opportunities for showing their dissatisfaction with the tendencies that are abroad, and probably for troubling those who are seeking, with more or less success, to utilize them for good. That things are not as they were in the days of their early manhood is sometimes a cause for lamentation, at others are occasion for complaint and even agitation. If they were wise they would reflect that innovations, except when they interfere with principle, or are likely materially to affect the spirit or power of the Church, had better be quietly accepted as one of the necessary results of changing circumstances, and that it is wise to acquiesce in them rather than face the heart-burnings and divisions which would be the certain result of stolid resistance, and which would certainly work an injury for which even success would be no compensation. Men of this type, who make a principle of the hour at which a service should commence, or the special mode in which it should be conducted; who scent heresy in an "Amen," and detect a Romeward tendency in the singing of a chant or an anthem; whose conservatism is a blind adherence to precedents which have not even the usage of a long antiquity to plead in their favour, but were created in comparatively recent times by men who set their descendants an example of noble independence, which is certainly strangely honoured in this slavish copying of their methods, were much more frequent in those times than in the present. The period itself was more conservative. Culture had hardly begun to do its work. There was little knowledge in the churches of the movements of thought outside the religious world. There were not a few by whom familiarity with the great productions of literature was regarded with suspicion, if not with some more positive disapproval, and books of a sceptical tendency were distinctly tabooed. It is not easy to imagine the horror with which the departed worthies of that day would regard the freedom of an age in which *The Nineteenth Century* or *The Contemporary Review* introduces into our Christian families the latest speculations of the most daring Agnostic. Mr. Mozley, in his most interesting "Reminiscences," tells us that a knowledge of sceptical literature was one of the peculiarities of John

Henry Newman as a young man. "He had early faced fairly the question of the evidences by the study of infidel writers. He was one of the few people who could be called thoroughly acquainted with Gibbon's great work. . . . He knew well Hume's essays. He had Tom Paine's works under lock and key, and lent them with much caution to such as could bear the shock." The "caution," the "lock and key," the anxiety as to whether men could bear the shock, were eminently characteristic of the religious sentiment of the times, and certainly this dread of unbelieving or secularizing influences was just as powerful, probably more so, among Evangelical Churchmen than among Dissenters. This is not the place to discuss the results of the extraordinary change that has taken place. I note it only as a fact, and a fact which is a very important factor in all the religious problems of our own day. Nothing is more hopeless than the feeble lamentations of men who stand moaning by the side of the advancing stream and fret because they cannot turn it backward.

But these worshippers of the past were generally in the ascendant forty years ago and later. What I have already said as to the disquiet which had been caused in the town where I first laboured in consequence of the abandonment of the Evangelical faith by one who had been prominent among its teachers and defenders, will enable my readers to understand that I was not likely to complain of a stagnation of thought and life among those to whom I ministered. But the conservative element was also powerful, and the harmonizing of these opposite forces was not at all times quite easy. The conception of church fellowship and discipline, for example, was very severe, and it was not easy to alter it. Any change in the modes of admission was regarded as an abandonment of truth and an interference with the spirituality of the Church. Not only was that vital principle of Congregationalism wisely safeguarded, but it was thought necessary to defend with quite as much jealousy all the methods by which it had been sought to work it out, both in the acceptance of candidates and in the supervision of the members. I knew a church in which a member was excluded for travelling on Sunday, though under circumstances of such special urgency as almost to constitute necessity. He was an artizan who had

been ordered to the seaside for his health, but he was unable to get away on Saturday night, and the time at his disposal was so short that he took the early train on Sunday morning. The result was his expulsion from the church. The same severe type of discipline is still to be found in the Highlands, and perhaps in some of the rural districts in England which have been least affected by modern ideas. At the time of which I write it was only beginning to give way in larger towns, but even there it still retained a considerable hold.

I had to encounter it on several occasions. One of the questions which troubled me more than once was the attitude that the Church ought to take in relation to worldly amusements in general, and dancing in particular. I do not know that I have, in the course of the years that have passed since, materially changed the position which I took then. I held then, and I hold now, that the sole power which pastor or church ought to exercise in the matter is that of moral suasion and influence. Consideration was unquestionably due to those who had grown up in the belief, which was very much more due to the influence of the Evangelical Revival than to the Puritan tradition, that in order to proper separation from the world there must be an entire abandonment of card-playing, balls, and especially the theatre; but it seemed to me absolutely necessary that a protest should be made against the continuance of the law which their ideas had imposed upon the Church. The extent to which these views were carried, especially where there was some marked idiosyncrasy in those who were at the helm, is almost incredible. A gentleman assured me recently that his minister, who was a man of great eminence, but of extremely conservative tendencies and of strong prejudices, had publicly prayed against his beard. The good man, who had a very high conception of the value of beards long before it became common to wear them, had stifled his feelings on the subject and submitted to the indignity of shaving until the time when the practice came into vogue after the Crimean War. He was not, however, even then allowed to possess his beard in peace. He was not, indeed, excluded from the church, but, as I have said, prayer was offered in a prayer-meeting by the pastor on his behalf, and he has himself the conviction—in support of which he was certainly able to produce strong evidence—that

he was kept out of the diaconate for years because of the innocent beard which gave him so venerable and patriarchal an appearance. The whole affair was very ludicrous, but it has also its graver side. It is but an extreme development of a very mistaken tendency to exaggerate trifles, and to introduce tests of Christian character other than those high qualities of heart and life which are the only true evidences of the spiritual life.

The amusements which by many are still regarded as the infallible signs of worldliness belong, no doubt, to a different category, but even the importance attached to abstinence from them has its dangers. The questions relating to them refer, after all, only to points that do not belong to the essence of Christian character; and it is more than possible that any undue exaltation of these minor matters may be accompanied by a forgetfulness of the supreme importance of the cardinal virtues. Justice, truth, honour, are too apt to be regarded as parts of "mere morality," which may be found in men of the world, while the mortification of the flesh in the renunciation of these worldly enjoyments is held to be the higher attainment of the saint. The standard thus set up is an unreal one, which does not commend itself to the ordinary conscience, and is pretty sure to engender a prejudice against religion. The discharge of the common duties of Christians ~~tians~~ as men, or merchants, or citizens, the maintenance of a reputation for fidelity and courage which will make the Christian name respected everywhere, the exhibition of a loving and kindly temper, are of infinitely more importance than the little acts of self-denial of which we are speaking. Take them at their best they are but as the tithing of the mint, the anise, and the cummin as compared with the weightier matters of the law. To tamper with a principle, to be unfaithful to truth when it is unpopular, to worship the world's idols and conform to its ideas of expediency, to manifest a hard and unsympathetic spirit, is quite as much an exhibition of worldliness as to take pleasure in a dance. If, indeed, the latter can be shown to be unchristian, it is not to be excused because he who indulges in it has other virtues. But that is the very point to be proved, and even if it could be proved there would still remain the great question as to the relative value of



these different virtues. What I urge here is that even in the most favourable view of the conception of the Christian life which we are considering, their true position is reversed.

The point in relation to which the subject of these restrictions came up in my own early pastoral life was that of dancing, and it serves not only as an example of the general principle, but also as an illustration of the way in which the views of individuals relative to the whole subject are shaped quite as much by the habits and traditions of their home as by more abstract considerations. There were two young ladies, daughters of one of the most respected members of the Church who applied for membership, and their character was such that no valid objection could possibly have been raised to them. But it was known that they danced, and to one of the deacons this seemed a sufficient reason for opposing their admission to the Church. The truth was, their parents, who had been trained in a circle where there was no scruple with relation to the amusement, had been accustomed to regard it as perfectly harmless, and their children had been educated in the same idea. The young people were willing to make considerable concession to the feelings of their elders, and the difficulty did not assume a serious form. It was otherwise with a young man who, having been educated as a Churchman, had been attracted to the chapel and desired to become a member of the Church. To myself the accession of a youth of considerable intelligence, independence of spirit, and religious earnestness was an important gain; and my view has been confirmed by his subsequent history, and the valuable service which in later years he rendered to the Church. But the matter was viewed in a different light by one, if not more, of the deacons. The young man had been in the habit of occasionally going to a dance, and I believe enjoyed the exercise. At all events he was so far from having any sympathy with regard to the religious scruple in relation to it that he never seemed thoroughly to comprehend it, and when told of the objection to his admission to the Church steadily refused to yield anything on the point. He at once took up a position from which it was impossible to dislodge him, and quietly but firmly insisted upon his Christian liberty. The contention, though never very sharp, was sufficiently pronounced, and was pro-

tracted for a considerable time. On the one side it was urged that it was but a slight sacrifice to make for the sake of church fellowship, and that the refusal to make it was a distinct sign of a worldliness incompatible with a true Christian profession and a consistent Christian love. On the other it was urged with equal firmness, and, as it appeared to me, with a truer view of the scriptural law, that the demand involved an invasion of personal liberty, and as such must be resisted. The strength of character and principle on the part of the young man was shown by his patient waiting for the removal of the obstacle. Many a youth under such circumstances would have joined some communion in which restrictions of the kind were not proposed, and had he done so the church which refused him would have been unquestionably the loser. But the young man in question had fixed principles and distinct preferences which he was not prepared to forego. The belief that he was right could not be shaken, and he was content patiently to bide his time. Had I myself had longer experience, I should probably at an earlier period more positively have asserted my own opinion. But I was only a novice, and I felt bound to respect the conscientious feelings of older men, even though I might esteem them little better than prejudices. I believed then as I believe now that indulgence in such amusements never can contribute to the development of a high type of Christian character; and though I could not agree in the extreme view of those who have pursued the indulgence by exclusion from the Church, I was not inclined to press my ideas of Christian liberty too strongly. Ultimately the point was decided in favour of the applicant, and the Church found in him one of its most consistent members and subsequently one of its most active and energetic deacons. I doubt whether he ever exercised the liberty for which he so strenuously contended, and he certainly in every way justified the confidence that was reposed in him.

The incident is illustrative of the true course of church action in such matters. Severe prohibitions appear to me incapable of justification on any sound interpretation of apostolic teaching on the subject. What needs to be done is to foster a sentiment in relation to amusements in general which will not only prevent an excessive indulgence that must always be injurious to character and influence, but which will

introduce other considerations besides those of mere personal gratification into the judgment of every point of difficulty that may arise. A really earnest Christian will not think only of what pleases himself, or be satisfied with the plea that the amusements which he enjoys is harmless for him, but will have respect also to the general results of his conduct upon others, especially upon those of weaker faith, who may easily be injured by indulgence which to him or those of more fixed principle would be perfectly innocuous. The strict discipline of which I have been speaking viewed in the light of our present ideas, appears so overstrained as to be ludicrous. The severity of the tension has doubtless produced the laxity which at present prevails, and which itself tends to produce extreme reaction in certain quarters. To maintain a system of discipline on such principles is as impossible as it is undesirable, but there are evils in the unrestricted freedom of the day of which it is necessary to warn the young. Robust piety is not likely to be developed in ball-rooms. The atmosphere is lowering to spiritual life, and though there may be constitutions capable of withstanding its influence, just as there are vigorous physical frames which lose nothing of their strength and buoyancy even when exposed to the most depressing conditions, these are rare exceptions. There are a few principles about which there may be an approach to general agreement, and to the inculcation of these rather than to the adoption of any unwarranted restrictions pastors may trust for the cultivation of the highest types of religious life. The education of conscience is the only efficient safeguard against the evils arising out of liberty. Different consciences will doubtless lay down varying laws, but the great point is reached when the authority of conscience in such matters is fully acknowledged, and the great desire is to do, not what is pleasant only, but what is right.

The question of the admission of members was complicated by another arising out of the claims of one of the deacons for a diaconal veto, on the nomination of all candidates for fellowship. The one dread of purists in those times was the undue multiplication of the members of the Church. That the Church was to help in the development of Christian character was an idea which they hardly seemed to

realize. The suppressed premiss in their reasoning was that the Church should consist only of those who had attained to a high degree in holiness, not of those who were in the course of being saved. They would not have admitted that the Church took on itself the responsibility of pronouncing as to the spiritual condition of applicants, but their contention did in reality imply this, and however they may have guarded their action, it is certain that numbers of those whom they received into fellowship felt themselves relieved from anxiety as to their own spiritual condition, since the Church, by its delegates, had carefully inquired into their experience and pronounced itself satisfied. When we remember the formalities through which applicants had to pass, it is not surprising that this impression was produced. I remember the late Mr. Ford, of Manchester, telling that in his case there was a public examination of the candidate by the Church. He entertained the Congregational Union by a reminiscence of the examination. "Master David, what is your view of the everlasting covenant?" was one question addressed to him. "It was ordered in all things and sure," was the ready response, which settled the point as to Master David's orthodoxy. I never knew anything of the kind myself, but in a church of which I was pastor it was required that a letter, detailing the experience and setting forth the views of the applicant should be addressed to the Church. Gradually the demand was so far relaxed that if it was strongly objected to it was waived; but this was viewed by members as an evidence of laxity, and those who urged the objection were regarded with some doubt. I was long convinced that the system was inexpedient and mischievous, but reform could only be effected slowly. I myself opened the subject in the course of my second pastorate, and wrote a series of letters to *The Patriot* of that day, and had the satisfaction of being asked by one of my deacons and most trusted friends, who could be the fool who was advocating so wild a revolution. The prejudice at the change arose out of the idea that it meant an abandonment of the Congregational idea of church fellowship, whereas it was nothing more than an alteration of the method by which that idea was to be translated into action. The principle that the Church should be constituted solely of spiritual men with a living faith in

Christ was common to all. The only question between us was whether the Church should undertake to pronounce whether each member had the faith which he desired to profess, or would refer the question to the candidate himself, to be solemnly decided in the sight of God and *in foro conscientie*.

The deacon in my first church of whom I speak, however, was not satisfied with the inquiries instituted by the Church, but maintained that a preliminary examination should be undertaken by the deacons, and only when they were satisfied should a candidate be actually proposed to the Church. The one ordeal I knew to be sufficiently trying, and had met with some on whom it acted as a deterrent; and I was determined, therefore, to resist the establishment of a second. Apart even from the consideration due to the feelings of applicants, I felt that there was a still more serious objection on the ground of church order. I was quite ready to admit the expediency of the pastor consulting the deacons, who might have a knowledge of individuals he did not possess before proposing any candidate, but I could not concede even this as a right, and still less could I recognize the deacons as a sessional court, which so far usurped the functions of the Church as to stand between it and those who sought to enjoy the privilege of its communion. It may be said that the practical result would have been the same, since it would have been impossible, except under extreme circumstances which could but rarely occur, to force the admission of any candidate who was openly opposed by the deacons. But, as a matter of fact, objections are urged and difficulties started, in a vestry which would never be named in a church meeting. I disliked the idea of a select club which this diaconal action was likely to encourage. I disliked even more the claim to a prerogative for the deacons, which seemed to me an invasion of the rights both of the pastor and the Church. I had no absurd jealousy of deacons, and indeed I had, in the face of some opposition—coming chiefly from those who had been trained in Methodism, and who, like other Methodist converts, seemed to fancy that in Congregationalism liberty was equivalent to license and lawlessness—secured the passing of a resolution requiring that any motion to be brought before the Church should be first submitted to the minister and deacons, so that they might not be taken unawares, and might

properly arrange the course of business. But I could not quietly allow the creation of a separate jurisdiction on the part of the deacons, and I was supported in my view by the oldest member of the diaconal body. He was a man in humble life, but he commanded universal respect by a remarkable simplicity of character, soundness of judgment, and gentleness of spirit. Then, as generally, he brought the weight of his experience to my side, and the point was soon settled without any heated discussion or angry feeling. I shall have more to say on the subject of deacons hereafter. I have had difficulties among them, but among them also I have found my most loyal friends. My one conviction is that, as a body, they are beyond all praise; but, like the Irish landlords, their reputation suffers because of the faults of a small section who have formed an exaggerated conception of the right of their office, and who magnify it beyond measure.

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*NASEBY FIELD.*

I HAVE known, ever since I was a little lad, Naseby and Naseby battle-field. I have sat on my pony and read and re-read the inscription on the stone obelisk, on the highest part of the highest upland in England, that commemorates the events of that fatal field—a field, it has been truly said, “no Englishman can see without emotion”—events that have more profoundly affected the destiny of England than any “except the battle of Hastings.” I have wandered over the green mounds of that churchyard, high above the highway, have seen the curious stilted pillars of the church; and have climbed into the tower—“Naseby stump,” as it was called—when it was surmounted by a long truncated spire, on which was fixed a hollow ball of copper, brought from Boulogne when, in the time of Henry VIII., that town was captured by the English; and I have heard the bells of Naseby pealing when, as they swang, the venerable fabric also swayed and threatened to fall. I have gone to see the wooden table around which, in Naseby street, the Royalist horse were carousing when “the affair of outposts” took place, of which

we shall learn hereafter ; and I have found my way down the steps into the cellar to the pool where the river Avon takes its rise, and whence it flows on to Stratford, to Tewkesbury, and the Severn.

I have sat in the mud-built cottages of the villagers of Naseby and have heard them tell their tales and legends of former days. How, for instance, within the recollection of many of them, the church bells used to be rung on foggy winter afternoons to guide the homeward steps of the labourers returning from their work across the then unenclosed and trackless waste of the great moor. How, once upon a time, there lived at Naseby a farmer named Corby, who cut a new and regular set of teeth when he was seventy, so good that, as his sons declared, he quarrelled with them for the crusts, and how the crusty old fellow lived till he was ninety-four. How, once, in the village churchyard, two Naseby women disputed, and went from words to blows ; and how thereupon a man, who had been shot at Naseby battle, came out of a grave and separated them ; though it is right, as a faithful historian, to add that, although " shot," he had not been killed, and though he came out of a grave to part them, it was not his own grave, but one which, as sexton of the church, he was digging. I have fished in the pools of Naseby Field ; have galloped my pony over its broad moor ; have picked sloes from the memorable blackthorn Sulby hedge, where the first skirmish began ; have seen the harvest ripen on those stiff clay uplands ; have had bullets given me by the ploughmen who have just turned them over in the furrow, and also occasionally a cannon-ball, a sword, and once a piece of silver-plated armour with the crest thereon, of three lions rampant, of the cavalier knight who wore it in the battle—a treasure I still preserve ; and I have stood by the graves fringed round with brambles, where some of the dead who fell on that memorable day were buried.

On the 7th of May, 1645, King Charles began his last campaign ; and at daybreak on the 1st of June he took Leicester by assault. Meanwhile, Fairfax was besieging Oxford, where the ladies of the Court had sought refuge, and where the Prince of Wales, afterwards Charles II., was blockaded ; and the King resolved to hasten to the relief of the loyal city.



Accordingly, leaving Leicester, he marched through Market Harborough to Daventry—Daintre, as it was then spelt and is still sometimes pronounced—arriving there on the 7th of June. The royal garrison at Oxford, however, had made a sally, had destroyed the works of the besiegers, and were no longer in danger; and Fairfax determined to abandon the siege, and to march northward through Stony Stratford towards the royal army. Confident of "the divinity that doth hedge a king," Charles took up his quarters at the "Wheatsheaf Inn," and he was riding in the park at Fawsley to hunt a buck, when he learned to his surprise that the Parliamentary army was close at hand. About the same time the advancing Parliamentary forces caught sight of the Royalists, and alarmed their outposts.

Next morning, at three o'clock, on the 13th of June, Fairfax saw the blaze of burning huts on Borough Hill which the Royalists had fired, and he heard the rumble of the waggons, and the tramp of the horse of the King's army which was now in full retreat to Market Harborough and the north. At six a council of war was held; it was determined to arrest the movement of the Royalists, and the arrival of a regiment of six hundred horse—the Ironsides themselves—under Cromwell, filled the before pale face of Fairfax with gladness, and a "mighty shout," as Milton says, at the presence of the "invincible lieutenant," made the soldiers "see in his cheerful countenance the promise of victory." The Ironsides were ordered to the van of the Parliamentary army; Prince Rupert's Life Guards formed the rear guard of the King's army; and the two thunderclouds drew nearer together, soon to produce an explosion that would shake England to its centre.

On the night of the 13th the vanguard of the King had reached Harborough; the King himself was resting at a farmhouse that still remains near the village of Lubenham (it may be seen in an open field a few hundred yards east of Lubenham railway station); and the rear of the Royalist forces was in Naseby village—their horses unsaddled, those reckless and roistering cavaliers drinking, in the streets, the King's health "upon their knees," "which, methinks," says one historian who was present, "was a little too much."

But amid that lax discipline and those jovial rites does no one hear the sound of horsemen stealing up the southern slope of the hill on which the village stands? Does no one see that skirmisher of the outpost standing high up in his stirrups, sheltered by, yet peering eagerly forward through, the darkness and the deep shadows of the trees on that summer midnight? No. The first sound that breaks in upon the shouts and toasts of those carousing revellers is a volley of firearms, as Ireton's fierce troopers are upon them; and, unformed, dismounted, and confused, they are ridden down like sheep in Naseby streets. A few escape; one only, with foaming horse and bloody spurs, gallops across the hills and dales of that open moor, then adown the steepest hill of all, and across the flats to the farm-house at Lubenham, where the King tarries.

The King is hastily aroused, and he at once rides off two miles from Lubenham to Market Harborough, where he, Rupert, and others, in the long, low room of the "King's Head," hold a council of war. Rupert, hot in action, but skilful in strategy, counselled retreat. The town of Leicester, fourteen miles distant, was their own, and every mile they marched northward they would be stronger. But the King did not like retreat; he thought his rear would be assailed, that a battle should be dared; and, moreover, he was unaware that Cromwell and his Ironsides had joined the Parliamentary forces. The King's troops were quickly ordered back along the course they had come. At Sibbertoft they halted, and the King, in complete armour, with drawn sword in his hand, amid their ringing cheers, reviewed them. Meanwhile the Parliamentary forces advanced through Naseby village towards the Broadmoor; their watch-fires could be seen and their psalms could be heard on that ridge on that summer night; and when the bright June morning broke, the two armies, almost within gunshot of each other, were face to face.

As we stand to-day upon Naseby Field we can vividly realize the spectacle and the movements of that memorable fight. Two broad ridges, their summits a mile apart, face each other; between them is a broad, flat vale. The ridge to the north is Dust Hill, occupied by the King's army; on that to the south—

Mill Hill—are the Parliamentary forces. The village of Naseby is a mile to their rear. The Royalist centre, around the royal standard that floats on the north-west wind, is of infantry—solid squares of pikemen flanked by musketeers with beanstalks in their hats—under Sir Jacob Astley, “an honest, brave, and plain man,” says Clarendon—supported by the King’s Life Guards and the Blue regiments. The right wing, commanded by Rupert himself, includes two brigades of cavalry, under Prince Maurice and the Earl of Northampton; and the left wing is the Yorkshire horse, under Sir Marmaduke Langdale. Along the whole line sword and corslet, head-piece and pike flash back the sunshine on that summer day; and the gorse is bright with golden blossoms, and the air is fragrant with the thyme beneath the trampling of foot and hoof. The Royalist army numbered nearly 11,000 men, of whom more than half were cavalry. In their rear were hundreds of camp followers.

The Parliamentary army, commanded by Fairfax, occupied a position of unusual strength. His wagon train was made into a hollow square, and the village of Naseby also in his rear were advantages so great that he could almost afford to be defeated. His centre was formed of solid squares of foot armed with long and deadly pikes, supported by bodies of horse, and also by artillery so planted as to be brought effectively to bear upon any force that might advance across the Broadmoor. The left wing was of cavalry, under Ireton, and stretched as far as the blackthorn hedge that separates the parishes of Naseby and Sulby, and this was lined with musketeers and dismounted dragoons under Colonel Okey; while on the right, on the very ground where to-day the road passes from Sibbertoft to Naseby, were Cromwell and his Ironsides, a light brigade of horse being thrown out in front to watch every movement of Langdale, and to protect the flank from surprise. Fairfax himself “was everywhere as occasion required.”

Between ten and eleven o’clock the battle begins. Ireton’s sharpshooters gradually draw onward; and, protected by the thorn hedge, gall the cavalry on the extreme right wing of Rupert. A squadron of his cavalry advances to disperse them; and thereupon Ireton orders a brigade of horsemen to

their support. Rupert sees a momentary confusion, and in an instant orders his whole right wing to the charge. Onward sweep the cavaliers of the King. Steadily, terribly they advance—at the trot, at the gallop. They shout their watchword, "Queen Mary;" perhaps they hear the answer echoing from their foe—"God is our strength."

Bravely (says Captain Whyte Melville), swiftly, steadily, they come on, scarfs and feathers waving, lovelocks floating in the breeze, horses' heads tossing, fighting with the rein, and sabres glittering in their rider's gauntleted grasp. Like a wave they increase in force, rapidity, and volume as they near the foe. "Charge!" shouts Prince Rupert, waving his sword three horses' lengths in front. "Charge!" repeats stern Prince Maurice, and gentle Northampton, and hot Sir William Vaughan, and the mighty wave breaks with a roar at the moment of contact, and sweeps everything with it to destruction. Down go man and horse under the irresistible onset of the cavaliers. Ireton, rallying his Roundheads, is severely wounded in the face. Rupert carries everything before him, and nearly attains the village, from whence he might take Fairfax in flank. How near a decisive victory! and yet how irrevocable a defeat! Their very success has paralyzed the right arm of the Royal army. Disordered, scattered, and excited, they reach Bartlett, fortified within the wagon trains. Summoning him to surrender, that unmoved Parliamentarian replies with a withering volley, and the discomfiture is now completed which originated in the moment of success. Collecting the few men around him who were still available, Rupert wheels round to see how goes the battle in the plain below.

Meanwhile events of equal moment were being enacted on the other side of the field. A skirmish of outposts had taken place, and then a terrible charge of Cromwell's Ironsides—"the best-mounted, best-armed, and best-disciplined cavalry in Europe"—had swept like a thunderstorm over the King's left wing, and had carried all before it, driving Sir Marmaduke Langdale and the Yorkshire Horse away past the village of Sibbertoft, down the hills of Hothorpe, across the open clay lands by Marston Trussell, and on nearly to Harborough. But though Cromwell's victory was complete, as he was "never daunted by defeat, he was never flushed by success," and no sooner was the dread work of his men completed than he hastened back again to the conflict, and hurled them on the left flank of the King's centre.

This masterly movement probably turned the tide of the battle. "In vain," says Captain Melville, in words not more eloquent than true—

In vain the King's Life Guards rallied like heroes round the person of their sovereign. In vain the Blue regiments poured out the noblest blood in England for their cause. In vain the stout yeomen shortened their pikes and clubbed their muskets (as our own men did the other day at Inkermann), to fight it out in the death-grapple of their physical strength and pluck. Inch by inch they must give ground, man by man they fall in their ranks before the very soldiers they have heretofore flouted and ridiculed in their cups. Aye, it was Englishmen against Englishmen at Naseby; what wonder the unnatural struggle should be waged to the death? Many a Royalist might have exclaimed, in the words of that stirring ballad, "The Cavalier"—

"Then 'spur and sword' was our battle-word, and we made their helmets ring,  
Shouting like madmen, while we struck, 'For God and for the King!'  
But, though they snuffed psalms, to give those rebel knaves their due,  
When the roaring shot poured thick and hot, they were stalwart men  
and true."

And the "rebel knaves" had the best of it; and so had their leader, who, though he had lost his helmet and was wounded, halted not on his way to victory.

Charles was not deficient in courage when his blood was up. Three hours the battle had raged; and now at the head of the Royal reserve of horse he placed himself, and cried aloud, "Face about once more! Give one charge more and recover the day!" and he would have retrieved disaster or have died on the field. But at that moment a Scottish noble, Lord Carnwath—whose great-grandfather had fallen for James IV. on Flodden Field—seized his sovereign's bridle, and exclaimed, "Will you go upon your death in an instant?" The horse was turned; the King, pale and bewildered, was led away, and the panic and the rout became swift and complete. "I should like to see the man," once remarked Mr. Paxton Hood, "who would have turned Cromwell's horse's head from the battle-field." At this moment the judgment and military skill of Fairfax are conspicuous. He ordered that no horse soldier was to dismount for plunder, but that the cavalry were at once to follow the King. Some of the flying army were overtaken in a deep ravine near Sibbertoft, called Hellecombe, and there sold their lives dearly; and others were cut to pieces at the churchyard gates of Marston Trussell. For fourteen miles, nearly to the gates of Leicester, the ghastly race and rout sped on; and Charles, who is said to have

watered his horse at Tur Langton, continued his flight eight-and-twenty miles, to Ashby-de-la-Zouch, and on to Lichfield. And when the soft twilight of that midsummer night rested on the field of Naseby, its stars one by one shone out, and its dews fell on the white faces of the countless blood-stained dead—faces that would never smile again.

The military and the moral disasters to the Royalist cause on that dread day were complete. A thousand of Charles's men were killed in the battle or in the retreat, and 4,500 prisoners were taken; besides colours, arms, 200 waggons laden with stores, and the King's coach, cabinet, and correspondence—a fatal trophy. For in that correspondence were found letters that disclosed the secret communications Charles was carrying on with the Irish Royalists, and with the Queen; telling her how contemptuously he repudiated the authority and pretensions of the Parliament, to which he declared he would "put a short period;" and referring to a treaty he had made with the Duke of Lorraine for an army of 10,000 men to come over and aid the Royal cause in England. No wonder that the victorious Parliamentary chiefs, as they saw that the word of an English king had become naught, that conciliation upon his lips meant intrigue with foreigners to overthrow the liberties of England—no wonder that they now believed that compromise or reconciliation was impossible; no wonder that in the exasperation of that hour some of them resolved that what the sword had begun the axe should finish.

My narrative would be unfinished were I to omit the words in which Cromwell refers to that momentous day. In his despatch to Lenthall, Speaker of the House of Commons, he writes:

Sir, this is none other than the hand of God, and to Him alone belongs the glory, wherein none are to share with Him. The general served you with all faithfulness and honour, and the best commendation I can give him is, that I dare say he attributes all to God, and would rather perish than assume to himself—which is an honest and thriving way—and yet as much for bravery may be given to Him in this action as to a man. Honest men served you faithfully in this action. Sir, they are trusty; I beseech you, in the name of God, not discourage them. I wish this action may beget thankfulness and humility in all that are concerned in it. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience, and you for the liberty he fights for.

Near the village of Naseby, and, unfortunately, not near the battle-field, an obelisk of stone was, in 1823, erected by a gentleman of the neighbourhood; and as the inscription thereon was written by, I believe, a sound Tory, it must be allowed that he distributed the application of his lesson not unfairly. It is as follows :

In commemoration of  
The Great and Decisive Battle  
Fought in this Field  
On the 14th day of June, 1645,  
Between the Royalist Army,  
Commanded by his Majesty  
King Charles the 1st,  
And the Parliament Forces,  
Headed by Generals Fairfax and Cromwell,  
Which terminated fatally  
To the Royal Cause ;  
Led to the Subversion of the Throne,  
The Altar, and Constitution ;  
And for years plunged this nation  
Into the horrors of Anarchy  
And Civil War.

LEAVING A USEFUL LESSON TO BRITISH KINGS  
NEVER TO EXCEED THE BOUNDS  
OF THEIR JUST PREROGATIVE ;  
AND TO BRITISH SUBJECTS  
NEVER TO SWERVE FROM THE ALLEGIANCE  
DUE TO THEIR LEGITIMATE MONARCH.  
This Pillar was Erected  
By John and Mary Frances Fitzgerald,  
Lord and Lady of the Manor of Naseby.  
1823.

The nearest way to reach Naseby Field is to drive, some seven miles, from Market Harborough. Good conveyances can be obtained from the "Three Swans," or perhaps from other inns. The pedestrian may take the branch line from Harborough or from Rugby to Theddingworth, walk up the Hothorpe Hill to Sibbertoft, and a mile or so further he will find the farm-house of Dust Hill on his left, and will soon see Naseby Field and the Broadmoor—now covered with corn-fields—stretching on his right and before him. In going direct from Harborough, the visitor should go through Sibbertoft, not through Naseby village.

F. S. WILLIAMS.



## PICTURES OF THE SEASON.

### II.

For excellence of draughtsmanship few can compare with Sir Frederick Leighton, and it is to be regretted that so distinguished an artist should be represented at his best this year by a single-figure picture, and that the form of a woman whose story is not over-poetical. "*Phryne at Eleusis*," the Attic courtesan, whose counsel made an appeal to her beauty to clear her from the condemnation of her judges, is an admirably painted nude figure. The leering countenance is an index of character, and mars the loveliness of animal beauty; but the classic grace of the figure, and the rich flesh tint of the body, which is yet more rich through the juxtaposition of the red of the lifted vesture, these are displays of power which indicate the versatile genius of the gifted President of the Royal Academy.

A sweeter, though not so bold an artistic effort, is that of "*Dreamers*," by Mr. Albert Moore. There is no story; it is simply a harmony in pale yellow, with touches of pink. Three lovely girls in gossamer attire are seated on a settee. Two are asleep, with their heads inclined over their left shoulders, but the third—passing fair of feature—is awake, but dreamy, as if she built castles in the air. The drawing is all that the admirers of Mr. Moore would expect from an artist who ere this should have been an Associate; but the chief charm lies in the music in colour at which the painter has aimed. The initial chord, as it were, of this sweet harmony is not easily discoverable, but the careful seeker will find that on the head of the girl who is the architect of nebulous mansions is a tiny ribbon bow of bright yellow, and from that the music-painter has composed a harmony as accordant as a symphony by Beethoven. The affinity of music and pictorial art has never been asserted as it has by Mr. Moore; and never by him as clearly as in "*Dreamers*." Morpheus himself might have limned this dream of dreamers, for the very fount

Of that fine element that visions, dreams,  
And fitful whims of sleep are made of, streams

Into its airy channels with so subtle,  
So thin a breathing, not the spider's shuttle,  
Circled a million times within the space  
Of a swallow's nest door, could delay a trace,  
A tinting of its quality.

With more of a story, but a less decided aim, Mr. Frank Dicksee, A., has, in his "Love Story," also succeeded in composing a harmony. The earnest face of the lover as he pours his vows into his mistress's ear in the shadow of the moonlit leafy arbour, and hers as, excitedly, she listens to the welcome pledges, supply all the essentials of an idyll; but the charm of the picture lies in its colour rather than its incident, in the play of the lunar light, the play of light and shade among the arbour leaves, and the sheen of the maiden's dress—all of which constitute a fair and concordant "nocturne," a harmony of the evening as Mr. Moore's is of the day-time.

Mr. E. Long, R.A. elect, has, as in former years, for instance in "Esther" and "Vashni," selected a Scripture subject for his pencil, but with less than usual success in result. Apart from the clue afforded by the text which stands for title—"Why tarry the wheels of his chariot?"—it would not be easy to read the story. An Oriental apartment, occupied by a few anxious women—the mother of Sisera, and another, presumably his wife, wreathing a victor's crown of laurel, and a few domestics, all painted in less luxuriant tones than his wont, form an effective group; but not one likely to command the popularity of his well-known "Mummy at an Egyptian Feast."

"Homeless and Homewards," by Mr. J. A. Reid, proves that pictorial art lends itself readily, like literature, to pathetic thought, for while

Our sweetest songs are those which tell of saddest thought,

experience shows that a painful incident is also more easily depicted on canvas than a humorous one. The homeless ones are an old clarinet player, blue with cold in the chill autumnal evening; a woman with a guitar, perhaps his daughter, on whose face care rests; and her little girl, whom she nestles under her cloak as a shelter from the cold wind which blows from the adjacent river. The homewards bound are three or

four little peasant children descending the grassy slope of the meadow to a humble cottage in the distance. The tone of the picture, like Mr. Boughton's of former years—though he represents Holland in this exhibition—is thoroughly English, and is a typical English landscape of grey and quiet green.

In Mr. Briton Riviere's "Magician's Doorway," the artist, while yet displaying his rare powers as an animal painter, has aimed chiefly at weirdness, and has attained it. A fine entrance hall, in which burns the blue flame of an antique lamp, being unbarriered, seems to invite one to enter and to pry into the mysteries of the inner chambers of the magician's home, but—two chained leopards, like the lions at the "Palace Beautiful," guard the way.

There are in Room XI. at the Royal Academy three pictures of portrait, landscape, and figure painting, which have the much-desired charm of idealization; and it is on that account more particularly that they arrest our attention. Around us is moving a life all poetic and elevating, and the truest artist is he who, not satisfied with the mere portraiture of that which is material and commonplace, apprehends this poetic etherealness, and, with the luminousness of a creator by the vehicle of painting, as others by the medium of language, shows it unto men. These three are Mr. Perugini's portrait of Mrs. Alfred W. Dunn, Mr. McWhirter's "Il Penseroso," and Mr. Briton Riviere's "Una."

It is not often we either get or expect idealism in simple portraiture of personal feature and figure, but this result is achieved in Mr. Perugini's portrait of Mrs. Alfred W. Dunn. The pose of the figure is graceful, and the background setting is delicate and soft. The lady is young, and is clad in a maize-coloured dress, with a rich brown sash. Her hair is rich auburn, and her face has the brightness of intellectual culture. She leans against a deep brown rock, while above is verdure, the still sea, and above all the still, sultry, grey summer sky. In her right hand is a book, which has given rise to long, far-off thoughts. Is it "Endymion"? Surely; and in the face may be read the words—

Just so may love, although 'tis understood  
The mere commingling of passionate breath,

Produce more than our searching witnesseth :  
 What, I know not : but who, of men, can tell  
 That flowers would bloom, or that green fruit would swell  
 To melting pulp, that fish would have bright mail,  
 The earth its dower of river, wood, and vale,  
 The meadows runnels, runnels pebble-stones,  
 The seed its harvest, or the lute its tones,  
 Tones ravishment, or ravishment its sweet,  
 If human souls did never kiss and greet ?

This is true idealistic portraiture, which can carry the thoughts from the mere verisimilitude of an ordinary English lady in modern attire, to the brightness and sweetness which Keats has sung for us and for her.

But an even more striking instance of idealistic power is Mr. McWhirter's "Il Penseroso." The scene is like that which Milton describes, when he says—

Oft on a plot of rising ground,  
 I hear the far-off curfew sound,  
 Over some wide water'd shore,

but earlier in the day. There is the plot of rising ground, fern-clad, with a finely-painted silver birch ; there, too, the wide, watered shore, with the bell-tower in the dim distance ; but over the minutely-painted detail of the foreground, over the still waters and the misty distance, is the sultriness of summer day. The birch in the foreground, slightly shivering in the scarcely moving air, is the fit counterpart of the dreamy vagueness of the far-off tower, almost the only suggestion of a human association ; while the whole scene is one of earth's dreamlands which, frequently seen in our land of lovely mist and sunlight, is yet seldom poetically rendered on canvas.

The third is Mr. Briton Riviere's "Una," illustrating Spenser's couplet—

O, how can beantie maister the most strong,  
 And simple truth subdue avenging wrong !

As a composition this picture is pleasing, but it arrests attention most of all, we say, by its varied suggestiveness of poetical ideas. The lion and the lamb are not lying down together, but the frisky lambkin, all legs and tail, is gambol-

ling and sidling within a yard or two of the huge stalking lion, who, on his part, is restrained with the small hand of the fair woman by whose side he walks. The prominent idea is beauty and truth, as personated by a fair but delicately moulded woman, controlling physical force as embodied in the lion. And if in poetic idea, scarcely less is the picture satisfactory as a composition in colour. The background is a stretch of green forest. Una is fair-haired, the lion light tawny, and the lamb white. So, contrary to all expectation, the golden hair and the fair transparent skin of the woman give the key to the tone of colour, and not the lion, which one would think of before seeing the picture, as of the very darkest of tawny beasts.

There is much idle talk of the poverty of this or that annual exhibition of pictures, but while we certainly cannot expect every year to produce a masterpiece such as would be sufficient to make a whole generation illustrious, we may congratulate ourselves upon the yearly production of many works of high rank, and that we have amongst us artists of such varied idealistic as well as executive power as Mr. Perugini, Mr. McWhirter, and Mr. Briton Riviere. Taking three other pictures, we have evidence of power among our English artists yet again different from any we have noticed, to wit, in the portrayal of character, in recording history, and in decoration. These three are Mr. Dendy Sadler's "Friday," Mr. Caton Woodville's "Maiwand: Saving the Guns," and Mr. J. D. Linton's "The Banquet." In a sense the first is a decorative work, brilliant in the colour of the accessories and in the fish displayed upon the table—who could not "fast" with such a *menu* before one!—but the work is noteworthy most of all for the talent manifested in the depiction of most varied character in a number of monks who are united in at least some common tastes, opinions, and aspirations. The rigour of monastic discipline may have the effect of reducing egoism and producing uniformity, but Mr. Sadler has shown us that humanity will manifest itself even in an atmosphere the least conducive to human individuality.

There is no word so much abused as the word "historical" in its relation to pictorial art. Some persons—perhaps the

artists themselves—would call Mr. Yeames' "Prince Arthur and Hubert," Mr. Marks' "The Lord Say before Jack Cade," and Mr. Field's "Persecuted, but not forsaken," historical pictures. We prefer to designate them works of imagination. The true historical painters are men like Mr. Sidney Hall (represented at Burlington House this year by his picture of the Duke of Connaught's marriage) and Mr. Caton Woodville, both gentlemen members of the artistic staff of *The Graphic*. The picture of "Maiwand" represents a veritable incident, an incident of which presumably the painter, seeing he was on the spot in his professional capacity, was an eye-witness, and as such it is painted with the terrific force of a skilful man under the excitement of painful scenes—scenes, indeed, of blood and death. No poetry, no idealization here; simple, grim reality. And the portrayal of reality of any kind, whether in line, as in this picture, or in print, as in the description of the battle of the Shipka Pass, is a work of power, and stirs emotion of no every-day type. The invasion of Afghanistan was, indeed, a blunder deeply criminal: and Maiwand was one of the terrible, albeit vicarious retributions. The event occurred two years ago only. General Burrows' Brigade, trapped by Ayoub Khan's Afghans, who had made a feigned retreat, was broken and scattered on the open field, and only a remnant was saved by falling back within their own lines, their retreat being partially covered by a charge of cavalry. The incident chosen by Mr. Woodville is that of the retreat of the artillery: and in dramatic interest this work excels any effort by Mrs. Butler to depict real war, as Mr. De Neuville's "Cemetery of St. Privat" excels his "Rorke's Drift," and as the real historical surpasses the imaginary historical. The wild fury of the horses, the restrained excitement of the men, the accessories, and the horror are all rendered with a force derivable only from an inspiration on the spot. The limits of the canvas preclude more than a typical instance of what transpired; and Mr. Woodville has concentrated on a single team all the circumstance of a whole battery in full retreat. And very masterly is the drawing of horses in violent action. The wild excitement is indicated by the two leaders, which in an instant will, in their terror, wreck the whole team and the gun carriage in one

deadly confusion, if the foremost rider fail in his herculean effort to avert the mischief. He, like the horses, is wildly excited, but the manhood in him prevents the "loss of head," as in their case, and so he is seen turning to the left the horse he rides by a hard tug at the bridle, while at the same instant he forces the head of the off horse to the right with his whip. One is proud of such a fellow, though he be only an artillery private. In a moment he himself may be laid low, for death is thick around him, but he recks not. Close behind him, indeed, a sword-cut on the temple has sent to his last account the corporal, who reels to the fall, as the horse rushes onward now unrestrained by his master's wrist. The wound on this man's head is the one utterly ghastly feature in the picture, but it is true realism, and is essential to the correct portrayal of the horrible scene. This picture alone, in its realization of an historical fact, and in its artistic power in the delineation of horses in action and the men under fire, is sufficient to redeem the year's art productions from the idle taunt of feebleness, and British art from the charge of decay. We have lingered over this work because, as we have said, it is true historical painting, and because one cannot stand before it without experiencing an emotion which seeks expression in words.

Mr. Linton's "The Banquet" is one of a series of six, illustrating the history of a German soldier of the sixteenth century. The first was "The Return after Victory," exhibited at the Grosvenor Gallery about two years ago, and the second "The Benediction," in last year's Academy. The present picture, like those which have preceded it, is in form, arrangement, and colouring before all things decorative; and the six are designed, presumably, to adorn panels in an apartment already in existence or conceived, with which the canvases will harmonize, and to the completion of which they are essential. But story it has none, at least none that can be divined from the picture itself. Broadly speaking, "The Banquet" is a display of brilliantly coloured costumes, all graceful, rich, and varied, whether adorning manly beauty or womanly sweetness, intensified by the whiteness of the long stretch of the table-cloth, and the light marble screen in the background. The horizontal line of the table, the occupants



of which all face the spectator, is partially broken by the figure of a *danseuse*, who is pirouetting, not with much freedom of limb or gracefulness of action, in the centre of the canvas. To the extreme left is a group of musicians, and to the right the return of the table (forming an L) affords an opportunity for another group, of which the fur and crimson robed abbot is the most conspicuous figure. In this picture, too, as in "Friday," there is effective portrayal of varied character, as, for instance, in the round, rubicund face of the priest, the serious professional aspect of the musicians, the manly carelessness of the soldiers, and the sweet sisterly sympathy with, rather than enjoyment in, the performance of the dancer, manifested by the charming young woman who is the victor's *fiancée*. It would not be easy to imagine more difficult conditions under which to effect successful grouping—conditions similar to those successfully grappled with by Leonardo da Vinci in his well-known "Last Supper"—but Mr. Linton has succeeded in this, no less than in brilliance of colour and in excellence of drawing. We anticipate with pleasure the completion of the series.

In our next article we purpose saying something of poor young Cecil Lawson—who lies dead as we write—whose genius, too early eclipsed by death, was of the order which English art could ill spare.

SYDNEY ROBJOHNS.

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### PHILISTINISM AND CULTURE.

MR. MATTHEW ARNOLD is right in the idea that there are not a few who will be ready to say in relation to his persistent advocacy of an improved system of secondary instruction, "It is becoming a mania with him; he has schools on the brain." But such a mania is eminently respectable and extremely useful, and in the promotion of it we undertake to say he will find none who will be in more hearty sympathy with him than those Nonconformists whom he is so fond of branding as Philistines. It can hardly be said that *they* are becoming a mania with him, for he has for many years past had Nonconformists on the brain, and the virulence of the affection shows no signs of abatement. We have never come

across a worse manifestation of it than is found in his striking article on "An Eton Boy" in the June number of *The Fortnightly Review*. Why the Nonconformist should be introduced at all is by no means clear, except that he seems to trouble Mr. Matthew Arnold, who finds him a powerful element in society and a serious obstacle to the triumph of his ideas. He seems to have a stronger antipathy for them even than for the "Barbarians," whom in "adult and rigid stage" he pronounces "devoid of openness of mind, devoid of flexibility, with little culture, and with no ideas considerably materialized, and staunch for our 'traditional existing social arrangements,' fiercely ready with the reproach of 'revolution' and 'atheism' against all its disturbers." What with patricians of this type and middle classes of the Philistine order, this unfortunate generation is clearly in bad condition, and the only consolation is that it has in its midst so distinguished a teacher, who has culture and ideas, and who is so graciously willing to instruct all others as to their manifold deficiencies. The wisdom of so superior a person is somewhat dazzling, but we must not allow even that to blind us to the value of the inestimable advantages we enjoy in the presence of such a luminary in our hemisphere. It is doubtless a sign of the unfortunate perversity of human nature that the benevolent light of which he is the source is not comprehended by the darkness into which it is ever seeking to shine. The Nonconformists are so infatuated as to demur to the descriptions given of them. Here is one of the latest pictures which Mr. Arnold has chosen to draw of the "earnest and non-conforming Liberal of the middle classes:" "He is for disestablishment; he is for temperance; he has an eye to his wife's sister; he is a member of the local caucus; he is learning to go up to Birmingham every year to the feast of Mr. Chamberlain." Very clever, no doubt, and with about as much truth as a broad caricature is likely to possess. The suggestion as to the Dissenter "having an eye to his wife's sister" may be regarded as a bit of pleasant "chaff;" it is really a disgraceful libel. The Dissenter objects to having the legislation of England shaped according to narrow priestly ideas, and therefore to the absurd prohibition of marriage with a deceased wife's sister, but any preference for such unions is as frequently found in other sections

of the community as in the middle classes, and is certainly altogether independent of any sectarian opinions. The Nonconformist need not be ashamed of any admiration he may feel for Mr. Chamberlain, who has been working for culture, and working with great efficiency and success, while its prophet has done little besides talking.

But these are very small matters compared with the representation Mr. Arnold has chosen to give of the late Dr. Raleigh. He recognizes in him one who had been "raised, cleared, refined, ennobled," though he has so little acquaintance with him that he describes him as the "late well-known Nonconformist minister of Stamford Hill," with which, as we need not tell our readers, Dr. Raleigh's connection was comparatively brief. He was mainly instrumental in the foundation of the church at Stamford Hill, but he was known as Raleigh of Canonbury or Kensington. No one would ever think of giving him the description Mr. Matthew Arnold has seen fit to adopt. Dr. Raleigh's name is introduced in order that it may give greater point to Mr. Arnold's picture of the imperfect and stunted religion which even the highest Nonconformists accept. A sentence is quoted from a sermon on the world to come, beginning, "My hope of that world seems to be my religion;" and on this the following comment is made: "This transference of our ideal from the earth to the sky—this recourse for the fulfilment of our hopes and for the realization of the kingdom of God to a supernatural, future, angelic, fantastic world—is, indeed, to our popular religion the most familiar and favourite conception possible." Of anything to justify this epithet, "fantastic," there is not a trace in the words of Dr. Raleigh as quoted, or in any of his teachings. It may be that there are those whose conception of heaven is that of a "glorified and unending tea-meeting;" but they are not found in the ranks of the more educated Nonconformist ministers, and to any one who knew Dr. Raleigh such a suggestion in connection with him will appear the very climax of misrepresentation. But having thus described the views of Nonconformists as they appear to him, our critic adds:

So long as our main stock and force of serious people have their minds imprisoned in this conception, so long will things so "slight and transient" as their politics, their culture, their civilization be in the state in which

we see them now : they will be narrowed and perverted. Nevertheless what a store of virtue there is in our main body of serious people even now, with their minds imprisoned in this Judaic conception ! What qualities of character and energy are in such leaders of them as Dr. Raleigh ! Nay, what a store of virtue there is even in their civilization itself, narrowed and stunted though it be ! Imperfect as it is, it has founded itself, it has made its way, it exists ; the good which is in it it has succeeded in bringing forth and establishing against a thousand hindrances, a thousand difficulties. We see its faults, we contrast it with our ideal ; but our ideal has not yet done as much. And for making itself fact, this civilization has found in its Judaic conception the requisite guidance and stimulus ; probably only in conception of this kind could it have done so.

We must be exacting indeed if we are not satisfied with such eulogy as this. But even our gratitude cannot prevent us from marvelling at the extraordinary inconsistency of a teacher who is alive to the greatness and nobility of the results which this Judaic conception has produced in English Nonconformity, and yet regard it as a narrowing bondage from which he benevolently desires our emancipation. Seeing such fruits as he himself describes, it is surprising that he is not led to revise his ideas as to the character of the tree on which they grow. The special ideas which seem so offensive to him in the stunted theology of Nonconformists are really those which they hold in common with all Christian believers. It is the belief in a future life which appears to him so unreal, fantastic, and visionary, and it is well that the issue should be thus clearly defined. It might have been supposed that it was the harder tenets of the Calvinistic creeds which excited the frequent and emphatic condemnation of our critic. But it is now clear that the most simple and beautiful utterance of hope, such as any true Christian would adopt, is offensive to Mr. Arnold, and regarded by him as one of the malign influences which their religion brings to bear upon the culture and civilization of Nonconformists.

It is perfectly true that even the most important things connected with the present life appear comparatively slight and transient to those who are possessed by a hope full of immortality and life. But even on Mr. Arnold's own showing, the men who are animated by this hope are doing a greater work for the real elevation of man, and the improvement of his condition even here, than those who regard it at

best as a beautiful but still merely illusive dream. We could not but think of his teachings when recently we were present at the opening of the new buildings in connection with Mr. Spurgeon's Orphanage. That orphanage now occupies three sides of a large square, the fourth side of which also the large-hearted and noble-hearted founder expects before long to see occupied. On the occasion of which we speak the large area enclosed by these buildings was thronged with interested and sympathizing thousands, while ever and anon there broke in from the distance the shouts of merry children at their play. Here was, indeed, a remarkable piece of work done by English Philistinism. These buildings had been erected by the generous contributions of men whose hearts are possessed by that "Judaic conception" which Mr. Arnold so strongly deprecates. Those whose hands had been stretched for the deliverance of hundreds of poor orphans from destitution and from ignorance, are the ardent believers in a theology which he can never mention without a sneer, and the inspiration of their generous and self-denying effort was that very theology itself. The founder of that remarkable institution, who is hardly less remarkable for his extraordinary business qualities than for his intense religious devotion and self-denying zeal, is the most conspicuous representative of the most pronounced form of that theology, and the power which he developes is based entirely upon it. His Orphanage is but one of the many works of its kind which may be traced to a similar origin. It is needless to say, for Mr. Arnold himself confesses it, that culture has no results to which it can point which can enter into comparison with these grand achievements of the Christian faith. In truth, there is not a department of public service, whether in works of education, of politics, or philanthropy, in which some of the most conspicuous and able workers are not men whose characters have been moulded under the influences which Mr. Arnold continually disparages and would fain annihilate. As he offers no substitute which could fill their places, the service which he would render to the world is more than questionable. "By their fruits ye shall know them" is a wise rule of judgment, and if "culture" and "Philistinism" are to be tested by it, the latter need not fear the issue.

## WORDS FOR YOUNG FOLKS.

### FLAGS.

I AM going to speak to you, not about those broad and flat stones which are used as pavement, and which are called "flags," nor about a plant of the same name, which is often found growing in damp places, but about those coloured objects on which you have often looked with pleasure, which are usually made of cloth or of silk, and which are attached by one edge to a rope or to a pole, and which flutter and wave in the breeze. They are of many kinds. There are banners, bannerets, standards, ensigns, streamers, eagles, pennants, and others besides. Each kind has some particular use, but I must be content with naming only a few of the many purposes for which flags are employed.

Every civilized nation upon earth has its own particular flag. The American flag has stripes across it from one side to the other, and in one corner a number of stars arranged in a pattern. The flag of Turkey shows three half-moons or crescents, and the flag of Switzerland represents in its centre a single cross. Our English national flag is called the royal standard. We have a second, which displays the sign of an anchor, and a third, commonly called the "Union Jack," which shows the cross of St. George and the cross of St. Andrew combined in one figure. A history might be written to describe how this country came to choose these flags and not any others. In the army each regiment has its flag, and the flag is called the "colours" of the regiment. In the navy the admirals—that is, the chief officers—have their proper flags. There are admirals of the red, and of the white, and of the blue; and the place from which the flag flies shows the rank of the officer on board the ship. An admiral puts his flag on the main mast; a vice-admiral puts his on the fore mast, and a rear-admiral puts his on the mizen mast. "Main," "fore," and "mizen" are the names of the three masts of a large ship. It is necessary to make these rules about the colours and the places of the flags so that all who see may have proper information as to the different ships.

The same kind of rules are observed in ships belonging to

trading companies and to those owned by private persons. Perhaps you may have thought that flags were used simply to make a pretty show ; and of course sometimes that is really the case. To see a ship fully dressed out with flags of different colours hanging from the principal ropes is a very lively sight. So is a street at the time of some procession or festivity, when flags are flying from every house. But you will see from what I have said that flags are for other purposes than mere ornament. They are to show who and what the person is that hoists the flag. It would be deceitful to fly false colours. It would be thought cowardly to pretend to belong to some other nation, or regiment, or ship than that which was really your own. A flag flying—a royal standard, for instance—reminds us to be decided and courageous, as well as to be joyful. This was what the ancient Levites thought when, in the twentieth Psalm, they sang, “ We will rejoice in thy salvation, and in the name of our God we will set up our banners.” You will, I am sure, agree with me in thinking that we also ought to be equally brave. We have a royal commander, for we are the servants of Christ, the true King, and we will never be ashamed to show that it is His service in which we are engaged and in which we delight.

I may also tell you that flags are used for *signals*. Quite a long conversation may be kept up by persons at a great distance from one another by means of flags. At sea, in battles, on the railway, at cricket and other matches flags are employed to take the place of speech. You know that the eye can see very much further than the ear can hear. And the human voice can be heard but a very little way. You may see a man with a flag a very long way off, and you can see whether he is holding it above his head and to his right-hand side or to his left, and if you have settled with him beforehand what letter or what meaning each position stands for, he will be able to talk to you. You will see at once by this that truth or falsehood may pass between two persons without either of them using any words. The enemies of God sometimes took possession of the tabernacle and of the temple. When they did so “ they set up their ensigns for signs,” as we are told in the seventy-fourth Psalm. They drove out truth and put falsehood in its place. They spoke by their actions as well as



by their words. But if falsehood can speak in this way—by outward signs—so also can truth; as David says in Psalm lx., “Thou hast given a banner to them that feared Thee, that it may be displayed because of the truth.” Never let us think that falsehood can be told only in words. If a signalman on a railway shows a white flag, which means all is safe, when he ought to have shown a red one to stop the train, he may cause an accident, and even loss of life. We are to be true in our character, in our conduct, in our whole life, as well as in the words of our mouth.

A flag is also often used to show which way men are to go. It flies high on the top of a pole up above the heads of the crowd, so that it can be seen for a long distance round. When the tribes of Israel were in the desert they were divided into sections, and each section had its proper flag. When they marched forward they followed the flag. Many years afterwards the greatest of the prophets (Isaiah) predicts that “there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious;” for God “shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.” When we speak of the “banner of the cross,” and when we speak of Jesus Christ in language that was first used by a Hebrew poet very many years before Christ came to the earth, “His banner over me was love,” we mean that He invites us to come to Him and to follow Him, and to find His service our happiness, as it certainly is our duty. We are, indeed, part of a great Christian procession, and we are to turn neither to the right hand nor to the left, but joyfully to go after Him who is “the way, and the truth, and the life.”

I will name one more use to which flags are applied. They are to encourage soldiers on the field of battle. The time will come when the folly and the sin of fighting will not any more be committed. So also the time will come when we shall not have to fight against spiritual evil, either in our own hearts or in the world around us. But while we have evil dispositions and unholy thoughts and feelings, we are to fight the good fight and keep the faith. The torn and tattered flags

that you may see hanging up in many public buildings, tell of battles that have been fought and victories that have been won. Many true stories of heroism have been told connected with banners. Poets and hymn-writers have often helped us to sing of Christian warfare, and of the flag under which we serve. They have obeyed the command of a prophet I have already named, and who says, "Lift ye up a banner upon the high mountain." To lower the flag in battle is a sign of defeat and surrender. It is called "striking the colours." Let us never do that. Christ Jesus gives every one a place in His ranks. We must not run away. We must be neither traitors nor truants. The victory is always in the end given to those who keep faithfully at their post. It is not because *we* are so strong that we are sure to win, but because Christ is strong, a mighty Conqueror who cannot be defeated, and who will make us more than conquerors because He loves us. Never forsake Christ's standard. It is the flag not only of truth, and of holiness, and of love, but also of certain victory. If we serve faithfully in the army of the Lord, He will make use of us to carry on His work of mercy in the world in driving away sin and suffering, and we shall be part of that true Church of the living God of which it may be said that it is "Fair as the moon, clear as the sun, and terrible as an army with banners."

THOMAS GREEN.

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### JOHNNY'S REASON.

A CIRCUS came to town, and everybody knows how the music and the grand tent and horses set all the boys agog. Quarters and shillings are in great demand, and many a choice bit of money have the circus riders carried away which was meant for better purposes.

A little boy was seen looking around the premises with a great deal of curiosity. "Hallo, Johnny," said a man who knew him, "going to the circus?"

"No, sir, answered Johnny, "father don't like 'em."

"Oh well, I'll give you the money to go, Johnny," said the man.

"Father don't approve of them," answered Johnny.

"Well, go in for once, and I'll pay for you."

"No, sir," said Johnny, "my father would give me the money if he thought 'twere best; besides, I've got twenty-five cents in my box, just enough to go."

"I'd go, Johnny, for once; it's wonderful, the way the horses do," said the man. "Your father needn't know it."

"I can't," said the boy.

"Now, why?" asked the man.

"'Cause," said Johnny, twirling his bare toes in the sand, "after I've been I couldn't look my father right in the eye, but I can now."

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## REVIEW.

### WEEK-DAY LIVING.\*

MR. PEARSON has here undertaken a task of considerable delicacy and difficulty, and which, we fear, is likely also to be sufficiently thankless. A book devoted to the quiet exposition of the common duties of life is hardly one which can be expected to secure literary distinction, and the author has little, if anything, to encourage him beyond the hope of being able to do some practical good. How far so laudable an ambition will be satisfied is open to that uncertainty which attends the most anxious endeavours to make the experience of past generations useful in the instruction of their successors. Unfortunately, young men and women, instead of profiting by the mistakes of those who have gone before, are too prone to trust to their own wisdom, and thus many of the wisest pieces of advice are often utterly wasted. Nothing, for example, can be more sound than the principle which Mr. Pearson lays down in relation to marriage, but it is far from certain that those who approve its wisdom will reduce it to practice. "A man's mind," we are told, "had better not be turned earnestly to marriage till he begins to see his way in business. Let him keep his own heart free till he discovers whether he can offer a home as well as a hand to the woman of his choice. To avoid imprudent marriages, let the young

\* *Week-day Living.* A Book for Young Men and Women. By SAMUEL PEARSON, M.A. (Kegan Paul, Trench, and Co.)

beware of imprudent understandings and engagements." This, undoubtedly, is the teaching of prudence, and it is well that the warning should be given, albeit there have been cases in which the triumph of true love over worldly wisdom has been attended with the happiest results. Still it is impossible to question the wisdom of these suggestions as the basis for a general rule of conduct. The difficulty is to secure the recognition of its wisdom when the affections are once engaged. That is no reason, however, why the counsel, stern as it may seem to those who are living in a world of their own creation, should not be given.

Of course when any one attempts thus to set forth the maxims of wisdom and experience in relation to common things, he lays himself open to that cheap kind of criticism which singles out some small points for sarcastic comment, and quietly ignores all the merits of the book. The author must necessarily condescend to detail, and such detail lends itself easily to the writer of the "slashing" notice, who never has a serious thought about doing justice to his subject, and is quite content if he can provide entertainment for readers who, with a weakness only too common in human nature, feel as though their intellectual importance was increased by joining in the ridicule of the man who has ventured to write a book. Mr. Pearson has had to run the gauntlet of this grossly unfair style of criticism from the journal, the name of which is dishonourably associated with this literary truculence. He is a Christian, and, what is worse still, a Nonconformist writer, and his invasion of a province which belongs to the Chesterfields and other similar guides of society is to be resented as an impertinence. The introduction of the Christian element, however, which is so offensive is, in truth, one great recommendation of the volume. It is full of practical wisdom, embodies the result of careful reflection as well as close observation, covers a wide area of subjects, and covers it well. But in our eyes its principal value lies in the fact that it applies the principles of the gospel to the regulation of common life. There is in it nothing of the Chesterfield spirit. On the contrary, it presents a lofty ideal of character and life, and works it out in relation to small as to great things. To those who are always up in the clouds and seem to regard the

ordinary business of life as beneath their attention, this seems trivial. But Mr. Pearson understands that the usefulness and happiness of life are very largely dependent on trifles, and that he who will not stoop to these is in great danger of wrecking his own reputation, and certainly can never be a Mentor for others. We honour the man who has steadily set himself to do a work so important, though some may think it so humble, as that in which this volume is employed. The design was good and the execution is happy. To say that Mr. Pearson is always equally wise, or that we agree with every opinion he expresses, would be absurd. But his counsels are, for the most part, eminently judicious, and they are presented with such liveliness of treatment that no one can fairly complain that the book is dull or wearisome.

It is not a book that bows down to the idols of society, that accepts its miserable conventionalisms as though they were established principles, that breathes the spirit of the snob even while joining in the conventional condemnation of snobbery. Here is an illustration of the daring way in which he inculcates a line of procedure wholly opposed to the traditions and practices of society, and pointing to a kind of living which would find no favour even among the many serious people who regard politics as a mischievous subject with which some men are forced to trouble themselves, but of which all wise women will steer clear. "Young men," says Mr. Pearson, "might well tell their sisters of what is going on in the political world, and sometimes read out a good speech by one of the great Parliamentary leaders." Ridiculous! exclaim the slaves of fashion, and are consumed with laughter at the mere suggestion. But after all would it not be a distinct gain in every point of view if our young women were thus trained to take some interest in the public affairs of the nation? The pleasures of social intercourse would be indefinitely enlarged; conversation between the two sexes would not so often degenerate into that miserable gossip or vapid nonsense which is now too common; a more intelligent view of national policy would be taken by wives, sisters, and daughters. But while thus wisely desirous to interest women in subjects too apt to be regarded as belonging exclusively to men, Mr. Pearson has no sympathy in the "cant and monotonous repetition of phrases about women's

mission." His chapter on "Womanliness" is extremely well done, and deserves to be carefully studied both by those who would frighten us back into what he calls "the drudge and puppet stage by a boggy"—that boggy being the foolish dread that women will take the place of men—and by those on the other side who provoke this feeling by their vapouring about women's rights. We will extract a few sentences which put very clearly what appears to us the rational view of the subject.

Intellect is not the greatest thing in a woman's nature, nor is it the chief charm. If the education of girls brought into social life a set of bold and brazen-faced women, it would be time for the men to emigrate in order to escape what would be worse than the ten plagues of Egypt. What the young women of England need, however, at the present hour is not less mind, but more. . . . Her stronghold is purity of conscience, of social instinct, and of life-purpose. She is no money grubber; she is naturally more elevated in spiritual tone than man. It is her glory to have a distinctively religious nature. . . . There could hardly be a nobler sight than a true woman. She sets the tone of a nation; she is the real queen. No people need fear decadence where the purest instincts and influences of womanhood prevail. She rules by that quiet and subtle spiritual force which none can define, and which only the most brutal can defy. Her sphere is the soul of man, and so whatever touches man comes under her spell. Her power is that of the affections, and hence the infinite hopes and strifes of life are illuminated, not to say irradiated, by her queenly supremacy.

These sentences are sufficient to show the style of Mr. Pearson's thinking and writing. He is not hide-bound by the traditions or prejudices of any school. He forms his opinions with care and independence, and he expresses them with clearness and decision. There is a manly tone throughout which is extremely refreshing. That he should have given offence in some quarters certainly does not surprise us, for he is outspoken and fearless in many of his utterances. Here is a straight blow at one of the most mischievous of English fetiches.

There is some superstition about a large number of readers. The mighty "we" leaves an overpowering and blinding impression on their minds. Could they see the editor himself, turning up his dictionaries and encyclopedias for information, they would not tremble at the big words and sounding phrases of the leading article. But when all allowances are made, there are few greater helps to a sound patriotism than a healthy organ of public opinion. I have often thought, however, that men are

sadly in need of directions how to read a newspaper. It is the queerest mixture in literature, and the mind of a city man, after he has read his morning paper, would, if we could see it, present an amusing mass of trifles.

This is, like Mr. Pearson's utterances in general, carefully balanced. We could ourselves have said much stronger things about our newspapers. The indifference to high principle with which some of them are conducted is only equalled by the blind credulity which some of their admirers show towards them. Moderate, however, as our author is, his opinions will not be very acceptable to the almighty "we." As little will they like this picture of the cynic of our times, which is not more clever and caustic than true :

The modern Diogenes does not live in a tub, and is not clothed in rags. He is an educated and eminent member of society. He wears a gold chain and an eye-glass, and his accents are decidedly refined in tone. But he has lost the simple, primitive love of right and justice. He is a kind of Mephistopheles who believes that every man has his price. He is willing to pat a working man on the back, and call him "my fine fellow" when votes are in question. But in essential manhood and womanhood he has no belief. Scratch his skin, and you will find the dog beneath it. For a dog may be highly educated, he may be fit to sit in the lap of a duchess, and to adorn the hearthrug of a drawing-room, and to be petted by all the ladies, and to be on good terms with all the gentlemen. But the chief end of his existence is, after all, nothing but dog's meat. Anything, therefore, that tends to lower your mind to the merely animal, and to call away your intellectual faculties from their only proper end—the pursuit of truth—will lead you on to cynicism.

The book deals with a variety of subjects, and on all of them Mr. Pearson has something fresh and useful to say. His book is one which we commend to our young people. Its view of life is not sombre but cheerful ; presents a noble ideal and yet is widely practical ; is not intended for cloudland, but the world in which we live, and for ordinary men and women in it. It does credit both to the head and the heart of the author, and we can only hope it will be as useful as his most sanguine hopes could desire.



## CURRENT LITERATURE.

*The Evangelical Succession.* A Course of Lectures delivered in St. George's Free Church, Edinburgh. (Macniven and Wallace.) This volume is one among many illustrations of the wise care which the Free Church is taking in the culture of its young people. The lectures which form the volume, indeed, are suited to readers of all ages, but the instruction they contain is peculiarly needed by the young, and it is given in a style calculated to secure their attention. Historical or biographical lectures will awaken an interest where mere dissertations on abstract principles would certainly fail. In the present case the subjects, the lecturers, the mode of treatment, will combine to make this volume both popular and useful. The central idea of the course is a happy one. The special object, we are told, "is to exhibit the genius of the Evangelical Principle; to trace its manifestations, development, and vicissitudes in various ages of the Church and human history; and to illustrate its ruling and moulding power over diverse types of national, intellectual, and spiritual character." A course of lectures with this design naturally begins with Paul the Apostle, and Principal Rainy treats of him and his work with an ability which gives a freshness even to a theme so familiar. Especially are we struck with the sketch of the Apostle as a preacher of doctrine. The one point in him to which the Principal calls special attention is "the ease and power with which he combines things that men are prone to set against each other." In illustration of this he notes the clearness with which he ever develops as "the last and highest source of each man's salvation—a Divine will of mercy that would have it so;" while at the same time he enforces with equal clearness the duty resting on man. In the same way there is a "wonderful union of the subjective and objective in the Apostle's treatment of the doctrine of the Atonement." One of the most striking passages in the lecture, however, is that which draws the contrast between Paul, with all his greatness, and his Master. "Great thoughts, great affections, great efforts, great fruits are the Apostle's; but he is not great after the manner of his Master." The difference is of kind, not merely of degree, as Dr. Rainy well illustrates.

Dr. Marcus Dods has a subject of which less is known. The name of "Augustine" is in the mouths of numbers who know little of the man or his work beyond the vaguest conception that he was the real parent of Calvinism. Dr. Dods has succeeded in giving definiteness and individuality to the great Father, and in enabling his readers to form some estimate of the immense power he has exercised in theology. At the same time he very ably defends the system with which he is identified from the charges often brought against it. So far from being a religion of despair, "Augustinianism," he says, "does not tell a man he is weaker and more sinful than he feels; but it comes to the man who is already convinced that no words are strong enough to express his weakness and sinfulness, and it says to him: 'God is your Saviour, He can quicken you, let Him work in you,

trust in Him.' In point of fact, Calvinistic preachers, believing in man's inability and dependence on God's decree and grace, have been most successful in kindling the hope of salvation within men. Bunyan, Spurgeon, Jonathan Edwards, Moody, Augustine himself, have been as arousing and winning as Wesley." Why Columba should have a place in this "Evangelical succession" is not apparent at first sight, and even after the justification of his position by Mr. Macphail we are not satisfied. It is true that he is "an illustrious instance of a man constrained, by a sense of his obligation to the grace of God, to devote his life to the carrying out of Christ's great commission to the Church—'Go and make disciples of all nations.'" But there are many others who might just as well have been chosen for this purpose, especially as in relation to the work of the Columbans the lecturer has to write in such qualified terms as these: "Nothing could be finer than their ideal, but I am not prepared to say that the means which they took to realize it were those most in accordance with the mind of Christ." The place of Anselm is of course due rather to his theology than to any other cause. He was a typical High Churchman, and however we admire his saintliness of spirit, his noble independence, his courageous opposition to Rufus, and his conscientious zeal for the Church, we have no sympathy with the aims to which his policy led or the principles on which it is based. Whether he did any real service to the Evangelical theology is, in our view, an extremely doubtful point. He cast the doctrine of the Atonement into a more formal mould; but the benefit of this is at least questionable. Dr. Thomas Smith, to whom Anselm has been assigned as the subject of his lecture, and who certainly treats it with great ability, says, "It should be thankfully acknowledged that there are throughout his writings multitudes of passages in which human merit is disclaimed and imputation of righteousness is vindicated with a directness and power which Luther never excelled." True, but that does not touch our point, whether truth has gained by the form in which it was presented by the illustrious schoolman. Considering, however, that the lecturer has to admit that, "so strange are his doctrinal inconsistencies that some Protestants have suggested that his writings have been tampered with, and that Romanist branches have been engrafted on Protestant stocks," we the more wonder that he has been included in this goodly company. Anselm was too much of a priest, too much of a haughty ecclesiastic, too much of a Romanist to belong to the true "Evangelical succession." In relation to his ecclesiastical views Professor Smith says: "None of us have much sympathy with either of the combatants in the great duel which he fought, first with Rufus and then with Henry. We cannot sympathize with William, because we all in Scotland repudiate Erastianism." In that hatred of Erastianism we are in perfect accord, but we differ from a certain school in the Free Church in that we believe Erastianism to be an essential condition of a State Church. "Wiclif" and "Martin Luther" are of a very different type from Anselm, and certainly did their utmost to pull down much that he built up. But while some of the men to whom these lectures are devoted are not precisely those whom we should have expected to find here, we admire the catholicity of spirit which desires to learn even from those who were associated with views and systems of which we do not

ourselves approve. All the lectures are able, and the book is an extremely useful and interesting one.

*The Temple.* By GEORGE HERBERT. Facsimile Reprint. With Introductory Essay, by J. HENRY SHORTHOUSE. (T. Fisher Unwin.) It would not be easy to name a book which could more fitly be produced in that antique form which some of our publishers have revived than this beautiful poem of George Herbert's, and certainly we have seen no specimen of this style of art in more perfect harmony with the book, or which reflects more credit on those who have had any part in the reproduction. No pains have been spared to make this edition a perfect imitation in every respect of the original issue. In order to make the book an exact *typographical* reproduction, "special punches have been cut and ornaments engraved." Our praise is certainly none the less hearty because George Herbert is representative of a type of religion with which we are not in perfect accord. It is not the habit of Dissenters to restrict their reading to books of their own church, or to find their heroes exclusively among men of their own opinions. They are as sensible as any Churchman to the charms of the culture and refinement of which Mr. Shorthouse has so much to say in his preface, and they do not feel them less because they are associated with a system to which they are opposed. Mr. Gladstone has written to say that he has been familiar with George Herbert's poems for nearly sixty years, and we may venture to add that there are few educated and devout Nonconformists who could not speak of a similar, if not so long or familiar, an acquaintance with these quaint but beautiful verses. The editor describes them truly when he says, "It may be doubted whether his poetry will ever be generally popular again; but it possesses a strength of expression and a reality of feeling which will, I think, always ensure to it an audience, fit if few. Its characteristics seem to me precisely these—strength of purpose and reality of insight, combined with quaintness and carelessness of expression. Here and there you find three or four lines of great felicity and melody of rhythm; but this is never continued for long, and seems, indeed, the result of chance." Among the few who are alive to the attractions of poems, pitched in the key of the olden times, and having, with all their beauties, strange conceits which would provoke a laugh but for the deep seriousness and devout feeling by which they are pervaded, will always be Nonconformists with Catholic sympathies. We must, therefore, express our regret that the preface should have been made the vehicle for an attack on the Nonconformist type of worship—if, indeed, that can be described as an attack which is nothing more than a passing sneer. After telling us that there is nothing in Herbert of Romanism or High Churchism, Mr. Shorthouse adds, "The religious fopperies of Romanism and the slovenly attire of Dissent

'So shie

Of dressing that her hair doth lie about her ears,'

are neither of them to his taste," and all his remarks are based on the assumption that the Anglican Church has monopolized all culture and refinement. So enamoured is he of his ideal, that he goes so far as to

say of "that exquisite refinement which is the peculiar gift and office of the Church," that it is a "refinement so perfect that it requires an initiation to comprehend it, though thousands are dimly conscious of its influence who do not understand either it or its source." Whether this is the best characteristic for a religion which was meant by its Divine Founder to be a preaching of the gospel to the poor is a question which at least admits of discussion. When the Archbishop of Canterbury sends a contribution, which he emphasizes as an expression of his sympathy with a party which disclaims all care for refinement, and even insists that spiritual and physical excitement must go hand in hand, it would certainly seem that there is some great deficiency in this much-lauded system. For ourselves, however, we cannot but regret that there should be any approach to a controversial element in connection with a poem in which all Christian hearts may find so much that appeals to their best sentiments. But Mr. Shorthouse is at present a literary hero among High Churchmen. He has written a very brilliant and successful novel which Canon Knox Little has recommended, and which is meant to commend a style of piety and a view of life dear to High Churchmen. The author, not unnaturally perhaps, takes the opportunity offered to him here to glorify that Church of which he has come to be regarded as a champion. We have not space to examine the points suggested in his remarks, which, indeed, open up a very wide field of discussion. The tendency of the gospel of æstheticism, which makes culture and refinement the highest of all qualities, is one of the most serious questions of the day, but it is one which ought not to be lightly entered upon. One assumption, however, of Mr. Shorthouse's we cannot be content to leave unchallenged. "This constantly said service, this monotonous repetition, this simple ritual, has produced an effect which no undisciplined effort, no individual enthusiasm has ever wrought; this despised Church of England has produced a culture unequalled in the world beside; it has produced families, generation after generation, which no other country, and no other class in the country, ever saw." We have no desire to depreciate either the culture or the virtue of Anglican Churchmen, though we should contend that Dissenters have developed other qualities equally essential to the greatness of a nation. But the point on which we insist is that there were other influences at work beside those of the Anglican service to make Churchmen what they have been. They monopolized the universities and public schools for two centuries, and they must have made very poor use of their exclusive advantages if they did not show superiority of culture. When the universities were open in the seventeenth century high types of refined and devout piety were found on one side as well as the other.

*The Future of Islam.* By WILFRID SCAWEN BLUNT. (Kegan Paul, Trench, and Co.) Since the essays included in this volume appeared in *The Fortnightly Review* Mr. Blunt has become better known to the British public as the champion of Arabi Bey and the party which he leads, and which our author regards as the representative of Egyptian nationality. This fact gives an additional interest to the curious speculations which he has here given to the world. In his opinion, "Mohammedanism in its

institution, and for many centuries after its birth, was eminently a rationalistic creed; and it was through reason as well as faith that it first achieved its spiritual triumphs." The justification for such a view we are unable to discover. As to the "spiritual triumphs," if these had been all that it achieved, its career would soon have come to a close. That it awakened enthusiasm in a certain number of Mohammed's followers, we do not doubt, but any intellectual or spiritual feeling there may have been soon passed into that spirit of fierce aggression and conquest which marked the early days of Islam. That the prophet taught some great truths, and that his creed had in it a certain rationalist element, cannot be denied by any candid man; but this was not the source of its power over the multitude. Mr. Blunt, however, so regards it, and it is the foundation of his belief that not only is reformation possible, but that it has already begun. "Cairo," he tells us, "has now declared itself as the home of progressive thought in Islam, and its university as the once more independent seat of Arabian theology. Secured from Turkish interference of the national movement of the Arabs, the Ulema of the Azkar have joined heart and soul with the party of reform. The importance of this event can hardly be overrated, and if, as now seems probable, a Liberal Mohammedan Government by a free Mohammedan people should establish itself firmly on the banks of the Nile, it is beyond question that the basis of a social and political reformation for all Islam has been laid." Arabi Bey, as the head of a Liberal Government of which the fellahs and the wild Arabs are to be the support, is indeed a dream with which few will sympathize. But those who have least faith in the opinions and speculations of the author may yet derive great advantage from his large store of rare knowledge on the internal condition of Islam and kindred subjects.

*The Martyrdom of Madeline.* By ROBERT BUCHANAN. Three Vols. (Chatto and Windus.) Mr. Buchanan has never undertaken a more difficult task than that on which he has ventured in his present work. It is written avowedly with a moral purpose. His object is to deal with "one of the greatest and saddest of human problems;" to show that "what the creed of peace is to the State, the creed of purity is to the social community;" and by a picture of some of the evils resulting from the criminal indifference to this, to awaken a healthy sentiment of moral indignation. It can hardly be said that such a subject should not be treated in fiction, but it is clear that if it is to be dealt with successfully the treatment must be marked by great delicacy and reserve. Mr. Buchanan's book is certainly marked by these qualities. He writes with power, often with passionate eloquence, but his power is employed, not in seductive pictures of the vice, which may clothe that which is condemned with a dangerous fascination, but in reprobation of the selfishness which is the root of the whole. Not the least suggestive feature in the book is the part which the "Society" journals are made to play in the story. Mr. Buchanan strikes home at the "latest things" in journalism, but not more severely than they deserve. The "Satyrnine," in his view, led the way in this unworthy style of writing. It created a morbid appetite, and of course that has had to be fed with fresh personalities. One of the characters in this book, speaking of a set of the

well-known journal, says, "What I have been most struck by in reading these wretched volumes is their utter want of the positively human qualities—veracity, reverence, generous aspiration. There is not a single public man of any nobility, either in politics or literature, who is not persistently gibbered at and reviled. Our present Liberal statesmen are insulted by the grossest personalities. Our great literary men are for the most part decried—when they are praised the reason is not far to seek. . . . For fatuousness, ignorance, and dwarfish spitefulness—in a word, for all the old earthliness of the cloven foot—commend me to this 'Satyrnine Review.'" It is satisfactory to be told after this that the "Satyrnine" is done for. The curse of dulness is upon it. It once sold 20,000. The other day, when it was in the market, it could hardly find a purchaser. It lingers on with a country subscription among retrograde old rectors and blue-buskined village spinsters; but by-and-by the acidulous short paragraph system will conquer even them. "Unfortunately its successors in 'the journal of the period,' based upon the new principle of extenuating nothing and setting down everything in malice," are more mischievous than itself. We thank Mr. Buchanan for his courage in assailing a growing evil.

*Some Private Views.* By JAMES PAYN. (Chatto and Windus.) This is just the kind of book to take up in a leisure hour, when there is no disposition to pursue any long train of argument, or even to study an elaborate historical sketch, however rich in incident or brilliant in colouring. It not only consists of separate papers which are comparatively brief and easily read, but there is so much of life and wit in almost every page, that if there be not time for the complete essay, the reader is still pretty sure to find plenty to instruct and amuse wherever he opens the volume. Mr. Payn is one of the brightest and pleasantest of writers. He says, in one of these essays, "I had the pleasure of seeing my own last immortal story spoken of in an American magazine—*The Atlantic Monthly*—as the work of a bright and prosperous young author. The critic (bless his young heart and give him a happy Whitsuntide!) evidently imagined it to be my first production." We do not see why Mr. Payn should complain of the critic. He is certainly prosperous, and if he will persist in being so bright it is not wonderful that he should have the credit of also being young. These essays exhibit so much breadth of observation and fulness of reflection, there is in them so much of the ripe wisdom which only experience can give, that they cannot be described as young, and yet there is a buoyancy of spirit, a breeziness of tone, a lightness of treatment about them which gives an impression of youthfulness, the recognition of which the world may regard as a compliment to his genius. Mr. Payn is one of the most entertaining of companions. He may not always convince you, but he will always interest. His store of telling anecdote is boundless, and supplies rich material for the felicitous illustration of his shrewd observations on men and things. Even when we differ from his opinions, which, in truth, happens very often, we find a suggestiveness in his remarks which may be helpful. Take the following story from the "Midway inn," in which he is commenting on the growing indifference to the future state, which, as he presents it, is certainly a phenomenon to be

carefully examined by Christians generally, but especially by preachers. "Years ago when a hardy Cambridge scholar dared to publish his doubts of an eternal punishment overtaking the wicked, an orthodox professor of the same college took him (theologically) by the throat. 'You are destroying,' he cried, 'the hope of the Christian.'" What a world of suggestion is there here, perhaps as to the reality of a belief which, if it present itself to the mind, must overpower by its awfulness, and instead of being regarded as the Christian hope, must be met by every true heart with the earnest "God forbid," perhaps as to the perils attending a faith so Conservative that it could not admit the possibility of doubt on a point which does not lie near to the heart of the gospel without fearing that it would be fatal to the Christian hope. This is only an illustration of the suggestions that lie hidden under some of Mr. Payn's apparently light and airy observations. Several of his essays bear more or less directly upon the literary profession and its work, of which he writes with a fulness of knowledge and with a raciness of style which makes them delightful as well as instructive. The "Critic on the hearth" is extremely clever. There is great point in what he says as to the presumption of critics, but when he says, "I wonder what a parson would say if a man who never goes to church save when his babies are christened, or by accident to get out of a shower, should volunteer his advice about sermon-making," he does not discover his usual shrewdness, or at all events shows that his acquaintance with parsons cannot be very extensive or intimate. There is not a parson who would not tell him that this is just the kind of criticism they have continually to meet. If we are not greatly mistaken, there are writers who feel themselves justified in writing about the pulpit, ridiculing its mistakes, deploring its degeneracy, or exposing its weakness, who seldom, if ever, hear a sermon at all. We would gladly linger among these essays, but it is time we took leave of the book, recommending it as a pleasant companion for the seaside or for a railway journey, or, indeed, for lighter hours generally.

*Half-hours with Foreign Novelists, with Short Notices of their Lives and Writings.* By HELEN and ALICE ZIMMERN. Two Vols. Second Edition. (Chatto and Windus.) Though this professes to be nothing more than a collection of extracts, it is a very instructive as well as light and entertaining book. It is, in fact, an introduction to the lighter literature of the continent. The various nations are here represented by their most distinguished novelists, and as a brief but vivid sketch is given of each writer, we get within a very small compass a large amount of useful information which would otherwise not be accessible. The extracts seem to be chosen with great judgment, and while they give an idea of the writer's style and the character of his works, have a peculiar interest because they have been selected with the distinct view of illustrating the scenery of the countries or the habits of the people to which the writers belong.

*Present-Day Tracts.* Christianity and Miracles at the Present Day. By the Rev. Principal CAIRNS, D.D.—The Historical Evidence of the Resurrection of Jesus Christ from the Dead. By the Rev. C. Row, M.A.



—Christ the Central Evidence of Christianity. By the Rev. Principal CAIRNS, D.D.—Christianity and the Life that now is. By the Rev. Professor BLAIKIE, D.D., LL.D.—The Existence and Character of God. By the Rev. C. Row, M.A. (Religious Tract Society.)—These five tracts form part of a series intended for people of a higher order of intelligence than those to whom tracts are usually addressed. They are admirably suited to the times in which we live, and are written with great ability, judgment, and care. The authors of them are men eminent in their several departments, Dr. Cairns for his philosophic contemplation of Christianity, Mr. Row for his skill in Apologetics, and Dr. Blaikie for his practical wisdom and sagacity. We hope that they will be as widely circulated as they deserve to be, and that those who read them will help to distribute them by sending copies of them to their friends. We take this opportunity of saying that the new edition of Butler's "Analogy," noticed by us last month, is published by the Religious Tract Society. The name of the publishers was left out by mistake.

*Sissie.* By EMMA JANE WORBOISE. (James Clarke and Co.) There is much to be admired and heartily praised in this new addition to the imposing array of volumes from the prolific pen of Miss Worboise. To us it is astonishing that she is able to preserve so much of variety and freshness. Perhaps one secret is that she is a realistic rather than a sensationalist writer, and another that she always keeps some high purpose steadily in view. The object of the present work seems to be to show how complete and happy the change which may be wrought in a family which has been given up to muddle and consequent murmuring by the introduction of a really Christian element. "Sissie" is the drudge—a patient, though not very contented drudge—in the family where impecuniosity has been the fruitful source of many miseries, but where even those have been aggravated by the want of wisdom and of high unselfish principle, which probably had not a little to do even with the impecuniosity itself. The father was a physician who had not succeeded, and whose want of success was partly due to the weakness and folly of his wife, a poor, silly, fretful being who had never been a helpmeet for him. "Sissie" is the only daughter, and, happily for herself and for her family, is brought under other influences. She becomes a sincere and practical Christian, and ultimately effects a wonderful reform in the family, who, fortunately, about the same time have a very remarkable turn in the tide of their fortune. For the particulars of all this we must refer our readers to the story, where they will find enough to interest them. The book is very healthy in its tone, many of its character sketches are clever and striking, and the tale, without any sensational incidents, still sustains the attention of the reader throughout.

*The Life and Ministry of John the Baptist.* By ALEXANDER MACLEOD SYMINGTON, D.D. (Religious Tract Society.) Dr. Symington has here collected together all the Biblical references to John the Baptist, and woven them into a continuous narrative, so as to present a complete and connected view of his subject. His aim being a purely practical one, he does not enter upon the discussion of any of the controverted points which are fully treated of in the able and elaborate work of Dr. Reynolds, and on

this very account his book will doubtless prove useful to many who have neither the time nor, it may be, the disposition for a more thorough and careful study of the subject. There was room for such a popular handbook as that which Dr. Symington has here endeavoured to provide, and therefore we heartily commend his volume to all who desire to have a fuller acquaintance with a subject which is often but little understood and imperfectly appreciated.

*The Religious Topography of England.* By S. R. PATTISON. (Religious Tract Society.) In this little volume Mr. Pattison has performed a task which, so far as we know, has not been previously attempted. Dictionaries of religious biography we have in abundance, but this is the first book that has come under our notice dealing with the religious topography of England. The subject is a very wide one; for though the area of ground which it covers is a comparatively small one, yet it has for upwards of a thousand years (as the author informs us) been "a stage whereon have been fully played out successive acts in the great drama of social history, on a scale and with a completeness nowhere else displayed." The land in which we live is classic ground, and in every part of it may be found places which are intensely interesting because of the historical events which are associated with them. The author has shown considerable art of condensation in the use of the abundant materials which he has in hand, and has so managed them as to lend attractiveness to a subject which in less skilful hands might have become dry and uninteresting. Intended merely as a guide and a stimulus, his book is admirably adapted for its purpose, being well fitted to excite interest in the various subjects of which it treats, and to awaken a desire for the fuller information which may be found in the various local histories and accessible biographies.

*Studies in the Acts of the Apostles.* By Rev. J. G. JONES. Second Edition. (Hamilton, Adams, and Co.) As to the expediency of preachers confining their attention exclusively to one part of the Bible in their pulpit ministrations, there may be a considerable difference of opinion, but no one can doubt the wisdom of taking a particular book and making a thorough study of it in private. This is what Mr. Jones has done and is doing with respect to different portions of the Holy Scriptures. We see from the preface that he thinks his book may be of advantage to young ministers, and doubtless they will find much in it that is interesting and suggestive. His sermons are good specimens of a certain class of expository preaching, and give evidence of wide reading and careful thought.

*Jonah and his Mission.* Expository Sermons. By JAMES MENZIES. (Elliot Stock.) The subject of Jonah has been so often and in some cases so ably treated that it may be thought that there is scarcely room for another book dealing with the same topic. But as there are always a number of people who prefer a small book to a large one, and who will read the one while they pass by the other, possibly this book may find its own circle of readers. And if the five sermons, of which it is composed, do not contain anything especially striking, they may safely be commended for their clear style, devout tone, and evangelical spirit.

*The Pioneer Boy, and how he became a President.* The Story of the Life of Abraham Lincoln. By WM. THAYER. (Hodder and Stoughton.) Mr. Thayer has here done for the life of Lincoln what he did for that of Garfield in his recently published "From Log Cabin to White House." The present volume forms a fitting sequel and companion to that admirable work, and doubtless those who have read the one will be anxious to possess the other. The author has had an ample store of materials from which to make up his biography, and out of them he has succeeded in constructing an extremely interesting and graphic narrative. The dramatic form which he has adopted, while unsuited to a serious biography, is admirably adapted for a popular sketch, and certainly imparts additional life and animation to a story which of itself is full of thrilling interest. The life of Lincoln was a more than ordinarily eventful one, and the martyr's death which crowned it serves to throw around it a sort of halo of glory, which cannot fail to increase the intrinsic charm which belongs to it. No one can read its story, as contained in the pages of this volume without being struck by the remarkable resemblance that it bears, in many respects, to that of Garfield. Alike in the circumstances of their birth, their early struggles and later experience, from their birth in the log cabin to their assassination in the White House, the two men ran on parallel lines, and furnish cases of coincidence in their career such as cannot be matched in the history of public men. "As an example of industry, tact, perseverance, application, energy, economy, honesty, purity, devotion to principles, and triumph over obstacles in a successful career," the life of Lincoln has a value all its own. Young men especially will do well to study it and to learn from it the lessons of wisdom and encouragement which it is so eminently fitted to teach. For there are few more instructive instances recorded in the annals of history of a more rapid rise from a lowlier origin to a loftier height of honour and renown. We trust that this book will be as widely circulated as its predecessor, and that it may serve to stimulate and inspire, as it will certainly interest and attract, all who read it.

*At ye Grene Griffin; or, Mrs. Treadwell's Cook.* By EMILY SARAH HOLT. (J. F. Shaw and Co.) Miss Holt has earned a high reputation as a writer of historical tales for the young. Her stories reveal much power of imagination in reproducing the manners and customs of the bygone ages to which they belong, as well as considerable skill in blending the stirring events of the period with the quiet scenes of domestic life. The present story belongs to the troublous times at the close of the fifteenth century, and the historical incidents which furnish its groundwork are of a character so marvellous as amply to justify the old saying that "truth is stranger than fiction." We shall not spoil the pleasure of intending readers by relating them, but will content ourselves with saying that they supply the framework of a thoroughly lively, not to say exciting, story. Miss Holt is generally correct in her historical knowledge; but we notice that she falls into the common error of speaking of John of Gaunt as the third, whereas he was really the fourth, son of Edward III. This may seem a slight matter, and we only mention it because, if fiction is to be made the vehicle for conveying a knowledge of history, it is as well

that the information contained in it should be strictly accurate. As the title indicates, the author makes use of the old English of Shakespeare and of Spencer, and thus adds not a little to the interest of her story. We need hardly say that it is carefully written, and that it is pervaded throughout by a deep religious spirit.

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## HALF-HOURS WITH CHRISTIAN AUTHORS.

### PREACHING AND RITUAL.

RETROGRADE tendencies of the Christian Church from its primeval purity are always tendencies to the disuse of preaching. A sliding scale might be constructed, by which one might gauge the degree of corruption in the Church of the Middle Ages by the progressive decline of the pulpit. No matter whether the Church succumbed to Paganism or to philosophy, the result was the same: the pulpit succumbed proportionately. While the symbols of Christian worship multiplied in number, and increased in splendour, the symbol of Christian thinking and persuasion sunk into imbecility. When the Church lost its faith in the Bible as the only inspired source of knowledge, then sacerdotalism took the place of religious teaching, and the priesthood became too ignorant or too indolent, or both, to be preachers. Christianity became only a religion of the altar, a *cultus*, just as Paganism had been before it. There is no evidence from the history of Christianity, that worship, however spiritual and intelligent at the outset, can keep itself pure by the working of its own elements. The preservative from putrefaction, the disinfectant of moral disease, so far as human instrumentality is concerned, is the preaching element.

Reformatory struggles in the Church point to the same truth. They have always been aimed at two things which they have kept nearly abreast with each other. One is the restoration of an uncorrupted and unfettered Bible; the other, the revival of the pulpit. The early Waldensian movement in Italy, that of Huss in Bohemia, that of Wickliffe in England, the Reformation of the sixteenth century, we have only to name these, to recall the two great instrumentalities which they exalted—a free Bible and a free pulpit. The conflict of the Puritans with Queen Elizabeth was waged chiefly around the same two *foci* of the religious thought of England—the Bible in the homes, and a free pulpit in the sanctuaries of the people. The Puritans contended for liberty to preach the Word of God, and for multiplying the number of priests who could preach it. The Papal party in the English Church decried both, and denied the necessity of either. The recovery of the biblical spirit to the piety of England was due to the Puritan prophesyings.

Does not history perpetually repeat itself, in this respect, in our own day? Revivals of religion go hand in hand with a deepened reverence for the Scriptures, and a multiplied use of the pulpit. A dying or a dead Church thrives, if at all, externally on its form of worship. Of evangelical denominations, those which exalt the pulpit above worship have the most vital sympathy with religious awakening among the people. The genius

of revivals is germane to them. Those which exalt worship above preaching only tolerate such awakenings, as they feel the distant reflux of them from surrounding seats. In brief, the more exclusive the popular reverence is for the Bible as the only sacred book, unrivalled by books of prayer, and catechisms, and confessions of faith, and the more intense the spirituality of the popular interpretation of the Bible unperturbed by the love of forms, so much the more exalted is the respect of the people for the pulpit, and so much the more vital is preaching to their religious faith. Such is the law of religious life as evolved from the history of the Church. Account for it as we may, somehow the pulpit and the Bible go together. If the one sinks it carries down the other; if the one drops out of the popular faith, the other dies. Neither is ever resuscitated alone. It is not, therefore, a narrow conception of a sermon, if we incorporate into its very definition the fact of its dependence on a revealed religion, and that the religion of the Scriptures.—*Phelps*.

#### MARY AT THE CROSS.

It is still the woman who stands by the cross. Look around, and whatever your circle may be, if you have any experience of life you may find some illustration of this. I might say to many a person, There is a woman known to you who at this moment stands dumb beside her young husband's grave; there is another who stands in tender agony over an empty cradle; there is another who night after night stands listening for the tipsy stumble of a thing that was once a man. Poor heart! she must make what she can of life; "the appointed time" must be lived out somehow! The cross of unkindness, the cross of hidden pain, the cross of wearing trial to the temper, is the cross by which she has her station; although it is, indeed, no august and "holy rood," it is a real cross, and strength to stand by it must be of the kind that Mary had. Such strength is never given for fancy crosses. Looking to Jesus, the sufferer has strength to stand until God says "go." We are often astonished by the very spirit of might that triumphs in such cases. A cheerful voice is now ready to say to me, "You never know what you can do till you try!" Good mother, you never know what God can do till you try. You have tried, and "having obtained help from God, you continue until this day."

The station of Mary suggests thoughts about her *public profession of faith*. When I see her, I know what such profession means. It was grand to see Luther take his station in the face of a frowning world, and say, "Here I stand, I can do no other; God help me!" It was grander to see Mary take her station at the cross, and say the same thing in "deeds, not words." It would have been much for man to do; it was more for the shrinking, tremulous delicacy of woman. It was one thing to stand side by side with all the grandees of the nation; it was another thing to stand in defiance of them all.

It is easy to stand by Jesus when others stand, to be bold for the faith when others are bold, and to glory in the cross when others do. Men who profess and call themselves Christians are sensitive as human barometers to the atmosphere of opinion, shrink from slighting the prescriptions of society, are first of all careful not to imperil their social standing, and,

therefore, in making their profession are very careful as to where they stand. One of the old standard-bearers of the faith said to such hesitating Christians in his own day—"You do the Lord high dishonour by despairing of His power to shield you from danger. Why do you not rather on this, the side of constancy and trust in God, say, 'I do my part; I depart not: God, if He choose, will be my protector'? It beseems us better to retain our position at His will than to flee at our own will. He who bids us shine as sons of light does not bid us hide as sons of darkness. Why should you be ashamed of gaining glory? Seek ye not to die on bridal beds, nor in soft feathers, but to die the martyr's death, that He may be glorified who has suffered for you. He who fears to suffer cannot belong to Him who suffered. I will take a quotation from the world (the *Æneid*)—'Is it a thing so very sad to die?' Therefore the Comforter is needed who guides into all truth and endurance. And they who have received Him will neither stoop to flee from persecution nor to buy it off."\*

Let each one act as Mary, and learn to say, "Sink or swim, live or die; come weal, come woe; come chorus of laughter or conspiracy of silence; I take my stand by the cross." Many are even now saying this in the great strength of God. Let the sharpest testing time come, and we believe that many, in that strength, would keep their stand; we mourn instances of defection, but are ready to join in Charles Wesley's song to Jesus—

"All are not lost or wandered back;  
All have not left the Church and Thee;  
There are who suffer for Thy sake,  
*Enjoy Thy glorious infamy.*"

Stanford.

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## GENERAL MISSION RECORD.

EUROPE.—The Wesl. M. S. report that "the work in *France* at present is little more than sowing in hope. An attempt is being made to preach the gospel to the educated classes in Paris. On Sabbath evenings in the *salle* of the *Boulevard des Capucines* Mr. Gibson and his helpers conduct a service specially prepared to meet the spiritual necessities of the gay, the learned, and the fashionably idle people that throng this quarter of the city. Their attempt has been crowned with remarkable success. During the winter months there is an ordinary congregation of between four and five hundred; and we have seen large numbers even in the summer-time."

GERMANY.—"The opposition of the Lutheran Church (to Methodism), in strange forgetfulness or betrayal of the principles of Luther, shows no signs of abatement. In Wurtemberg it needs no small amount of moral courage for a German to declare himself a Methodist: they who seek admission into our Societies are driven to it by intelligent conviction, and show a steadfastness more remarkable than those who joined us years ago

\* *Tertullian, De Fugâ in Persecutione.*

when Methodism in Germany was without reproach. Under these circumstances it is satisfactory to report that in the district during the past year three hundred and forty-five persons have been fully received as new members, most of whom belong to Wurtemberg itself."

ITALY.—"The work in Rome is pre-eminently difficult. The extremes of priestly and infidel antagonism are here concentrated, and we must not be surprised or discouraged if we have to labour long and hard before the fruit of our toil appears."

PALESTINE.—*Mission Work among Moslems.* Canon Tristram said at the annual meeting of the Ch. Missy. Socy. that that Society is the only Protestant one that is doing *direct* aggressive work among the Moslems in Turkey in Asia. "The Mission at Gaza is peculiarly an outpost against Mohammedanism. The Society was forced into that Mission by a gallant free lance, Mr. Pritchett, who went alone and resided there for three years in the midst of Mohammedans, and then handed the Mission over to the Society. I remember Gaza when it was not safe for any European to appear there in European dress. Last spring I rode about the streets with my wife and daughter in undisguised European costume, and there was not one rude word to the ladies. I was asked to have an interview with the Pasha. I found him an intelligent Turk—(there are some intelligent Turks)—and I thanked him for the protection he had extended to our Mission. In the course of the conversation he said, 'If you will only send a medical missionary here, you will have all Gaza at your feet.' I asked why he was not a Christian, and he said he could not afford it. He was a type of many. The Mohammedan mind has been reached, but not the heart yet. In the same place I saw a girls' school in which there was not one Christian among fifty girls; all were the children of Moslems, and that in a Mission only five years old. Again, at Nablous, the ancient Shechem, I found a girls' school composed of Mohammedans and Samaritans. Not many years ago we could not have dreamed of Mohammedans under Turkish rule sending their girls to a Christian school.

"I must say a word on the indirect work on the Moslem mind, to show how differently they now regard Mission work from what they once did. I was sitting in the house of a Moslem of wealth near Aleppo, in Northern Syria; all present were Mohammedans, when somebody asked what the news was. The host's reply was that the last thing he had read in the papers was the public baptism of a whole family in Cyprus by an English clergyman. One would have expected that indignant exclamations would have burst forth. But no; the host quietly remarked to me aside, 'As soon as England takes the protectorate over this country, as she ought, there will not be so very few of such baptisms here.'"

INDIA.—*The Brahma-Somaj movement* is broken up into three sections. The first consists of those who differ but little from the orthodox Hindoos, and who call themselves the *original Somaj*, or *Adi*. The *Progressists* separated from them in 1865, under the leadership of the celebrated Keshub Chunder Sen. Again, a certain number of persons withdrew from this section in 1878, and formed themselves into the *Constitutional* or *Sadharan Brahma Somaj*. It was in 1881 that Mr. Sen gave his section



the name of the *New Dispensation*, and instituted a set of somewhat ridiculous ceremonies, and proclaimed a verbose confession of faith. The leader of the *Sadharan* section is the respected and learned Advocate, A. M. Bose. It has been framed after a Presbyterian model, and has already done much in the way of practical social reforms. In its simple confession of faith such points as these are embraced: "There is but one God, and He is a Spirit. The human soul is immortal. God must be worshipped in spirit and in truth; and worship is necessary in order to true happiness and salvation. Love to God and the accomplishment of His will in all the relations of life is true worship. Prayer, the feeling of dependence on God, and the continual realization of His presence, are the means of obtaining spiritual strength. No created being must be worshipped as God; also no person or book is infallible and the only means of salvation. God is the Father of all, and all men are brothers. God rewards virtue and punishes sin. His punishments are means of salvation, and therefore not eternal. The putting away of sin, accompanied by sincere repentance, is the only means of reconciliation with God; and oneness with God in wisdom, goodness, and holiness is true redemption." Like the Missionary Societies, the *Sadharan Somaj* makes a distinction between *members* who had entirely broken off all connection with idolatry, and who have promised to adhere strictly to Brahmoistic rules, and *adherents* who have not gone so far as this. They have recently ascertained that in all India they have 514 adult *members*, with 601 children. The recent Government census showed that in Calcutta there are in all 488 Brahmoists, whilst the number of Christians is 4,101. The Brahmo Somaj is thus seen to be a very restricted movement, and not, in point of numbers, a very formidable opponent of Christianity.

*Protestant Converts in India.*—The question has been raised whether the large gatherings of the Baptist Missions among the Telugoos were genuine. *The Baptist Missionary Magazine*, in referring to this, says "Nowhere are there any indications of a collapse, unless it is *in the interest of the friends at home.*" This, by the way, is just where the "failures" of Missions generally begin. Last year 2,757 Telugoos were baptized, and about 1,800 so far this year. "In fact," says the above authority, "none can tell what might not be done if the missionary force were what it ought to be in this field. Of the old converts some chaff has been blown away, but only enough to show the genuineness of what remains."

JAPAN.—"A striking scene occurred recently in a Japanese city at a feast given by an old daimio in honour of his son's departure for England. The aristocracy of the city were present, and among them a scholarly man who had often conversed with our missionaries, but who was not recognized as connected with the Christians. When this man was called on for a speech he closed a graceful address by saying: 'Our young friend is soon to leave us and go beyond the reach of our hands of love and comfort and support. In times of danger, of temptation, and of suffering we cannot succour him. We can only commit him to the tender care of the Great Creator of the universe, and the present is a fitting occasion for

prayer in his behalf to the great and true God.' Then closing his eyes and lifting his hands he offered to the Christian's God a brief, simple, and earnest petition for Divine guidance in the young man's future. One who was present said: 'I suppose those *Amen people* will be very happy when they hear of it.' And they were.'—*American Missionary Herald*.

CENTRAL AFRICA.—Losses follow one another in rapid succession. The Rev. W. W. Bagster, the leader of the *American Mission* to Bihé, has fallen, and the *Livingstone Inland Mission* to the Congo reports two deaths; but fresh volunteers are coming forward. The latter Mission has just sent out a young medical man, Dr. Sims, who is to be located at Stanley Pool; and in view of the great mortality among European missionaries, it is intended to seek agents from Sierra Leone and the West Indies.

The Baptist Missionary Society report that their Congo Mission in its broader intentions and wider programme is getting under way. At present its only station is San Salvador, where there has been an average attendance at the services of 150 to 200 persons, well-behaved, quiet, and anxious to hear the Word of God. The king is represented as "an earnest, simple-minded old man, who both in his public capacity and his private life—so far as we could judge—supported the gospel by his authority and influence, and also by his truth and piety." The missionary who writes these words expresses his disappointment at the seeming reluctance of men to embark on this expedition. "Six men, forsooth! Why, if it were a gold mine we had discovered, it would be very easy to find men ready to come to Africa. Mr. Stanley has twenty Europeans to assist him in making a road and chain of stations to Stanley Pool."

CENTRAL AMERICA.—We read in *The American Missionary Herald* as follows:

"Mexico as a field for missions is opening with great rapidity. It appears that the Protestant congregations have nearly doubled within the past five years, now numbering 239, with 10,764 members and about 19,000 adherents, and 209 native helpers. The new lines of railway completed or under construction are soon to bring all parts of Mexico into close connection with our own great South-west, and a new era is already beginning in that land so long under the dominion of Papal superstition. It is the purpose of the American Board to prosecute vigorously its work in Western Mexico. Rev. Mr. Crawford and wife are already established at Guadalajara. Rev. James D. Eaton goes at once to Chihuahua, to examine that place with reference to occupying it permanently as a station in the coming autumn. This city, the capital of the province of the same name, has about 15,000 inhabitants, is the centre of a vast and rich mining country, and will soon be connected by rail with El Paso. It is expected that other reinforcements will follow before long, sufficient to insure an efficient prosecution of evangelical work in the northern and western sections of Mexico for which the Board has undertaken to care. The Presbyterian Board of Missions has had in contemplation a plan for occupying Chihuahua in connection with its missionary work in Mexico, but it has courteously consented to leave that city for occupancy by the American Board (Congregationalist)."

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*John Fairbairn*  
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# The Congregationalist.

AUGUST, 1882.

*REV. J. R. CAMPBELL, D.D.*

HORTON LANE CHAPEL, Bradford, has an honourable place in the history of Congregationalism in Yorkshire. At one time it was a kind of metropolitan church in a district which was largely possessed by Dissent, and was studded by Congregational churches, many of which were considerable both in numbers and influence. With the rapid growth of the town and the change in the condition of the neighbourhood, no church could now hold the position which Horton Lane held forty years ago ; but innumerable associations cluster round it and give it a distinctive interest. The primitive chapel of those days has given place to one of the most artistic and commodious structures in the denomination. By the side of the elegant church stand spacious school buildings with all the appliances necessary for that great work of religious education in which our northern churches take so conspicuous and honourable a part. Altogether there is in its buildings abundant proof that the church retains much of the old spirit of enterprise and liberality, and much also of the strength, which have for years made it a power in the denomination. Of course, like central churches in our large towns generally, Horton Lane Chapel has suffered by the drift of population to the suburbs. The leading Dissenting families of the district have, for the most part, a traditional connection with the place, and retain a certain regard for it ; but they are scattered over the country round, and are properly interested in the church of their locality. Bradford merchants go out as far as Ilkley or Harrogate to reside, and the town loses the benefit

of their personal influence and labour. Still a church in the midst of the vast population of Bradford has a great work to do, and happily there are men of ability and earnestness who remain to take the lead in such service. The treasurer of the Yorkshire Union, for example, is a deacon at Horton Lane, and Congregationalism has no more loyal adherent or more devoted worker. The service rendered by men of his order who continue at their posts in our large towns is incalculable.

The pastor of Horton Lane Chapel is the subject of our present sketch. He is the third in an honourable succession of whom we ourselves have had some knowledge. Our recollection of Mr. Taylor, the first of them, is very dim, but the memory of his name and labours still lives in the district. It was during his pastorate that Bradford entered on that remarkable career of progress which has raised it to so high a position in the country. Many of the men whose names are honourably associated with the development of the town were trained under his influence and that of his successor. Robert Milligan, Titus Salt, and Henry Forbes were members of a noble band who owed much to the sacred influences of the old chapel and school. Mr. Taylor was succeeded by Jonathan Glyde, than whom a more beautiful and Christ-like spirit could not easily be found. He was a man of ripe scholarship, refined taste, and singularly gentle and loving spirit, who inspired something more than ordinary respect in all who were brought into contact with him. The influence he exerted by the force of his own gentleness, combined as it was with considerable intellectual strength and culture, was very great, and has never been lost.

To Mr. Glyde succeeded Dr. Campbell, of whom it is unnecessary to tell those who know him that he is a man of kindred spirit. Bright, genial, full of courtesy and kindness, he never fails to win golden opinions in every circle into which he is cast. He commenced his ministry in Montrose, and from that removed to Edinburgh, where for many years he was the pastor of the church at Albany Street Chapel. When Mr. Glyde was removed by the hand of death, the church at Horton Lane invited him to the pastorate, which he still holds. His work has been prosecuted in face of the dis-

couragement necessarily arising from the ever-growing tendency to country residence on the part of those on whom he might otherwise have counted as his most efficient helpers. This constant drain on the resources of the church, however, did not prevent him from undertaking that complete reconstruction of its premises to which we have already referred. The accomplishment of such a work is itself an evidence of the influence which Dr. Campbell exerts, and of the esteem in which he is held. His personal qualities, indeed, are sufficient to recommend him even among those who differ from many of his views. He is a favourite in social circles, a popular speaker on platforms, an able and efficient preacher. His reputation is not confined to his own congregation or even to his own denomination. He is liberal and catholic in spirit, and, taking a foremost place in all catholic movements, has a high standing among the various churches of the town. He is not fond of aggressive action—not fond enough, the more robust types of the specially robust Liberationism of Bradford would say—but when he has felt the necessity laid upon him, he has maintained Dissenting principles with an ability and a trenchant vigour by which he has surprised both their friends and foes. Among his own brethren he has always conciliated regard by his fraternal spirit and his genuine kindness. In 1867 he filled the chair of the Congregational Union, and discharged the duties of the office with characteristic grace and geniality.

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### THE EGYPTIAN DIFFICULTY.

If the spectacle of a brave man struggling against unmerited misfortunes is one that appeals to every true heart for respect and admiration, Mr. Gladstone ought at present to awaken a patriotic sympathy, which for the time at least should hold in check the passion and partizanship by which political conflicts are too often dishonoured. A statesman who has to put down a veiled rebellion within the empire, and at the same time to carry on hostile operations abroad, is entitled at least to forbearance from all in whom the sentiment of patriotism has not been entirely extinguished. It is to the lasting discredit to many of the Tory party that the national trouble and anxiety



has been eagerly seized upon as an opportunity for snatching at a possible party advantage, and that the effect upon the real interests of the country seems to be held as a matter of subordinate importance compared with the possibilities of a Tory victory, or even of annoyance to the Government. As we write we have before us the following suggestive paragraph from *The Evening Standard* of July 18 :

We understand that the leaders of the Opposition have decided to submit to the House of Commons a motion condemning, on certain points, the Egyptian policy of the Government. The motion will probably be entrusted to Mr. Bourke, but this is not definitely settled. It is expected that any resolution aimed at the existence of the Government will be supported by the Parnellite members, and that on a division involving their Egyptian policy a good many of the usual supporters of the Ministry will decline to vote.

This is not fair party warfare ; it is a factious intrigue of the worst kind. Before this reaches the eye of our readers events will probably have shown how far these speculations were correct. Whether this move is to be ventured or not, and whether, if attempted, it will allure any unwary Liberals to discredit and probable disaster, is doubtful. What is certain is that this paragraph reveals the spirit of the Opposition. *The Standard* is a respectable Tory organ. It has long since thrown aside that air of moderation which at one time it assumed but which certainly was not calculated to increase its popularity in its own party. But it has still a reputation which it desires to maintain, and though it sometimes raves about the Government in a style which might suit *The Little Pedlington Gazette*, but is utterly unworthy the Metropolitan representative of a great party, it does not stoop to the violence by which some of its associates disgrace themselves and their cause. To what extent it is in the confidence of the chiefs of the party the public can only guess ; but whatever its conductors may know of their intention, they must have a tolerably accurate idea of the general spirit and temper of these Opposition leaders. With this knowledge *The Standard* and *The Morning Post* do not think it incredible that they may use the discontent of the Home Rulers for the purpose of embarrassing and, if possible, defeating the Government, and that in the midst of a crisis when nothing is more necessary than firmness at the helm of affairs, and when any weakness in the

Ministry would be nothing less than a national calamity. To displace or enfeeble the Government at present would be an act either of lunacy or of treason which no man with an adequate sense of responsibility would attempt. If the Sultan is to be taught the folly of his transparent duplicity and forced to end his tedious vacillations, if Egypt is to be pacified, if the remarkable influence which, on the confession of all kinds of critics, England has gained in the councils of Europe is to be maintained, there must be no sign of uncertainty at home. Yet the Tory papers believe that their own leaders are capable of risking all these consequences in order to defeat the Ministry, and, what is more, even of calling in the leaders of Irish disorder to help them in the accomplishment of their purpose. In other words, the champions *par excellence* of English honour abroad and of order in Ireland are willing to accept the aid of men whom they have branded as traitors to bring about a state of things which must be humiliating, if not absolutely disastrous to the influence of their country. It may be that *The Standard* has formed an unfair estimate of its leaders when it believed them capable of such action. But it does not misrepresent itself. In publishing the rumour without contradiction it supplies a gauge of its own feelings. Clearly it sees nothing unworthy or unpatriotic in the suggestion, and in this we believe it to be fairly representative of the feeling in the Tory circles of London. With all the boasted patriotism of these "Jingoes," they would not think the temporary humiliation of their country too high a price to pay for the mortification and defeat of Mr. Gladstone.

We remember nothing in political experience equal to the malignity with which Mr. Gladstone is pursued, and we certainly know nothing that can compare with the patience and heroism with which he encounters these persistent and unsparing attacks. It may be that Canning had to bear a similar amount of opprobrium, but no statesman of our generation has been vilified in the same fashion. Such hate was not displayed even to Peel himself, whom Disraeli indeed assailed with pitiless and unscrupulous sarcasm, but whom he did not treat with rude insolence such as Mr. Gorst displays and Sir Stafford Northcote excuses. And yet it

might have been thought that the failure of the great statesman to carry out his own purposes and realize the expectations of the country which had given him so hearty a vote of confidence, would alone have been sufficient to satisfy the malicious desires of his foes. From its very birth the path of the Ministry has been dogged by misfortune, and circumstances have forced on the Premier tasks the most uncongenial to his tastes and principles. A stern necessity has forced him to leave undone the things he was most anxious to do, and to do the very things he would most gladly have left undone. The statesman whose name will for ever be honourably associated with the protest against Bourbon tyranny in Naples has himself had to suspend constitutional liberties in Ireland. The advocate of peace and economy, he has been compelled to sanction an expedition which will certainly load the Exchequer with a new burden, and may possibly involve the country in costly war. The work in Egypt, as the work in Ireland, is, it cannot be doubted, abhorrent to his feelings in itself, and doubly so as it forms a new obstacle to the progress of reform at home. The hope of a favourable Budget must once more be postponed, and even the prospects of a Session of active legislation in 1883 are clouded, in consequence of the diversion of public attention as well as national expenditure to the difficulties in the East.

As if the cup of trouble was not already full to overflowing, an additional element has been infused into it by the resignation of Mr. Bright. It is not possible to blame Mr. Bright, but the certainty that his action is due to strong convictions and that only, and further, that these convictions have been the guiding principles of his entire political life, does not lessen the severity of the blow which has fallen upon Mr. Gladstone. A colleague with whom he has been in the closest accord has left his Cabinet, and left it because, as he distinctly avows, he considers the action of the Ministry to be contrary to that moral law of which in its relation to national affairs the Premier himself has been the most eloquent exponent, and further, to be so aggressive as to involve an infraction even of international law. Mr. Gladstone does not accept that view, and considering the different points from which they start, this diversity of opinion between two statesmen who have hitherto

been so much in unison is quite intelligible. At the same time it is not pleasant for a high-minded and conscientious statesman, so intensely anxious to do the right, to hear this public repudiation of his policy, on moral grounds, from a trusted friend, to whose judgment he has been accustomed to give such weight.

The opposition of the members below the gangway, with whom Mr. Bright's opinions associate him, will not weaken the Ministry; but it cannot be doubted that it will be extremely painful to Mr. Gladstone, and it is to be hoped that it will not be made more so by the speeches conceived in the spirit displayed by Sir Wilfrid Lawson and Mr. Rylands, in the debate on the day following the bombardment of Alexandria. There must, indeed, be a demoralizing influence in the atmosphere of Parliament when so honest and loyal a Liberal as Sir Wilfrid Lawson could assail his own chiefs in the vehement invective and railing accusations which he adopted on the occasion in question. To speak frankly, Sir Wilfrid is too dogmatic and intolerant ever to rise to a high level of Liberalism. If he is capable of seeing two sides of a question, he is wonderfully successful in hiding his talent. He seems unable to understand how opponents may be as conscientious as himself, and in dealing with them he gives a license to his tongue which betrays him into grave indiscretions. His attack on Mr. Gladstone and Mr. Bright was more than an indiscretion—it was a positive indecency—it trenched very closely upon an immorality. Of course it called forth the rapturous cheers of the Tories; but even as these plaudits, so strange in the quarter from which they came, were ringing in his ears, he must have had an uneasy consciousness that he had been untrue to himself, or such voices would never have been shouted in his praise. *Timeo Danaos dona ferentes*, freely translated, "I distrust Tory cheers," is a safe maxim for true Liberals. Sir Wilfrid seemed to forget it for the time. The simple fact is he was grossly unjust to the men he assailed, and if he did not himself perceive it he must be strangely lacking in political capacity. We could understand and honour his opposition to the policy, but if he is unable to recognize the difficulties of the position and respect the independence of mind which has led Mr. Gladstone, with all the

responsibilities of the State upon him, to a different conclusion from his own, he lacks that breadth of mind which is an essential element of true Liberalism. If, however, seeing all this, he chooses in mere recklessness to fling out all kinds of accusation, and to do his utmost to damage the moral influence of the leader with whom he is agreed on ninety-nine points out of a hundred, he is open to a more severe condemnation. It sometimes strikes us that Sir Wilfrid, like some others in similar position, has been intoxicated by the success of his humorous sallies, and has come to think himself a political authority, which he is not. It is to be hoped that his friends will make him understand that his speech on the bombardment injured only himself. Apart from its personal aspects it had not the gravity becoming one who was entering a serious protest against what appeared a national crime. But this is too frequent a fault with the speaker. It was a novelty to find him playing for the applauses of the Opposition benches by an unworthy satire of Mr. Gladstone.

Our own sympathies are all with Mr. Bright and Mr. Richard. Our judgment, however, goes in the opposite direction. We are strongly in favour of non-intervention; but the arguments against British action at Alexandria point to a policy of non-resistance which no State could adopt without effacing itself. We suppose it will be admitted that the Government have no designs upon Egypt; that they desire neither annexation nor occupation; that nothing would be more satisfactory to them than to see the development of a true nationality among the Egyptians; that their one object is to obtain that security for life and property and for the free passage of commerce which is demanded not only by this country but by all Europe. Egypt, unfortunately, lies in the direct highway of trade, and the passage cannot be blocked without grave disaster to the general interests of the world. What the Government are seeking is to keep the road open and to make it safe. There is no lust of conquest. There is no desire for any control over the affairs of Egypt, except what is necessary for the strictly defined object we have indicated. Surely it is possible to do this much without being open to the charge of intervention. That more is not contemplated or even desired is evident from Lord Granville's

clear definition of English policy. In it there is not a touch of the "Jingo" or the "Imperialist." It is the manifesto of a nation which desires nothing more than to do its own business, and is as ready to respect Egyptian rights as to assert its own, and harbours no views inconsistent with Egyptian nationality and independence, or the highest prosperity of the country.

It might be said, indeed, by those who take an extreme position, that if Egypt chose to maintain an isolated position, and practically to shut up the route to India, it was within her right, and that no foreign power could be entitled to interfere with her action. It would be an application of the principle of non-intervention which would generally be esteemed a *reductio ad absurdum*; but such as it is it does not meet the present case. Be it remembered that our commercial interests in Egypt have been created not only with the knowledge, but many of them through the direct action of, the rulers and people of the country. Great indignation has been expressed against the bondholders who are supposed to be the instigators of the late attack on Alexandria; but after all, how came the bondholders to have any place in Egyptian affairs? We should certainly deprecate the employment of our army and navy for the purpose of collecting the interest of Stock Exchange speculators. We dread the influence of the Jewish capitalists who are so active on every bourse in Europe as much as Mr. Frederick Harrison himself, and would do nothing in furtherance of their views. Still the bondholders are the creditors of the Egyptian Khedive and his people. It is true that the terms were so favourable to the investors as to indicate that the security was risky. Still the Khedive accepted them, and having obtained the money it is not open to him now to repudiate the transaction. Still more is this true in relation to the Suez Canal. No coercion was put on the Khedive to compel the sale. He wanted the money, and our Government of that day—very foolishly, as we have always thought—wanted the shares. The transaction was straightforward, and if we have now the rights of proprietors in this highway of commerce, it is in virtue of an honourable purchase from the Khedive. It is not open to Egypt now to claim a right to close a canal, of which by her own act she has ceased to be sole proprietor.

But in truth, Egypt has never shown the slightest disposition to expel English traders and their trade, to close the pathways of the world's commerce, or even to get rid of that European control which was established solely for the purpose of securing the payment of the stipulated interest. Egypt wanted to borrow, and could not borrow without security, and that security was found in European management of her finances. The arrangement was, no doubt, unpalatable—as unpalatable as the presence in the house of a man in possession is to the insolvent debtor. But it was the only method by which money was to be had, and it was accepted. It was the penalty paid for a lavish expenditure, which had wasted the resources of the country, burdened the unhappy fellaheen, and ruined the commercial credit of Egypt everywhere. That many of the incidents of the Control were unpleasant cannot be doubted; but these might have been rectified on reasonable representation being made. It is not denied, however, that despite the excessive number of European officials employed, the Control had materially advanced the commercial prosperity of Egypt, which was never in a more flourishing state than when the attack on the Control commenced. No Liberal would constitute himself a champion of abuses, or would sanction the employment of force to prop up injustice. He would not even consent to shed the blood either of his own countrymen or of the Egyptians to save the bondholders from loss. The question assumes a different aspect when an unruly soldiery, led by an ambitious officer, oppress both Europeans and Egyptians alike, and when in the country itself there is no force capable of suppressing an army prepared for pillage or massacre, for the murder of its own sovereign as well as of peaceful European residents, in order to establish a military despotism which would be a curse to Egypt and a defiance to the civilized world. In vindicating the rights of its own subjects against a bandit chief, Great Britain is only discharging a duty of police to which the Khedive is unequal.

What the true character of Arabi Bey is, is still one of the disputed points in this Egyptian controversy; and yet, after his recent conduct, there can surely be but little room for real difference of opinion. One of the errors committed by the peace party has been to take under their patronage any



foe to whom their country may be opposed. So Arabi Bey has found some advocates, and others who have palliated his crimes. All that we can say is, that as yet we have not the slightest evidence that he represents any national sentiment, or has any party behind him except the army which he has collected under his standard, and by which he has intimidated his sovereign. So far as we can judge from the facts before us, he is a military adventurer and nothing more. But by means of the soldiery he had established a tyranny in Egypt from which all parties were suffering. The Khedive was nothing better than a prisoner in his own palace; the Ministers of his choice had to be dismissed to make room for the creatures of the ambitious colonel who had usurped despotic power in the land; even the Sultan himself was made the dupe and the tool of this daring intriguer. That his power was a standing menace to England and English interests was abundantly proved by the course of events, culminating in the massacre of June, of which there can now be little doubt that Arabi was the instigator.

The question which arose was, whether this man was to plant his savage tyranny in the very heart of the world's commerce, and deal with it and its promoters according to his pleasure. We do not attempt to decide as to the wisdom of every step which was taken by our Government in relation to him during the course of the tedious negotiations which went on during last winter. *The Pall Mall Gazette*, which has treated the whole subject with great judgment and coolness, speaks of "bad diplomacy" as among the causes of the present troubles. Very possibly this is true, but the hampering alliance with France rendered more vigorous and decided diplomacy impossible. The faults of the Ministry, if faults there are, have arisen out of too anxious a desire to maintain a good understanding with France, and to defer as far as possible to the general opinion of Europe. There has been neither brag nor bluster; there has been no eager rushing into war, no thirst for military adventure, no aim at a sensational policy. What has been done, has been done deliberately and decisively. There was great reluctance to strike a blow, but when it was struck, the work was done effectually, so effectually as to prove that the preceding hesitation arose, not from the unworthy

motives which Tory Jingoës are ready to ascribe to Mr. Gladstone, but simply from an unwillingness to light up the flames of war and desolate a city like Alexandria.

If the effect of the minute reports of the horrors wrought in Alexandria were to evoke a more intense feeling against war, we should feel that good might yet come out of evil. We have none of the exultation which seemed to fill so many at the thought that England had asserted her power. The strength of her ironclads, the efficiency of her guns, the precision of the gunners, the wonderful display of science and skill in her armaments and their work, are not, in our view, to be regarded with unmixed satisfaction. When we have to act in self-defence, it is fortunate that we can do so efficiently, but while we know that we must be prepared, the necessity for using these preparations is to us a cause of unfeigned sorrow. The booming of the cannon is to us as unwelcome as it can be to Mr. Henry Richard, and in truth we feel the horror of the whole situation so keenly that it would be impossible for us to joke about it after the fashion of Sir Wilfrid Lawson. Our only difference from Mr. Bright is, that we regard the action at Alexandria as an act of self-defence, or of international police.

The Tories, who had persuaded themselves that Mr. Gladstone's policy was that of Mr. Bright, and are equally surprised and disappointed to find that he is as resolute when the necessity for warlike proceedings arises as he is desirous by any wise policy to prevent that necessity for occurring, are now complaining that troops did not land at once and prevent the atrocities which Arabi afterwards wrought. The complaint would savour of idiotey if it were not so distinctly traceable to faction. The Ministry, anxious to avoid the appearance of ambitious projects, and to do nothing which could awaken the jealousy of Europe, were absolutely precluded from adopting the policy marked out for them by the fire-eating correspondents of the daily press at Alexandria. These correspondents render an important service to the public, but they are a great nuisance nevertheless. They are omniscient; they are equally capable of occupying the Premier's seat in the Cabinet, or of directing the operation of the fleet; they have a policy ready for every emergency, and they are very

angry if it is not followed. They send home their crude thoughts, and too often also the baseless rumours with which the air is filled, and Tory critics are willing to adopt them, provided they can be made into darts to shoot at the Government. But the country forms an impartial judgment, and we have no doubt its verdict will be that the Ministry have acted with marked ability in a crisis of special difficulty.

If anything were lacking to induce a fair consideration of the Ministerial action, and to arouse still further the enthusiasm of the Liberal party on behalf of leaders burdened with such grave responsibilities, it would be supplied by the conduct of the Tory party in the House. The "Fourth Party" assumes that it is endowed with a special knowledge of foreign affairs, and that its chief mission is to use that knowledge for the purpose of checking the policy of the Government. Hence it covers the orders with questions full of base insinuations, citing idle reports copied from the telegrams of the day and insulting articles from foreign papers as though they were authoritative, raising points which cannot be touched by a minister without possibilities of grave misunderstanding and serious mischief. Sir Drummond Wolff and his associates appear as unconscious of the indecency of such conduct as they are ignorant of the view taken of it by the constituencies. Their outbursts of rudeness, however, are of slight importance compared with the occasional interpositions of Sir Stafford Northcote on their behalf. It is strange he cannot see that he weakens his authority, and weakens his position in the country, and instead of acting the part of a high-minded patriot, descends to the level of a mere partizan who forgets both country and patriotism in his desire to wound an opponent.

It is unfortunate that there should be this cause of disagreement among advanced Liberals, but it is a mistake to suppose that Mr. Gladstone's prestige will be lowered by it. Any attempt to convict him of inconsistency has signally failed. He never professed the doctrine of non-resistance, and he does not adopt the tone of a Chauvinist now. He is what he has always been, slow to enter into war, but resolute in his maintenance of right. A policy of righteousness was what he

advocated in relation to Bulgaria, and is what he is pursuing in the case of Egypt. One of the best proofs of his consistency is that the section of Liberals which dissents from his policy now was equally opposed to the celebrated resolutions of 1877. The difference between them is one of principle, and on it an overwhelming majority of Liberals is with the Premier. They hate war as he does, but they hold with him that there are occasions when it becomes a necessity—a very horrible one, but one that is imperative unless violence is to rule the world and the violent to oppress it by force.

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### *THE RELIGION OF FAIR APPEARANCE.\**

“Take heed that ye do not your alms before men,” &c.—*MATT. vi. 1-6, 16-18.*

IN the passages which form our text Christ chooses out three acts of the religious life—prayer, fasting, almsgiving—and in showing how these acts should be done aright He unfolds His sublime teaching on secret piety as the very essence of religion. This is the subject of the present discourse.

But before entering on it we must make an important reservation, without which we should be in danger of falling into error. If there is one aspect of religion which is rightly in secret, there is another which ought to be manifest to all, namely, our faith, which we should be ever ready to avow.

“I am not ashamed of the gospel of Christ,” said St. Paul. Now those who are ashamed of their belief are always found insisting that religion should be humble and silent. Let us at once cut away this false ground from under their feet. This is all the more needful because cowardice in the matter of religious profession is one of the melancholy features of our age. While narrow and sectarian souls choose by preference that in the gospel which isolates rather than that which edifies; while they shelter their own eccentricities beneath the sublime folly of the cross, and delight in nothing so much as in defying common sense, at the risk of compromising a cause which ought to be dear and sacred to them, we find only too many Christians priding themselves on their

\* Translated from the French of M. Bersier by Mrs. Harwood Holmden.

moderation, and carefully avoiding all that could draw upon them the disapproval of their fellows. They are content thus to conceal both their convictions and their hopes. Men who, in the interests of a political party or of some worldly advantage to themselves, would not hesitate to brave very strong opposition, falter and draw back when the same courage is demanded in the confession of their faith. The soldier who would boldly face danger and death in the field, flinches at the thought of a contemptuous allusion, a satirical smile, a shrug of the shoulders, at the expense of his religion. He is the veriest coward when assailed by these intangible weapons. The gospel, which knows all the weakness of our hearts, shows us Peter denying his faith, not in view of the martyr's death (this he would doubtless have dared), but at the scoffing word of a maid-servant—"Thou also art one of them!" In all ranks of society the same temptation presents itself. The coarse ridicule of the workshop, the street or the tavern, is not more fatal to Christian heroism than is the transcendent scorn of some schools of science, or the fine irony of good society.

It behoves us, then, to be ready always to give a reason of the hope that is in us with meekness and fear. Even though our faith may still be weak, though we may not as yet have apprehended more than the very elementary truths of the gospel, we have no right to hide it. The spark of light will be quenched if the air cannot get to it. How many generous convictions have been stifled by our cowardice, and have died away in the depths of our hearts. On the other hand, faith gains strength by confession. The banner which we have boldly stood forth to defend becomes doubly dear. The truth for which we have contended, grows more clear and luminous to our own souls. It sheds abroad in us a peace and calm assurance, which are not too dearly bought by the sacrifice of our self-love and the good opinion of others. Christians, you who complain that your faith is so feeble and flickering, are you sure that your doubts and hesitations are not due to your silence? Your faith would grow strong on self-sacrifice. When you withhold from it this condition of a healthy life, you doom it to die. In your own interest you are bound to confession. And this confession you owe also as a duty to your fellow-

men, for faith is not a treasure to be selfishly enjoyed by us. On the contrary, it has pleased God that man should hand it on to his fellow, and there is no true brotherliness where there is not an exchange of religious convictions. Apart from this, all other relations are but superficial, dealing with the passing interests of fortune, of politics, of social life. Of what value is an affection which does not link soul to soul, which does not seek in a common faith a bond which shall transcend the accidents of life and time? How can we see our brothers going astray and not point out to them the one path of peace? How can we justify such silence when God calls each one of His believing children to be a witness to the truth? It is His cause which we daily see compromised all around us, and shall we not dare to stand up in its defence? It is of His gospel we are sometimes ashamed! Yet there is no Utopian folly which does not find ready apostles; no degrading superstition which has not its devotees; no negation, however arid and loveless, which does not find lips to preach and pens to praise it. Atheism and agnosticism have their ardent champions; immorality even lifts up its voice unabashed; artfully or brazenly it presents itself in all possible forms to the eye and to the mind. There is no error, no folly, no lie which has not its zealous propagandists. And shall the gospel alone lack messengers? And when we do venture to take up its defence, shall we be so over-cautious, so careful to weigh every word, lest by possibility we overstate its advantages? St. Paul knew nothing of such prudence. "We are fools for Christ's sake" (1 Cor. iv. 10), he wrote to the Corinthians, who, true Greeks as they were, feared nothing so much as being supposed to be unwise. And we, who are so fearful of the world's frown, so shy of saying anything that might compromise us, may we not have reason to fear that some day Christ's solemn warning may be fulfilled in our case, "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven"? (Matt. x. 33.)

Having made this preliminary reservation, I now go on to observe from our text, that the three religious acts of which Christ speaks—fasting, almsgiving, and prayer—are admirably chosen as representing the whole moral life. Let us deal with them in their fullest sense, and beneath the outward act

discern the inward intention. Fasting implies subjection of the body to the mind. It may be taken, therefore, as the summary of our duties to ourselves. Almsgiving is nothing if it is not inspired by the love of our fellows; it expresses, therefore, our duties towards men. Prayer, finally, is the highest expression of our duty towards God. We may truly say, then, that we have here a summary of the Christian life, as manifested in three principal acts. Now these acts may be done either for the applause of men or the approval of God. These, are the two opposite directions into which I would successively direct your thought.

Religious acts may be done to be seen of men, and without any real principle. They are then hypocrisy. There have been times and places in which hypocrisy has raged like a terrible epidemic, subtly poisoning the very springs of the life and conscience. There have been times when the Church opened to its defenders numberless avenues to fortune, and in which submission to the Church was the surest way to a worldly competence. All motives of self interest combined to urge to ostentatious devotion. In times like these, atheists might be tempted to become defenders of Christianity, and men of corrupt life the apostles of morality. This was abundantly illustrated in the pontifical court in the fifteenth century, and in France at the beginning of the eighteenth. At these two periods the outward unity of a religion universally accepted (at least in name) hid a moral unsoundness which soon showed itself in the decay of faith. Such a retrospect ought, as it seems to me, to lessen the regret of those who complain that the Church has everywhere lost, more or less, the external influence which it formerly derived from the support of the temporal power. But what the Church gained in seeming authority was dearly bought at the expense of its spiritual strength and true vitality. There are losses which are gains for the future. Everything which can bring faith into suspicion is an evil. If Christianity reduced to its true constituents be not capable of life, it deserved to die. Those who know its real worth, those who are attached to it by a personal and living faith, have no such apprehensions. They are not alarmed at the prospect of a future in which the Church shall be so stripped of this world's goods that no



premium will be offered by it to hypocrisy. On the contrary, they look forward to this as the secret of its strength and speedy renovation.

On this point allow me to express a thought which has often struck me. However vehemently the Church may be attacked, its province will always be the care of the poor, and these are clients who never fail. Now all those who, in the name of religion, are called to succour the poor, know how delicate such a task is. On the one hand, they see coming to them claimants in whom misery has crushed out all nobleness of soul, all moral dignity, and who are ready, in order to obtain temporal relief, to assume all the "guise" of devotion. Pious words, feigned feelings, eyes lifted to heaven, speech sown with Scripture phrases—these are their well-worn webs to catch the unwary. Side by side with such, you meet on the other hand, with the honest working man, who, loathing all this false show of religion, shuts himself up in a proud and rigid incredulity. What are you to do? I reply unhesitatingly, at all costs the moral dignity must be maintained, the lapsed conscience must be reinstated. There must not be one moment's pandering to the hypocritical. There is a way of practising charity which degrades those who receive it. Respect for humanity is the first of all duties. But conscious and intentional hypocrisy is comparatively rare. A far commoner mistake is the attempt made for quite other ends, and in all sincerity, to draw upon ourselves the eyes of our fellow-men. We argue that it is necessary for us to set an example, and that the things we do will have an effect upon others. We often mark the inroads scepticism is making among the people, and we think that by boldly professing in the presence of infidels the religion they repudiate, we shall in the end get an influence over them. Nothing could be more natural and, in a sense, more honourable than this ambition. It remains to be seen whether the desired end is thus reached; and I am not afraid to say that it is missed. Let me now unveil this very natural self-deception.

Let us just suppose that a man who is perfectly sincere, makes it his primary object in doing any religious acts to set an example to others.

What will be the result? First of all that, as men judge by the appearance only, he will be mainly concerned about the appearance. He will be much more afraid of creating a scandal than of doing wrong. Hence he at once becomes a Pharisee; and between the most respectable Pharisaism and hypocrisy there is after all only a difference of degree. Men know nothing of the secret motives which actuate another; they cannot read his thoughts. Men judge only by the sight of their eyes and the hearing of their ears. So long, then, as the evil is hidden and the good blazed abroad, all is well.

Again: As soon as a man becomes chiefly concerned with the effect he will produce, the opinion of other men becomes his rule. Now, not only is this current opinion based only upon appearances, but also, and notably, it is fluctuating, and varies strangely according to circumstances. All agree, no doubt, in paying homage to the moral ideal presented in the gospel, but having done this in theory, they are no less agreed in acknowledging that in practice it is impossible. The conventional is generally the standard by which actions are tried. The more we observe the world, the more we are struck with the extent to which it is governed by Pharisaism. Clement of Alexandria tells us (and we have no reason to doubt it) that one of the sayings which Christ was often wont to repeat, though it has not come down to us in the gospel, was "Use no false measures."

Now I am struck with the fact that the world constantly uses bad weights and measures. Severe and often pitiless towards sins which shock accepted ideas and conventional morality, it is ever ready with pardons, indulgences, smiles even, for sins which are carefully cloaked by a superficial propriety and invested with a sort of romantic halo. In certain social circles a slip in etiquette discredits a man far more than an offence against morality. A clumsy thief, a rustic who breaks the law, is loaded with the reprobation of the public; while a clever trickster who can slip between the articles of the code, gains not only impunity but a sort of reputation. Success is such a powerful argument. Why should we be so strict? Why bring up so many scruples where a fortune is at stake? Are there not in matters like

this, a whole code of rules which vary in their application with the social status of those who come under them? How dare we investigate too closely, when so many fortunes which give their possessors unchallenged rank and honour, are of stangely dubious origin? Is it a question of moral purity? Why should we be so much more exacting than those among whom we live? Is there not a sort of moral laxity which is well regarded, and is so closely allied to high mental gifts, that it is accepted without much question, so long as all scandal is avoided? One step taken in this path, where shall we stop?

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CHAPTERS FROM  
*THE LIFE OF A CONGREGATIONAL MINISTER.*

VIII.—EARLY WORK.

To a young pastor entering on an untried kind of work the difficulties even in the way of preparation for the pulpit appear very formidable. The sermon-making of a student is necessarily prosecuted under considerable difficulty, since it can only be done in the intervals of time which he is able to snatch from his general duties, and is done without that stimulus which the thought of the congregation whom he has to address is sure to exercise. Hence he is certain to regard the work as peculiarly severe, and, when anticipating the regular duties of the pastorate, to wonder how it will be possible for him to produce two regular discourses besides the briefer and freer address for the week evening every week. Many seek to prepare themselves for the inevitable strain by having a stock of sermons ready beforehand, and it certainly does seem reasonable to suppose that it will be a material advantage if for the first three or six months the young preacher is not compelled to make more than one new sermon a week. But the advantage is not so great as would appear. However good a student's sermons may be, it is seldom that the pastor finds them fully available for his purpose. They are tolerably sure to partake too much of the character of the essay or the academic prelection, whereas the pastor when he comes more into contact with the people of his charge is desirous of speaking more directly and more with a view to their personal

wants. There are some, indeed, who take a long time to outgrow their scholastic ideas and habits, if they ever outgrow them altogether, but these are never successful preachers. One of my own fellow-students was of this class. He was able, diligent, devout, and not without a certain degree of culture. But one faculty nature had denied him. He did not understand men, and lacked the capacity for dealing with them, and so, though he had both capacity and knowledge, he failed to adapt himself to the wants of the people. Sometimes he would preach sermons which were at once thoughtful and earnest, but at other times he would give way to his own love of the metaphysical or speculative, and soar into a cloudland to which his hearers could not follow him, and from which he found great difficulty in extricating himself. He had a series of sermons on the opening verses of St. John's Gospel which he was accustomed to call his *logos* sermons. I have no doubt they were ingenious, profound, learned, but, unfortunately, they did not interest the congregation, which under their delivery became small by degrees and beautifully less. After the last discourse, when the people were hoping to get a release from these too elaborate and learned meditations, the preacher announced that he had never expected that they would be at once appreciated, and as that anticipation had been fulfilled it was his intention to deliver them again. So went the story, and those who knew anything of the hero would think it by no means incredible. The want of popular adaptation in his case proved fatal to his success among Congregationalists, and he ultimately found his home in the Established Church. Let it be said in his favour that the transition probably cost him very little, as he never seemed to take any special interest in church principles.

Students who fall into such modes of preaching may probably find excuse in the kind of talk to which they are sometimes treated by those who assume to understand the wants of the churches, and to expound them to rising ministers. One deacon I well recollect who delighted in a long talk with any of us who happened to be preaching at the church in which he was the leading official. His own idea was that he carried the brains of the church, and as he was fond of what he was pleased to call intellectual preaching himself, his one

object was to possess the minds of the students with a similar feeling. At the same time it is fair to say that he always gave us to understand that he himself was on a much higher platform than the rest of the congregation, who, while they looked up to him, were not capable of appreciating the preachers who were suited to his taste. "Ah!" he would say, as he stood by the fireplace, leaning his head upon his hand in profound thought and admiring recollection, "that was a wonderful sermon of Mr. ——'s. Fine mind! very fine mind; but won't do for ——." The former pastor of the church was his ideal. Of him he used to say, "He was a marvellous preacher! He always sent me home to my dictionary. One day I went to him and I said, 'Sir! you have used a word that is not in the dictionary! Unique, sir, unique. That is not in the dictionary.' 'True,' he replied; 'it is a French word.' 'French word?' I said; 'that is too much. We cannot do with French words in sermons.'" In another place there was a little clique of men whose habit was to meet the preacher of the week on Saturday evening in order to have a learned talk with him. The leader of the company was a school-master, who, I fancy, had retired from his work, but who by talk and manner succeeded in impressing the others with an exalted opinion of his own ability and scholarship, and all the more so because he repaid their deference to him by compliments to them. Their delight was to engage the students in subtle discussions, and the more "shop" a man talked, and the more profound the air of intellectual contemplation he assumed, and the more he aired the little bits of learning he had picked up in the lecture-room, the higher the estimate they formed of him. I am not sure that the orthodox critics who make men offenders for a word, and came down so severely upon them for the slightest departure from established phraseology or even thought, did students as much harm, much as they often depressed them, as those men who fostered ideas and habits which of all others required to be held in check. It is seldom that the student requires to have his intellectual ambition stimulated, or the tendencies to prove himself a profound thinker encouraged. It is likely enough that his college life will dispose him to attach all too much importance to scholastic pursuits, and the great value of his occasional

services among the churches is to quicken the emotions and to give him a better understanding of the real wants of congregations whose members are engaged in the hard battle of life.

But however the student may have been diverted into a mistaken path by his previous associations, the experience of pastoral life will, in the case of a practical man, soon do a good deal to correct his errors. Mingling with his people, he learns that they want truth in a concrete rather than an abstract form ; that sermons which perplex also weary them ; that those which only dazzle by their brilliancy excite the admiration only of the few and are soon forgotten ; but that those which live and have power are sermons that go directly to the heart, and furnish some guidance or help or inspiration amid the difficulties, the perplexities, and the trials or duties of life ; that directness and point are more valued than elaboration and severe correctness ; and that in his intercourse with men the pastor will find constant supply of matter full of freshness and interest. Before they commenced their regular labours they were greatly exercised as to how they should get texts. In college this was a perpetual trouble to them, and in the first few weeks of their ministry (so at least it was with mine) the puzzle on each Sunday night was how a subject was to be found for its successor. They had not calculated that "necessity is the mother of invention," and that, in fact, nothing so serves to call forth the full activity of the mind in the majority of cases as the conscious pressure of imperative obligation. A man who will weary his mind in fluttering round a text, now captivated by some line of thought which it suggests, and then repelled by some real or fancied difficulties which present themselves, always pondering and never coming to a decision, and thus wasting time and energy in a labour which is at once vexatious and profitless, simply because there is no positive reason for decision, will, under the feeling that he must have a sermon to preach, find his mind brought under the constraining force of a necessity which sweeps away difficulties and gives it a point and strength which otherwise might never have been developed. A friend was telling me recently of a young minister who, in the first few months of his pastorate, would frequently tell his deacons on a Sunday morning that he

could not preach in the evening and request them to provide a supply. But as time passed on, and as domestic expenses increased, this recourse to supplies became inconvenient, and the young man braced himself to a resolution which conquered his nervousness, and made him in every respect a more effective preacher.

The Bishop of Manchester once said that a man of well-stored mind and accustomed to preaching, ought not to find any difficulty in producing an effective discourse in a time which the majority of preachers would regard as extremely short and utterly inadequate. Many of them, indeed, would be ready to retort that it would be easy enough if they were only to give their hearers such talks as are the staple of his own sermons, but that this would insult their audiences and degrade their work. But is it certain that these "talks" so despised would not be more acceptable and more edifying to congregations than the elaborate sermons which some think it necessary to produce? Possibly the Bishop is too fond of finding his subjects in some current political topic; but a mistake of this kind may be avoided, while that which is valuable in his method—its frankness, its directness, its unconventionality—may with advantage be imitated. I have myself often been struck by the fact that the simple, free address of the week-evening service, on which no particular effort has been expended, has produced more effect than the elaborate discourse of the Sunday. It would probably be well for many of our hearers if our Sunday sermons had more spontaneity, less polish but more point, showing less care for form and more for power. In his first years, however, a young minister may reasonably hesitate to trust himself without very careful preliminary preparation. My own habit for a long time was to write the whole of one sermon and the greater part of the other, and my belief is that, however severe the labour involved, it repaid itself even at the time, and still more in the facility acquired, which has been useful in later years.

But it was scarcely possible in a stirring town such as that which was the scene of my first pastorate that a young minister should confine himself to the work of his own church. At all events it was not possible for me. It may



have been my fault that the questions of the day had so much attraction for me, but so it was, nor can I confess to any feeling of contrition for yielding to the influences not only of strong feelings but of strong convictions of duty. I did not, indeed, throw myself into political life with the intensity which some of my younger brethren of to-day exhibit. At the beginning of my course I did not engage in any public political action, except such as directly affected our own ecclesiastical position. I do not say this as a reflection upon the younger generation, but simply as noting the changed state of sentiment on these matters. The change may have been at work before, but it seems to me that the first marked exhibition of it was at the General Election of 1868. For the first time a great ecclesiastical question that touched the hearts of Nonconformists to their quick was the dividing point of political parties, and the issue directly raised at the hustings. Nonconformists threw themselves into the conflict with intense earnestness, and brought to the Liberal side a force the full strength of which had hitherto not been appreciated either by friends or foes, or indeed realized even by themselves. In such a struggle their ministers were their natural leaders. They had given more attention to the subject, they had more experience in addressing popular assemblies, and their services were as freely given as they were eagerly sought. I do not remember that I myself ever took a public part in an electoral contest before that time, and this was the case also with many of my brethren. Since that time other questions have risen which have forced Nonconformist ministers into a political activity by which our fathers would probably have been shocked. The action of Mr. Forster in the Education Bill of 1870 drove them for a time into revolt from the party with which they have long been identified, and to whose triumph in 1868, as afterwards in 1880, they so largely contributed. They were directly interested in the Educational settlement, and were naturally prominent in the discussion. The agitation arising out of the Bulgarian massacres appealed to them on other grounds. The foreign policy of the Beaconsfield Government was, in their judgment, an incarnation of unrighteousness, and they felt conscientiously bound to offer to it an active and uncom-

promising resistance. Circumstances, by raising controversies in which they, as religious men, had a peculiar interest, forced them into the arena. That apathy at the election of 1874, when no such issue was at stake, confirms the view that the increased share which Congregationalists, and especially Congregational ministers, have taken in these public contests is partly owing to the nature of the conflicts themselves.

But this is not a complete account of the change. It is due in no small degree to the wider view of Christian life and its duties which has prevailed of late years, and this difference has been aided by the tone given to political discussions by Mr. Gladstone. He is passionately admired by Nonconformists because of the very qualities which make him so distasteful to the clubs. Politics are with him a matter of high principle, not of temporary expediency or family arrangements; and therefore he regards them as a serious business, much to the disgust of those in whose eyes principles are merely the pretences with which to amuse an ignorant multitude, credulous enough to believe in the sincerity of politicians who profess them. Earnest men are naturally more attracted to conflicts which are fought on the high ground taken by Mr. Gladstone and the truer Liberals of to-day, and owing to this and other causes, Congregational ministers have a place in political life they had not at the time of which I speak. Even then, however, when ecclesiastical subjects were raised, they were consulted. But, as a matter of fact, these questions were seldom raised. The Anti-State Church Association was in its infancy, and was as obnoxious to a certain class of Dissenters as to Churchmen; and as Dissenters were unwilling to speak or act for themselves, and gave but very scant support to those who were ready to undertake their cause, their "grievances," as they were then called, received but little attention even from the politicians who had to trust to Nonconformists for support. There could hardly be a clearer evidence of the overpowering social influence of the Anglican Church than the effect it produced upon Dissenters themselves in inducing such acquiescence in the social and political inferiority to which they were doomed, and so far reconciling them to the travesty of their own idea of a Church by its degradation into a political institution, that they resented the endeavours of some

of their own number to lay the axe to the root of the tree and terminate the injustice.

I was myself early a member of the Anti-State Church Association, and when Mr. Edward Miall visited the town I had the honour (and a high honour I esteemed it) to be his host. But I had for a time to face the penalty of ostracism by a small Dissenting clique, who hated aggressive action, and whose representative in the pulpit publicly denounced the Association, using for that purpose the story of Solomon's judgment, and comparing the Association to the mother whose the child was not. The child was vital religion, and the object of the sermon was to prove that aggressive Dissent, in its eagerness to secure sectarian ends, was indifferent to the progress of true godliness. In after years this gentleman found his way into the Establishment. He ought, in truth, never to have been a Dissenting minister. He was very clever, preached striking and ingenious sermons, and in his early days gave promise of higher distinction than he afterwards attained. He was too close an imitator of Henry Melville, whose peculiar arts of manner and expression, as well as of construction, he had caught. There was the same art in the selection of peculiar texts, the same ingenuity in the use of them, and the same mode of elaborating sentences, and giving them a special point and impressiveness. There was even a curious turn of the head and an inflection of the voice which were characteristic of Melville that he reproduced. He did achieve some success in the Church, but it was always a matter of surprise that he did not do more. Perhaps the closeness of the resemblance to Melville told against him. We were young ministers in the same town. He was a year or two my senior, and I found him in the enjoyment of considerable popularity; but the extreme moderation of his views, which made him a favourite in the little circle to which I have referred, awakened the distrust and opposition of the more earnest and aggressive Nonconformists. He was by far the ablest man I have known of those who have left Dissent to join those for whom one of the company used to intercede in his prayers before his secession, as their more favoured brethren of the Established Church. But the mistake was not that he left Dissent—it was rather that he ever allied himself to its professors.

My first political experience, however, was in the preparations for a General Election, which occurred in an early part of my ministry. The town was represented by a Liberal and a Tory, but it was generally believed that the Liberal party was sufficiently strong to carry a second member. The old Whigs had their representative, and the more advanced section, which, however, would be regarded as moderate enough to-day, was anxious that it should have a member of its own colour. Of course, there was no "caucus" in those days, but by some extraordinary process which was known only to the initiated, a candidate was found and suddenly sprung on the constituency. The selected champion of Radicalism, or advanced Liberalism on this occasion was found, of all places in the world, in a country rectory. His father was an archdeacon, and he had a relative in our town who was personally popular, and who was understood to be a little in advance of the very moderate Whiggery which prevailed in the little coterie that settled the political affairs of the party. I took so little interest that I was not even present at the meeting where this promising young gentleman was introduced to the electors, and was quietly reading in my study late at night, when some ardent Nonconformists called upon me with an earnest request that I would join a deputation who were to interview the candidate on the succeeding morning. His address, as I learned, had been eminently unsatisfactory. The views were crude, the politics doubtful, the style hesitating and stammering. Like a good many other political aspirants of the same type, he had little to say, and he did not know how to say it. His one recommendation, like that of another distinguished character, was that he was the nephew of his uncle, whom it was thought necessary to conciliate.

Hence the deputation, whose chief aim was to get some clear utterance on Dissenting subjects, and especially on the abolition of church rates, which was the burning question of the time. The candidate's reply on the previous night had at once indicated his ignorance, and rendered it impossible for Nonconformists to support him. In truth, it seemed doubtful whether this interesting personage, for whom we were asked to make sacrifices of time, energy, and comfort, embroiling ourselves in the unpleasant excitement of an electioneering

contest, had ever met a live Nonconformist, and it was certain that he had not the faintest conception that Nonconformity was a power in a great popular borough of which he as a candidate would have to take account. His ideas were those of the country parsonage, and he had gravely assured the audience that the church rate was an established charge on the land, which could therefore be no grievance to Dissenters! To deal with a young politician of this kind did not seem a very hopeful task. But it proved easier than could have been anticipated. He was quite amenable to reason as soon as he understood that the reason was backed by votes. We had no difficulty in extracting from him a confession of his original mistake, and a promise that he would support the removal of what the night before had been an inalienable charge on the land. He won his election, but the incident did not raise my estimate of politicians. Of course the Tories lampooned both the candidate and the deputation, and I must honestly say that we deserved it. A politician who knew so little of politics was hardly worth supporting, but we had the consolation that in intellectual calibre he was more than equal to his Tory opponent, and that he always voted in the right lobby. He turned out much better than might have been anticipated. He certainly did well for himself, and if he never flowered into more decided Liberalism, he remained true to his professions and his party. But the times went past him, and after many years of service the borough wearied of a shilly-shally Liberalism, which became rather more fully developed in him as it lost its hold upon the country.

There was at that time, even in a district where there was much of native robustness, and where now Toryism can hardly show its head except there be in it that dash of Radicalism which makes one of the most curious compounds in our political life, a strange political flabbiness among many of the leaders of the Liberals. Some of them were advanced in life, and seemed to have expended all their energy in the struggle for the Reform Bill. Still they were desirous to keep terms with the rising generation of more ardent politicians, and in this way occasionally involved themselves in difficulties. I remember well a meeting of the Peace

Society, when Mr. Henry Richard was the chief speaker. The chair was taken by the mayor, a retired captain, and one of these more advanced Liberals. He made no speech in opening the meeting, but on returning thanks at the close, he said: "Gentlemen, I heartily thank you for the honour you have done me; and all I can say in reply is, here is my sword, and when my Queen and country require it, it is at their service." An interesting *finale* for a peace meeting!

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### PICTURES OF THE SEASON.

#### III.

CECIL LAWSON, over whom the grave has but just closed, was a young artist who was self-made and possessed the sadly great need of the time, an original and inventive genius. He was born in the Great Exhibition year, 1851, in Cheyne Walk, Chelsea, and died at Haslemere, Surrey, in June last. All too early was his death. We know the loftiness of his aim by the greatness of his achievement. What might have been his attainment in the after years can be only imagined. Like Keats, he died with the promise, and not the fulfilment, of being the greatest of his day in his own line. It was only four or five years ago that the manifestation of his genius flashed, meteor-like, across the Art horizon. Before then he had exhibited at Burlington House, but his pictures had been "skyed;" and it is to the honour of Sir Coutts Lindsay that it was at the Grosvenor Gallery that his works were first adequately displayed and his talent first fairly recognized. It was in New Bond Street that appeared "The Minister's Garden—a Tribute to the Memory of Oliver Goldsmith," a "Pastoral in the Valley," "A Moonlight Pastoral," "Morning Mist," "The Morning after," and "A Golden Mist—Sussex Downs." And this year the deceased artist exhibited there the three pictures, "On the road to Monaco from Mentone," "The Storm Cloud—West Lynn, Devon," and "September." At the Royal Academy he exhibited the two, "Blackdown, Surrey," and "The Doone Valley, North Devon." To these we shall revert immediately.

But first we must turn to the earlier master. The water-colour drawings by Turner, lately exhibited at the Fine Art Society's gallery, were some of those shown there in 1878. They belonged to Mr. Ruskin, and were on their way to Christie's for sale. Another sight of the priceless works was a grateful experience, and served to lift in one's mind the standard — easily lowered, unfortunately, by most of the present surroundings — of the true aim of landscape painting. What that standard should be Turner shows us.

It is said that in these days of tours and tourists there is a tendency to vulgarize Nature. To vulgarize Nature is not necessarily to bring human industry and handiwork into contact with it. A mine-stack on a Cornish hillside does not vulgarize the landscape; nor does the railway up the Geissbach, absolutely mar the loveliness of the shores of Lake Brienz. It may even be that a human association which the works of man suggest, adds a charm which grander scenery, on the American continent, for instance, may lack. It is not thus that Nature is vulgarized, but that result is brought about by bringing into contact with her, human self-conceit and conventional self-assertion — to belittle her, in her seeming eternal durability, by magnifying mortal man. The mission of the great artist, then, is to bring himself into nearness to Nature, to realize her magnificence and vastness, to appreciate her glorious loveliness, and then to manifest them, as far as he may, in his works.

It is not easy for him to place himself under conditions which serve to indicate man's littleness in the presence of Nature's stupendousness, and to humble himself before her overpowering influence, but it may be done. The artist may stand at night on the balcony of a solitary chalet, four thousand feet above the valley, and have an experience which forces his heart to cry out, "What is man that Thou art mindful of him?" Below is the gloom of the black abyss; the tops of the pine trees, waving plume-like in the evening air, far beneath the chalet level. For any suggestion to the contrary, that abyss may be unfathomable. Above, the pendant stars, wondrously large and brilliant in the clearness of this high region, impress the imagination with a sense of infinity. Unfathomableness below, illimitableness



above. Now observe how small is man's place in the grandeur earth and the vast expanse of heaven. From a spur of the Ebnefluh, visible only in dark massiveness on the other side of the valley, there gleams for an instant a spark of fire. Is it the bivouac of a chamois hunter, or of an Alpine climber stealing a march on to-morrow? Surely something diminutive, for in daylight that spur of the mountain seems so near in the clear air that one fancies one could throw a stone hence across the valley to where the light erratically flashes. Yes, diminutive enough before the greatness of the scene, but large in relation to the individual spectator. On that mountain side nestles a hamlet, the chalets of which can only be discerned in the brightest of daylight by the aid of a powerful field-glass; and the gleam in the darkness is that which, under some circumstances, would be a big demonstration—a pyrotechnic display on the occasion of a village fête. In the surrounding vastness of Nature even a community is dwarfed into insignificance. How much more so the individual mortal! Now it was this dominance of Nature which Turner realized in his own mind, and reflected in his works. Not necessarily was it manifest only in her solemn and dark grandeur, but it pervaded him and influenced him, and therefore in her lovely aspects, as well as in those of deep solemnity, the grand poetry which belongs to her was revealed.

The pictures "Fluelen" and "Heysham Village" are examples of his perception of Nature's majesty in Swiss and, no less so, in English loveliness of landscape. Those who have traversed the lake of Lucerne to the extremity at which the pass of St. Gothard begins, as depicted in the "Fluelen," will have received an impression of loveliness which no realistic topographical representation could adequately convey. It is the impression, not the mere outlined fact, which Turner has recorded. Here to the right is the pretty little village, which witnesses the coming and going of thousands of all nations, and here are dotted human figures; but both village and humanity are merely indicated. They are slight accidental features on the face of this superbly lovely scene. Turner received an impression of Lake Lucerne as he stood upon the shore at Fluelen, and he has made an ever-abiding record of that impression. The busy hum of life

in summer-time at that little landing-place on a great highway was nought, but the blue of the lake and the grandeur of the mountains were everything. He knew that no painter, as Mr. Ruskin says, could paint the loveliness of high snow; but he has not failed to indicate the ever-present snow on the Rothstock to the left. The impression all about him was of mountain height, so he has reared domed masses to the right, which are purely imaginary; and he saw the lovely blue of the water in summer-time, and so he has given intense blue in the near water and lovely grey as it passes in the distance in the direction of Lucerne. This is not Fluelen, but it is what one remembers of it as one has stood looking down the lake from the jetty. In the "Heysham Village" he has given a picture of English landscape in juxtaposition with the sweetness of peasant life. Here are cowherds, gleaners and carters, field life and farmyard life—all rich in colour, beautifully drawn, and varied in grouping—but these accurately drawn figures of human beings and cattle all lead the eye from themselves, and from the busy home-life of the peasantry, away to the tiny figures on the sands, and these again to the broad expanse of water, and so on to the blue hills of Cumberland in the far distance.

It was in this fashion that Turner, in his grand mastery over landscape, whether Swiss or English, attained to the ideal of what landscape painting should be in its highest development.

Cecil Lawson felt after that which Turner reached. He had gone to Mentone in the early part of this year to seek the health which was failing him, and though he did not succeed in gaining strength of body, he came back with his mind full of visions of loveliness; and the result may be seen in his "Road to Monaco." In that scene he saw the almost unrealizable deep blue of the cliffs in scorching sunlight, the gloom of the tree-shaded valley, the heat of the dusty road, and the sorrow of the lone wayfarer; and these he pourtrayed with a fidelity which makes one feel as he felt, and see as he saw. And what he did on the blue shores of the Mediterranean, he also accomplished for us nearer home, in the lone and dreary grandeur of the "Doone Valley." The impression he received and depicted of the great waste of

North Devon is the impression which Mr. Blackmore received and has conveyed to us in "Lorna Doone."

We were come to a long, deep "goyal," as they call it on Exmoor, a word whose fountain and origin I have nothing to do with. . . . Still I know what it means well enough—to wit, a long trough among wild hills, falling towards the plain country, rounded at the bottom, perhaps, and stiff, more than steep, at the sides of it. Whether it be straight or crooked, makes no difference to it.

Here are suggestions of lonesomeness and gloom, but also of rich colour and light, and broad expanse of distance away towards "the plain country." Just the subject which Cecil Lawson, in the fulness of his poetic nature, deep sensibility, and sympathy with Nature in its ruggedness and gloom, loved to paint. In the Royal Academy picture are a ghostly, stunted tree (giving an uncanny aspect to the scene), boulders, brackish water, and rich brown moorland. There, too, is the far-off "plain country," greyish black, with gleams of light athwart it. And overhead is a wreath of mist, which has a rainbow where the light strikes from over the western slope. A not very inviting scene, but that which he loved, and into the depiction of which he threw the whole energy of his poetic soul. His aim was greater, as we have said, than his attainment; but that which he accomplished only serves to show how much we have lost in his decease—how much lies buried in the churchyard at Haslemere.

But imaginative painting is not the kind of art which is demanded by the temper of the time. We call the idealist a visionary, as if he had no relation to the concerns of life. And so, few examples indeed can be found this year of any attempt, even slight, to catch the poetic inspiration of a scene. Mr. H. Moore, in his three pictures—"A Breezy Day in the Channel," "Evening: Coast of France," and "Winter and Rough Weather"—has been inspired by the sad dirge of the unresting sea, and has caught something of the poetic melancholy which is inseparable from its loneliness; and Mr. Herkomer, in his "Homeward," where the loneliness of the Scotch lassie, as she hesitates for a moment on the banks of the rushing, thundering mountain stream which she has to cross, overshadowed by the grim, iron-coloured and cloud-wrapped cliff, suggests the smallness of a

mortal in relation to the vastness of Nature, of which we have been speaking. But whither shall we turn for another example of even an attempt at a poetic and idealistic rendering of landscape? The public do not want it. They must have the representation of visible fact. That is a gross taste; but we may well hope that a reaction in the direction of something nobler may set in; and with the consequent demand perchance may come again the man to supply it.

Within the limits of simple visible fact-painting there are two or three pictures which may claim attention. The manipulative skill displayed and the success attained in copying natural effects by Mr. Brett, A., and Mr. Davis, R.A., can scarcely be overrated. The former has at the Academy "A Falling Barometer" and "The Grey of the Morning." The latter picture is one of the most noticeable in the Royal Academy; and the motto attached to it is more than usually appropriate—

The ripples whispered to the mussels in the grey of the morning, and the lily-white clouds got up early and peeped over the wall.—*Old Play.*

Being Mr. Brett's, of course it is a marine picture, and the scene is one of morning brightness, freshness, and splendour. From the painting of the protuberant mussels on the rocks in the foreground, the rich-coloured weeds and reflections in the pools, to the mist of the morning, above which the white clouds are rising, and to the dim distant island rock on the horizon, all is masterly in treatment and execution. And the same may be said of Mr. Davis's cows and sheep in landscape. He has four pictures at the Academy: "In Ross-shire," "Sea and Land-waves," in which he depicts the lovely effect of wind sweeping over tall, ripe grass; "Broken Weather in the Highlands," and "Showers in June." The first, "In Ross-shire," admirably illustrates Mr. Davis's power, which consists in the painting of cattle, and representing the clear, sharp, and bright-coloured appearance of nature.

In this article we have endeavoured to show that the true aim of the landscape painter should be idealistic, using as illustrations the achievements of Turner and the efforts of Cecil Lawson. It is noteworthy, perhaps, that the idealism of Turner followed upon the classicalism of Claude. So far it was an advance on the canons of earlier masters. The tendency

now is not retrogressive, for there was great nobility in that classicalism, but the now popular realism tends downwards to a fleshliness which is unprecedented. But the "fleshly" school will lead us in art to where materialism leads us in religion.

SYDNEY ROBJOHNS.

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## THE SALVATION ARMY.

### I.

THE Salvation Army is one of those phenomena of the times which those who regard it with distrust are very unwilling to condemn, yet feel that they cannot with any fidelity to truth allow to remain unnoticed. The reluctance is due not to any want of courage—though it is not pleasant to face the kind of censure so certain to fall upon those who oppose themselves to any kind of religious movement which seems to be successful, which is at all events creating a sensation, and which is, therefore, fashionable—but to the fear of interposing any obstacle to the success of a work which is said to be doing great good. The constraint by which this hesitation is overcome is the conviction that the interests at stake are too grave, and the principles involved too sacred, to allow of any one who holds the one and values the other to affect neutrality in this matter. The advice of Gamaliel, which is frequently adduced as furnishing a wise guide in these matters, is sound only when restricted to the external action of the State or other public authorities. When thus employed it is valuable as an assertion of the broad principle of toleration which ought to regulate all public procedure, but when applied to the regulation of private conduct it is nothing less than the inculcation of a cowardly indifference to duty. Even in the presence of apparent success a Christian is warranted in scrutinizing its character and the methods by which it is secured, and taking such action as his conscience shall dictate as the result of such scrutiny. He is the more bound to do this because the success is achieved in a cause which is as dear to him as to those by whom it has been achieved, and if it can be shown to be real and permanent, and at the same time the result of legitimate action,

he will naturally be desirous to learn lessons from it for his own guidance. In short, thoughtful Christians, who are intensely in earnest for the salvation of souls, cannot let the "Salvation Army" alone. If good, it is far too good to remain unblest; if evil, the evil is far too serious to be left without clear exposure of its true character by those who condemn it.

It is not enough to say, as many do, that it is rescuing from ungodliness and vice multitudes of the worst classes in the kingdom, and then to leave its general and his officers to go on doing their own work without sympathy and encouragement, while the churches remain satisfied with the confessions of a miserable impotence. If these are the proper methods for extending the kingdom of Christ, the churches should be willing themselves to adopt them, or if not, to give such reasons as would justify their neglect of an agency which has been so singularly blessed. If, on the contrary, there be objection to the movement, arising not out of any prejudice, but of definite conscientious objections to the fundamental principle of the organization and its work, it is a duty to express them calmly and temperately, if for no other reason because, in the absence of such protests, Christianity will be held responsible for all the peculiarities, the eccentricities, the loud pretensions of the movement, by those enemies of the gospel who carefully watch all the actions of the Church, eager, if possible, to find in some of them a ground of attack. In short, if the claims put forth by General Booth be established, we are in the presence of one of the most extraordinary religious revivals of modern times, and it is not right, and indeed hardly possible, for any Christian community to dismiss the questions connected with him and his work as of little importance.

Various circumstances, indeed, have combined to give the movement special prominence, and perhaps to awaken for it a sympathy which would never have been accorded to it on the ground of its intrinsic merits. Rowdism has made it the object of violent and savage and even dangerous attacks, and that at a time when rowdism is threatening to become a dangerous force in the nation, menacing all progress and liberty, interrupting legislation in Parliament, and hindering

the free discussion of public questions outside. If any other element were wanting to enlist the sympathy of the more intelligent and orderly part of the community on the side of the "Army," it has been supplied by the conduct of magistrates, who have too often left them without protection, and in one notorious case at least have punished the innocent victims for the wrong done to them by the guilty disturbers of the public peace. The case which was recently before the High Court of Justice was a scandal to the administration of justice, and necessarily told to the advantage of those who had been brutally interrupted in their endeavours to benefit the community, and then punished for the riot created by their assailants. The "Army" certainly owes much to its open adversaries, and possibly even more to those who have more or less directly abetted their violence. They have persecuted it, and persecution has forced it into fame, and into something more than fame—into that widespread sympathy which in this country never fails to gather round those who suffer, either from the savagery of a mob or the unrighteousness of a magistracy. They have compelled attention to the work the "Army" has done, and the very hatred with which rowdyism pursues it has been accepted as an unanswerable proof of the power it is wielding. The "Hallelujahs" of its own enthusiastic bands have hardly produced so much impression as the wild howlings of its furious enemies. Indeed, there is a very influential class of the community—liberal thinkers and writers, who have no religious sympathies at all—who would only be repelled by the former, but whom the latter has roused to expressions of the intense indignation with which all true lovers of freedom must resent these interferences with individual liberty, an indignation which has in it some element of kindly feeling towards the sufferers.

On the other hand, many of the Anglican clergy, with the Archbishop of Canterbury at their head, in their anxious desire to avoid the repetition of the mistake committed by their predecessors in the last century, have shown themselves disposed to extend to General and Mrs. Booth an indulgence which, had it been granted to John Wesley, might, it is assumed, have served to avert the great Wesleyan schism. We as much doubt the soundness of this calculation in



relation to the past as we question the wisdom of the policy advocated at present. It is very useless to speculate as to what might have happened had the bishops of his age applauded John Wesley ; for their entire spirit as well as that of their clergy must have been so completely changed before they could possibly have accepted such a rôle, that the work of the great preacher himself would have been done under such altered conditions that it could hardly have preserved the same features. Had it been possible, however, for Wesley and his teachings to remain the same while bishops and clergy had suddenly become possessed of those broad views of the Establishment which are prevalent to-day, which would have led them to feel that even extreme Evangelicalism was tolerable if it would preserve allegiance to the Establishment, which is itself a very extravagant supposition, it by no means follows that the spiritual awakening, of which Wesley was a principal instrument, would not have resulted in a considerable extension of Evangelical Nonconformity. Even accepting this view, however, it is far more doubtful whether the true lesson to be learned from the mistake of the Church authorities in those times is that their successors should patronize any and every movement in which there are signs of life and earnestness, without taking account of the principles on which it is founded, or the exact nature of the work in which it is engaged. Undiscriminating patronage may prove to be as mistaken and as mischievous as stolid and unreasoning resistance. Of course, however, the movement profits by the treatment which ecclesiastics have graciously accorded to it. Some clergymen have held special services for the good of the "Army," and have invited its members to the communion table. Convocation has given a session to the consideration of its work, and some of the bishops have made kind and sympathetic speeches. The Primate has written a letter to General Booth, and though it does not commit the writer as far as the extract published by the General would have led the reader to suppose, yet it is friendly in its tone, and the contribution of five pounds by which it was accompanied, showed at least that the Archbishop regarded the negative side of its work with approval. All would agree with his Grace that it was a good thing to get rid of the "Grecian," and this,

according to the letter, was about all that the contribution was meant to express. But whatever was intended it conveyed more than this to the public mind, and materially helped to give the "Army" a place in the public eye, which renders it hard to ignore its existence even were there a desire to do so.

But such desire ought not to have a place in any heart. If it be true, as alleged by themselves and their friends, that the "Salvation Army" have wrought a great moral and spiritual renovation, not only in large numbers of individuals, but even in extreme districts; that they have reformed hundreds of drunkards, and even closed no inconsiderable number of public-houses; and that their novel agency has penetrated into strata of evil and affected them for good in a way which the ordinary instrumentality for Christian work has never been able to accomplish—therein all true followers of Christ must and will rejoice. The work is so novel in its character, and the results so unexpected and remarkable, that it is not unreasonable to examine them with extreme care, and it is quite possible that even if their value be established, there may still be an indisposition to accept all the inferences deduced from them. It may be that, instead of admitting the wisdom of the special methods in defence of which these successes are cited, we may feel that the result has been achieved in despite of them by the force of other influences to which the "Army" and its leaders attach less importance. Many of the workers are undoubtedly earnest, they preach a certain amount of truth, they have shown remarkable skill in organization and diligence in effort. May not the effects be due to these causes rather than to the processions, the bands, the enthusiastic hallelujahs, the wild excitement characteristic of their meetings, and distinctly advocated by them as a most valuable means of spiritual impression, as well as a proper mode of expressing devout feelings? At all events this presents a fair subject for differences of opinion even among those who may thank God for work done.

Be it remembered that the question is not whether those who have faith in particular methods should adopt them, but whether those who, to say the least, have serious scruples about them should, nevertheless, employ them themselves because of the results with which they are attended. As to

the first point there is no discussion. If men think that they are able to cast out any of the devils which infest society by certain plans of their own, who are we that we should undertake to forbid them? To their own Master they stand or fall, and if they are rendering Him faithful service by earnest endeavour to do His will, they will assuredly be holden up. But the liberty we assert for them we claim also for ourselves. We too have our own conceptions of the way in which the salvation of the world is to be accomplished; and if their procedure outrages our reason, our views of the nature of the Divine work in the soul of man, our judgment as to what will permanently advance the interests of religious truth, we are not to be condemned because we refuse to imitate their example. It may be that an instrumentality which is potent in their hands would be powerless in ours; and assuredly, were we to use it without any belief in its efficacy it is more than probable this would be the case. It is easy to reproach men with a worship of tradition, or of conventionalism, or of respectability, or of the past, because they will not yield to the excitement of the hour. But any of these is at least as respectable as the worship of success, and with this they would be fairly chargeable were they to subordinate definite convictions of what is right in order to make a striking sensation, or secure some immediate gain. Whatever is to be said as to the value of the methods, they can be employed with profit only by those who believe them to be right. Nor does the duty of Christians who believe them contrary to the New Testament, and perilous to the influence of the gospel on the world, cease with mere abstention. They are bound to say on what their objection rests, and are open to censure only if their opposition passes into an unfair judgment of the workers, or a refusal to recognize the good which may be seen in their work.

The first point which strikes us in the methods of the "Salvation Army" is the contrast they present to those adopted by the apostles, and by which the first successes of the gospel were won. It is not necessary to go so far here as to say that the assault upon a town by those who describe themselves as a corps of an "army," and endeavour to maintain a parallel between their actions and the operations of a besieging force, is directly condemned by the New Testament. It

is sufficient to our purpose to contend that there is no resemblance between it and the conduct of the first preachers of the cross. This modern procedure in its whole character is directly at variance with our Lord's own example, and His express declaration that the "kingdom of God cometh not with observation." Very much latitude of action would, indeed, seem not only to be allowed but to be encouraged by the injunction given to the servants of the king in the parable, that they should "go out into the highways and hedges, and constrain them to come in;" and looking at the condition of multitudes in this country, there certainly should be a disposition to interpret the command in the widest sense, and to be thankful for any plans which do not war against the spirit of the gospel itself, which produce a result so much to be desired. But the gathering of crowds to an exciting meeting is not synonymous with the bringing them to Christ. It is not even to be assumed that all who are moved by the spectacle, by the importunity and earnestness of the workers, or by the terrible pictures of eternal judgment presented before them, and who unite themselves to the "Army," are really gathered into the fold of Christ. Far be it from us to attempt to pronounce any verdict on the reality of the conversions. All that we assert here is that the agency employed for the purpose is different, not only in details but in principle, from that which the apostles employed.

The argument which would probably be urged in reply to this is that the people among whom the work is done are so degraded as to need the extraordinary stimulus which is employed for the purpose of rousing their attention. But in what respect are they worse than the pagans—without creed, without any religion except the most degrading superstitions, without any moral standard—to whom Paul preached the gospel, in those cities of the Eastern world where vice was so little abhorred that it was (as the apostle tells us in the graphic picture he draws of their state) a shame to speak of the things done by them in secret, and who nevertheless gloried in their shame? Is there any class to-day that has sunk to the level of the old heathendom as Paul has portrayed it in the first chapter of the Epistle to the Romans? Yet it was in relation to it that Paul said, "I am not ashamed of the

gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." On this he acted. He preached and had faith in the "foolishness of preaching." Nowhere do we hear of the display of converts on a platform for the purpose of producing an impression in the way indicated in the extraordinary book of "Orders and Regulations" issued by Mr. Booth.

At other times it will have excellent effect to leave barely space for the movement of speakers along the front, and to cram every possible seat on to the space, arranging the people *with a view to the greatest effect upon themselves and the audience*. Even during the progress of a service it might sometimes have excellent effect to make great changes on the platform, *calling fresh forces up from time to time, and thus presenting varied scenes*.

Impressions of this nature are alien to the spirit of the apostolic work, which consisted in an appeal to the understanding, the conscience, and the heart of the people. It is true the apostles could not have employed the carriage and the horses, the tambourines and the drums, which form so important a part in the marches of the "Army." The circumstances of the time, the habits of the people, and the conditions under which the work was done, precluded such display. But the difference is not of circumstance or method, but of principle, for the whole proceeding of the "Army" is so utterly out of keeping with the character of the ministry carried on by the early Church that it could not have been adopted by the first preachers. It is simply inconceivable that Paul would have consented to prepare for his visit to Ephesus or Corinth by a series of preliminary arrangements, such as are adopted by the managers of some public entertainment, or to make an entry into the city with beat of drum and all the excitement of a procession. Equally impossible is it to picture him announcing a "Tremendous Free-and-Easy," or a "Hallelujah Galop," producing outward and visible signs of his success in a display of trophies, or "Grand Exhibition of Hallelujah Lasses," or, worst of all, promising a "Descent of the Holy Ghost at 2.30." It may be said that these are mere extravagances of the system, which, after all, are accidents and not of the essence of the movement. They have, however, the sanction of the leader, and

they are among the agencies that create the sensations by which so many have been so strongly impressed. That the real and abiding good which has been accomplished is due to better influences, and that, while powerful for immediate effect, these eccentricities have a deteriorating influence on the work itself, we can have no doubt. Assuredly they are not the kind of methods the apostles adopted, and the story of apostolic labours proves that they are not necessary to success even in the most degraded classes.

For ourselves we protest against the idea that the vulgarizing of the gospel, and a style of language trenching very closely upon blasphemy, can be necessary to reach or save any class, or that any class will be saved by it. We go even further, and maintain that the Church will have to pay a heavy price for any gain it may thus secure. The testimony of *The Secular Review* is cited by *The War Cry* in support of the movement. We are not surprised. The "Army" is acceptable to the unbeliever, if for no other reason because of its attack upon the churches. But there is more even than this. A representation of Christianity which lowers it in the eyes of intelligent men is eminently acceptable to its enemies. The reviewer who writes as one who is "beyond these delusions" says, "Superstition has its uses, and has been an important agent in the development of mankind." The "General" of this great Evangelistic crusade citing infidel testimony to the possible value of his "superstition," reminds us of those zealous advocates of Bible-reading in the national school who sought to overbear the objections of some of the most conscientious Christians in the country by quoting Professor Huxley's language as to the value of the Bible! Of course, the unbeliever would be pleased enough to identify Christianity itself with this "superstition" which he thinks may have its uses. We prefer to accept the judgment of Lord Shaftesbury, than whom no man has had larger experience of work among the classes to which the "Army" addresses itself, as to the character and tendency of its operations.

(To be continued.)

### *YOUNG MEN'S CLASSES IN COUNTRY TOWNS.*

I HAVE been requested by the Editor to contribute an article on the above subject, to consist chiefly, if not entirely, of experience rather than theory. For some time past I have been associated, first as a member, and more recently as president, with a young men's class in a country town which has attained considerable success in its small way. For, of course, the style of young men who compose a Mutual Improvement Class in a place of some four thousand inhabitants is very different to that of the members of a similar body in the metropolis, or in one of our large provincial cities.

In the latter all start with a fair amount of education, a considerable knowledge of current events, and an acquaintance, more or less extensive, with modern history and literature. There is, consequently, a basis of information common to all on which can be erected the substantial edifice of an essay, or the flimsy fabric of an extemporaneous speech. Moreover, all have to some degree the faculty of imitation, which is one of the earliest and least valuable results of mental training, so that from the sermon of the Sunday and the lectures or addresses of the week-day the young speaker gains, unconsciously to himself (though obviously to others), the knack of arrangement and the habit of ordered periods, if not of ordered thought. All are able to converse with a show of sense on all subjects, and most, if not all, will probably contrive to make their maiden speech, if not a signal success, at least not a hopeless and stunted failure—nipped in the bud by that strange obfuscation of the faculties which is produced by "being on one's legs" for the first time in public. Recitations on school prize-days, or dramatic performances in the course of drawing-room charades, have accustomed the speaker to hearing his own voice, and have led up by natural and easy steps to this more ambitious effort. Besides, he can count now, as then, on a meed of applause more generous than just. So breakdowns in these societies are rare.

In the improvement-class of the country town all these conditions are changed. You have to work for the most part



on raw material. With but few exceptions the members of the class are working men, who spend their long days of labour in the factory, in the fields, or behind the counter. Most of them have received but a scanty education, which few of them have had time to supplement. The more intelligent and persevering have read a few books, and have gleaned eagerly and treasured carefully such scraps of history and literature as have fallen from the lips of their favourite preacher or political speaker.

The rest are in a condition of mental impecuniosity. All have strong opinions on politics and religion, and yet are curiously slow to receive new impressions on subjects outside the little range within which their thoughts are wont to move. They are for the most part strictly practical in their arguments and conclusions. Like Mr. Broadhurst, they discuss royal incomes at the rate of so much a week, and object to grants in aid of royal princes on the ground that "their mother ought to be able to keep her own children."

It is difficult to impress on them an abstract conception, or to make them see the whole truth of the proverb, that "circumstances alter cases." At the same time they are wonderfully free from that haw-haw indifference to matters of public interest which is the bane or affectation of middle-class young men. Nor are they, as some assume, susceptible to appeals directed solely and palpably to their selfishness. As a rule they are perfectly independent in thought and feeling, and would regard such appeals as almost an impertinence.

The only instance of anything like class prejudice which I remember was a perfect scepticism with regard to the reform which has, as is universally agreed, taken place in the drinking customs of upper and middle-class circles, and this was probably the result of strong temperance principles combined with a limited and unfavourable experience of the happily antique customs which still find favour with some "gentlemen" in our rural neighbourhoods. On the whole they discuss political and social questions with a freedom from the bias of personal interest which might be imitated with advantage by many of our public men. Such being the constitution of the class, it is clear that its *modus operandi* must differ widely from that of a society of educated men. Anything which savours of

tutorship by the president must be avoided. It is the custom, indeed, that he shall never introduce a subject or read a paper. His province is that of the judge at a trial or at an athletic contest. At the most he must act as a trainer, not as a competitor, the great object being to promote self-education and truly *mutual* improvement. But in order to make the first step in speaking as easy as possible, the larger number of meetings in a session are for "conversation" as it is termed. These meetings are opened by an essay read, or an address delivered, by one of the members on a subject arranged at the commencement of the session. When the opener sits down "conversation" commences. If a member feels that a sitting position would impede the impetuous torrent of his eloquence, he is at perfect liberty to rise, and declaim *ore rotundo*, and with appropriate gestures, his criticism on the paper or the speech. But, on the other hand, questions may be put and remarks made without rising, and as a similar latitude is allowed to the opener or his supporters many a bashful youth thus makes, without knowing it, his *début* in debate.

Questions may also be addressed to the president, and in this way much valuable information may be imparted and views exchanged. The tone of these meetings varies according to the interest of the subject—sometimes rising almost to the dimensions of a well-sustained debate, while sometimes the opener meets with a reception too unanimously favourable for the purposes of a lively discussion.

The painstaking industry bestowed on the preparation of these essays is one of the most noticeable and encouraging features to be recorded. An offer made by the president to assist—under pledge of strict secrecy—intending essayists by information about authorities, &c., has been widely accepted and put to good account. In one or two instances, as might be expected, the matter has been utilized not wisely but too well, and the unlucky audience has been bewildered and perplexed by an array of figures and statistics which would require Gladstonian ability to elucidate, and the mind of Mnemosyne herself to remember. But this is a "vice which leans to virtue's side," and may easily be condoned, since it at least shows that the favourite tendency of half-educated

minds to advance statements without proof and arguments without confirmation has been successfully overcome.

Another variety of mental exercise is provided—generally twice in a session of three months—in the shape of “sharp practice.” On these occasions no subject is announced, but each member brings one with him. The order of speaking being first ascertained by lot, the president takes possession of the hat or bag containing the various subjects. He then calls on “No. 1,” who rises and awaits with varied emotions the topics on which he is to dilate. This is then drawn from the hat and announced by the president. If the subject is the one suggested by the speaker himself, he is bound in honour to say so, and another is immediately given him, and the class awaits with interest his impromptu deliverance. Occasionally an attempt is made to escape the test by the blunt announcement “that he knows nothing about it;” but this is frustrated by the stern announcement of the president, loyally supported by the class, that if he’s got nothing to say he must e’en get up and say it. A little reflection suggests some remark or appropriate anecdote to his mind, and he has made a speech! which is a great thing gained.

The first time “sharp practice” was held the orators were so brief that about twenty speeches on subjects of all conceivable variety were delivered in three quarters of an hour. It was very interesting to observe the immense difference in the method of handling the theme thus unexpectedly presented, which was evident in the efforts of the various members.

The older and more experienced men made the most of the little information on the subject which occurred to their minds at the moment, clearly expounded, succinctly argued, or aptly illustrated a conclusion, which was plausible and fairly accurate. The younger aspirants, on the other hand, seemed in a state of mental vacuity. They looked helplessly at the paper containing the title of the subject, read it over aloud several times, needlessly observed that we all knew what it was and what it meant, while they, who ought to have enlightened us, seemed incapable of expressing a single coherent idea about it. The contrast was most striking, and afforded strong evidence of the value of such meetings in bringing out natural ability, and supplying what may fairly

be termed technical skill. On the occasion referred to, the president took advantage of the sudden and untimely collapse of the "sharp practice," to give a few hints on "the way to make a speech." These were listened to with the utmost attention, and, as the sequel has shown, were well digested. On the next occasion when "sharp practice" constituted the work of the evening, a distinct improvement was plain in the construction and quality of the speeches. Ideas were more plentiful, open-mouthed and silent perplexity gave place in many instances to a rough-and-ready fluency, and, among the more advanced, an orderly arrangement of thoughts and arguments was substituted for a chaotic jumble of ill-assorted facts and fancies. This, it will be admitted, was a "consummation devoutly to be wished."

The grand field-days of the session are, however, those which are appropriated to "debate." On these occasions the strict rules of parliamentary procedure are stringently enforced. The president is addressed as "Sir," reference by name to "honourable members" is forbidden, and unparliamentary language is frequently appealed against and sternly rebuked. An opener and opposer are usually provided, and commence the fray. Considering that, as is almost unavoidable, the political opinions of most of the members are alike, the debates are remarkably well sustained, and I am bound to say that instances of personal rudeness to opponents are conspicuous by their absence. In the length of their tempers as well as in the brevity of their speeches, the members of our class will bear favourable comparison with those of the great National Debating Society sitting at Westminster, of whose rules our procedure is an humble imitation. There is, however, this difference, that the president takes notes of the various arguments, and sums up the debate before a division is taken—a system obviously undesirable in the House of Commons. Fancy the Speaker summing-up, with such appearance of gravity as he could command, the "arguments" of Mr. Biggar, Mr. Ashmead-Bartlett, or even of Lord Randolph Churchill. Surely he would be sometimes tempted to summarize them with contemptuous brevity, as "less than nothing and vanity."

Such, in short, is the system pursued, occasionally varied

by literary evenings, on which recitations or readings are subjected to criticism. The meetings are held weekly, and are on the whole well attended.

The results of this mental discipline and friendly rivalry have been very satisfactory. A spirit of intelligent inquiry is fostered, intellectual curiosity is aroused, each is stimulated to exercise to the best of his powers such ability as he has; while, at the same time, the self-conceit, which is the besetting curse of half-educated men, is repressed by the frequent discovery of comparative ignorance. In like manner, an opinion which, when analyzed and subjected to keen examination, is found to be based on mere prejudice or unauthenticated hearsay, comes to be looked upon as something well-nigh discreditable.

Young men are thus trained to "render a reason," and to sift from the chaff of controversy the fine wheat of truth. The results from a religious point of view should do much to undeceive any antiquated and timid persons who still cherish secretly the belief that "ignorance is the mother of devotion."

Some of the most useful and intelligent Christians in our church and in the neighbourhood owe most of their usefulness and not a little of their intelligence to the work of the "Conversation Class," as it is called. Few who have ever entered into its meetings with enthusiasm have lapsed in after life into either materialism or sacerdotalism—the Scylla and Charybdis of modern youth. Some have risen markedly in the social scale, all are honourably doing their work in life, forming in many cases a nucleus of moral influence in the factories or workshops in which they labour. And this though it has never been the custom to drag into the proceedings any definitely religious observance, save a short prayer of two or three moments' duration at the close.

In conclusion, perhaps, I may be allowed to say (as I did not initiate the class, but only took it as a sacred duty on the death of its revered founder) that such work as this seems to me to be in the highest degree patriotic. Unless the analogy of past history and the signs of the times combine to deceive us, we are within a "measurable distance" of rule by a democracy. If the democracy is headstrong, blind, unreasoning, its sway means ruin to all the best and noblest of

British interests. If, on the contrary, a democracy is calm, far-sighted, intelligent, its accession to unlimited power will be only a fresh departure on the path to justice, enlightenment, and peace.

Surely if any of the educated laymen of our churches have opportunity, it is their bounden duty, alike as Christians and as patriots, to guide the working-men who are to be our "masters," according to Lord Sherbrooke, into the habits of intelligent perception, just reasoning, and solid and well-founded judgment. Much can be done by lectures, addresses, newspaper articles; but the surest and most successful method will, I venture to think, be found in the establishment of such classes as I have sketched, where discussion is absolutely free, and yet is under the influence and direction of one who recognizes the responsibilities imposed on him by the fact of superior social and educational advantages.

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## WORDS FOR YOUNG FOLKS.

### THE RAINBOW.

THE English climate is, as we all know by experience, very uncertain. It is impossible to tell beforehand whether a day will bring sunshine or rain, warmth or cold. But the weather may teach us some lessons in spite of its changeable character. Even when we cannot call it very fine, it often has its beauties and its wonders, which are well worthy of our attention. How beautiful, for instance, is the snow. Sometimes we see it driven violently by the wind, as though every particle were a racehorse trying with the utmost speed to reach a distant goal. At other times the flakes float downwards in such gentle silence that a snow shower has been compared to the falling of the lightest feathers shaken from angels' wings. But every particular flake is beautiful, and the appearance as a whole is beautiful too, when millions of flakes fill the air.

How beautiful also, and how grand, are the pictures formed by the clouds. They are continually changing in shape, and often the sun lights them up with glorious colours of almost every tint.

Amongst the beauties of nature that depend upon the weather, the rainbow is the most attractive. Several things are necessary to make a rainbow. There must be cloud and rain and sunshine all at the same time; and you who are looking and the sun and the rain must be in certain positions to one another or no bow will be seen. The beautiful arch called a "rainbow" is formed by the rays of light passing through the drops of water of which a shower of rain is made up. Every drop is a little ball, and as the beam of light passes through it is "refracted." The many different colours of which every ray of light is composed are separated, so that each colour can be seen. Sometimes moonlight, which is but the reflection of sunlight, will produce a rainbow. A very celebrated and learned philosopher of ancient Greece, who lived between three and four hundred years before Christ, and whose name was Aristotle, says that he was the first to notice that the moon sometimes made a rainbow. Perhaps he was, but many who never heard of him or of any other Greek philosopher have seen it for themselves; and there is no reason why you too should not see one on some bright moonlight night, when there happens to be a shower of rain.

There are several things about the rainbow which you may notice for yourself, and which will be more interesting to you, if you discover them by your own attention than if you learn them from my information. You may notice, for instance, at what hours of the day the bow most frequently appears, and whether you ever see one at the hour of noon. You may discern whereabouts in the sky the sun is shining when its beams are creating the bow; and you may consider whether, when you are looking straight at the bow, you could see the sun at the same time, or whether to do this it would not be necessary for your two eyes to look in two opposite directions at the same time, as is the case with some birds, and with some fishes. You may take note of the direction in which the arch of the rainbow is bent, and whether it always points upwards like a bridge, or sometimes downwards like a boat. You may observe also which way the colours are arranged, and whether the darker colours are on the inside or the outside of the arch. And when you notice such things as these you may be quite sure there is a reason for every one of them,



and that all are the result of that beautiful and perfect order according to which God has created the heavens and the earth.

It needs only an ordinary glance at a rainbow to show us that it has the most lovely colours and the most graceful and regular form. Poets have fancied, as you will find when you read Milton's *Comus*, that "gay creatures" live and play in the colours of the rainbow. We are not surprised that an object so beautiful should put into men's minds happy and peaceful ideas. The rainbow has been thought of chiefly as a sign of promise and of encouragement. This was the case in the very earliest account of it that we meet with in history. You have read of the dreadful flood in the days of Noah long ages ago. It is told us in the seventh chapter of the book of *Genesis*. The men of those days had become so extremely wicked, that at length a just God could not allow them to continue any longer alive upon His earth. He therefore destroyed them by a deluge, and "all the foundations of the great deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights." Only Noah and his family were saved. They had made a large ship called an "ark," according to God's command, and in this they were kept in safety. When the flood ceased, and Noah came forth from the ark, God promised him that the earth should never again be destroyed by water. Noah need not live in fear lest such a terrible judgment should come again. As a sign to remind Noah and all men after him of the promise, God pointed to the rainbow, and Noah was taught to look at that and to remember that God loves gentleness and beauty though it is sometimes needful for Him to punish the wicked and the disobedient.

We find the rainbow mentioned near the end of the Bible as well as near the beginning. In the book of the *Revelation* iv. 3, the Apostle John describes a vision he saw, and which was similar to one seen by *Ezekiel* about six hundred years before. He saw the Lord upon the throne, "and there was a rainbow round about the throne." The same apostle afterwards (*Rev.* x. 1) saw an angel come down from heaven, "and a rainbow was upon his head." Throughout the whole history of the world, from the very beginning to the end, the

promises of God to man are faithfully kept. The rainbow is the sign, showing that God never forgets His promises. Years may go on, and many events and changes take place, but whatever God has said He is sure in His own time to fulfil.

You may be sure your life will have some sorrows and some disappointments. It will not be like a day of perfect sunshine. That is impossible in this life. But when cares come you must not receive them in a hopeless, despairing way. We know that when it rains it will not rain always; and when you are in grief, and even in tears, you will look up and take courage. The sun shining through the rain-drops makes a rainbow on the dark cloud, and the smile of God shining through our tears makes the dark cloud of our troubles beautiful with His promises. The rainbow looks peaceful, and quiet, and lovely, but it would not be there at all were it not for the cloud and the rain. And so you will find that the sorrows of life become the very means by which you see a great deal of the goodness of God that you never would have seen without them. What could seem more unlikely than that a most beautifully shaped and coloured object should appear upon a dark cloud and at time of rain; and should actually be caused by that cloud and that rain? But so it is; and so you will find that God turns sorrow into joy, and fear into confidence, and storm into peacefulness, and darkness into light.

But we need the promises of God to help us for doing a great deal more than endure the sorrows we may have to meet with. We are travellers who have more to fear than the dark shadows of the clouds or the pouring rain. We need the promises that encourage us to persevere so that we may reach our journey's end in safety. And our Heavenly Father gives them to us in abundance. He tells us that this life, to those who love Him, shall be a blessing, and a useful service, and a preparation for a higher life; that all things shall work together for good; that evil shall not overcome us, but we shall be made more than conquerors; that God shall never forsake those that put their trust in Him, and that Jesus Christ shall never let them perish.

It has often been said that the rainbow seems to rest upon

the earth, while the arch rises towards the heavens, and that so God's promises are to lead our thoughts upward from this sinful world towards Himself.

If when you see a rainbow you will think of such things as these, you will perhaps find that the charming colours with which it pleases your eye are not more numerous than the good thoughts with which it benefits your heart.

THOMAS GREEN.

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### NOTES OF THE MONTH.

SCRUTTON V. TAYLOR.

THE issue of the case "*Scrutton v. Taylor*" was so far satisfactory that it left Mr. Scrutton completely and finally exonerated from the imputations which had been so recklessly hurled at his devoted head. Otherwise it was eminently disappointing both in its incidents and results. That a trial in which such important public questions, as well as such grave personal issues, were involved should have been so fixed that it must either be concluded within a limited time or otherwise, after it had been half heard, postponed till November, was itself a discredit to our judicial system. This unfortunate arrangement practically forced the plaintiff to be content with a compromise, or to allow the whole affair to stand over till November, and so prevented the thorough investigation which was, on every account, expedient, and which the plaintiff especially desired. In most cases this would have been a matter of secondary importance. When a defendant has been forced to consent to a verdict of £1,000 damages in a case in which the prosecution was instituted not for the sake of damages but for the vindication of character, and where the Judge has emphatically pronounced the defendant absolutely free from the charges made against him, all reasonable people would say that the conclusion must be accepted as decisive. But if we were dealing with reasonable people there would have been no action at all, and, as the subsequent utterances of some of these gushing philanthropists show, it is a pity that the whole evidence could not have been exhausted, and the utter weakness of Miss Taylor's defence more completely demonstrated. She had, it must be remembered, one of the

keenest counsel at the bar engaged on her behalf, and it is certain that he would never have agreed to terms had he not felt that her strongest witness had failed, and that a continuance of the defence would only have presented the case in a still more unfortunate aspect. Yet there are some of her lady friends who will not recognize the crushing nature of her defeat, and would fain persuade the world that there has been some compromise.

We should not have thought the affair worthy of so much notice did we not feel the cruelty of the treatment which Mr. Scrutton has received. The Judge was eloquent on the services to humanity rendered by Miss Taylor, and "the other ladies whose names have been mentioned during the trial," but we fancy if he himself had been the object of similar aspersions he would have taken a very different view. What are the facts? Mr. Scrutton has been for years actively engaged in promoting the education of the class for whom this St. Paul's school was designed. He has not been content to spin philosophic theories, or to indulge in eloquent talk, but he has done hard work and generous deeds. His Radicalism is not of that destructive temper which finds its sole pleasure in overturning that which is established, but it shows its sympathy with the people by a practical benevolence which desires to ameliorate their condition. On the school, round which this unhappy controversy has raged, he has spent time and money, and even, on the testimony of Miss Taylor's chief witness, he took such interest in the boys as to give them treats in his own grounds. Yet on the most insufficient evidence, on what turns out to be no evidence at all, an honourable and benevolent gentleman is accused of cruelty to the boys, and of dishonesty to the public, charged with a number of petty peculations, the suggestion of which reveals the malignant meanness of the attack. The charges were put in the most offensive form, and even on the trial no attempt was made to abate or modify the expression of the disgraceful letter in which they were contained. Had any apology been made, had it been suggested that there was rhetorical exaggeration which ought not to be too literally construed, had the answers to the cross-examining counsel shown any signs of relenting, the excuse might have been

admitted. But instead of such yielding, the plea of justification was maintained until the collapse under cross-examination of the unhappy martyr of Mr. Scrutton's mismanagement or cruelty, who failed to establish one of the many points he was called to prove, satisfied Mr. Clarke that it was hopeless to persevere longer in the defence. If Mr. Justice Hawkins had been thus accused, we venture to doubt whether he would have been "in his heart grateful to these ladies for the extreme interest they have shown in the case of these poor helpless children who sometimes, unfortunately, have none to protect them, who have found in these ladies very zealous and very anxious protectors of their welfare." Mr. Scrutton's interest, if it is to be judged by its practical manifestations, was certainly no less than theirs, but as in him feeling is tempered and regulated by common sense, he does not think that a perpetual diet of cakes and bonbons is the best *régime* for these roughs. It may be that there are others of a contrary opinion, and if those who adopt a more rational course are to be assailed as Mr. Scrutton has been, it is highly probable that amiable philanthropists like Mrs. Surr will have them left on their hands. Whether they will be quite as delighted with their *protégés* when they are responsible for their entire management and discipline is extremely doubtful. There is certainly little prospect of the development of a rational philanthropy if such profound gratitude is to be expressed to the female critics, who manifest their interest in these roughs by violent and baseless attacks on one who is doing his utmost for their good. It is bad enough to spoil good work by maudlin sentiment and foolish indulgence. It is infinitely worse to turn on the worker with such savagery.

The question, it must not be forgotten, is not one of policy, but of character. We have no desire to discuss here the wisdom of the methods pursued in the industrial schools, and we are certainly not prepared to speak with unqualified admiration of the course of the School Board in this matter. Some of its leaders appear to us to have lost the touch of the popular feeling of the constituencies—if, indeed, they ever had it—and to be creating needless difficulties for their supporters at the next election. But this is not the point at issue here. We do not complain of the opposition offered by the

little company of ladies who form such efficient allies of Mr. Bonnewell, Mr. White, the Messrs. Jones, and some others of that ilk, though we strongly condemn the manner in which that opposition is conducted. Still that is a matter of taste, and if this obstructive section of the Board chooses to conduct its opposition in such unworthy style, its members must be left to the judgment of their constituents. It is when differences in policy call forth wanton, unworthy, and absolutely unfounded attacks on character that all who do not wish to see men of high character and intelligence driven entirely out of public work feel themselves compelled to speak. Some experience of the London School Board has gone far to destroy a hope which certainly seemed reasonable, that the introduction of women in public life would act as a refining and ennobling influence.

#### THE CURATES AT ADVOWSON AUCTIONS.

There was a time when the Anglican clergy used to preach the doctrine of non-resistance. So complete is the change which has passed over that we find them now foremost in defiance of the law. Not only is Mr. Green in prison because he will not recognize the authority of a regularly constituted court, not only do Ritualist priests like Mr. Mackonochie coolly set aside the decisions of the highest tribunals in the land, but now the Curates' Alliances seem to have entered into a systematic course of disturbance at all sales of ecclesiastical patronage. They are following, as it appears to us, in the footsteps of the Irish Land League. Their proceedings are as illegal, and they are, if possible, even more stupid. What they hope to accomplish it is hard to discover, but it is certain that if they persevere the results are sure to be anything but agreeable to themselves. Whenever a sale of an advowson is announced, some of these gentlemen present themselves, begin to ask questions or start objections, to argue with the auctioneer, and to adopt other obstructive tactics, by which they hope to prevent a sale. If any man can seriously believe that any combination of this kind will succeed in defeating the law, or even in bringing about the reform they desire, he must have an extraordinary capacity for cherishing illusions which are

pleasant to himself. These interrupters, however, may easily happen to meet with an auctioneer of less amiable temper than some with whom they have had to deal, who will make them understand that it is not only in church that brawling is illegal. We regret their proceedings all the more because of our sympathy with their aims. We heartily respect their righteous indignation against this traffic in sacred things, though we scarcely understand why the auctioneer should be its victim. The evil is in the system, of which these curates form a part; and though bishops denounce the abuses to which patronage leads, they are not prepared to do the one thing that would be effectual, and lay the axe to the root of the tree. Till the law is changed, however, these attempts to baffle it are extremely puerile.

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### CHRISTIAN WORK AT HOME.

It is hardly to be expected that during the season of rest and holiday any very rapid advance of the Jubilee Fund will have to be chronicled; nevertheless we are glad to find that it has now reached nearly £160,000. Active preparations, moreover, are being made for bringing it effectively before the Churches as soon as the summer shall be over, and a vigorous campaign will then be prosecuted east, west, north, and south, as to the result of which there is every reason to be hopeful. The Welsh Churches have taken the matter up with characteristic fervour, and are everywhere pledging themselves to the raising of £45,000 to meet an offer of £5,000 by the Jubilee Fund Committee. If English Churches will "please copy," we shall soon reach a quarter of a million.

A splendid and much-needed stimulus has been given to the work of Congregational Church extension in London, by the munificent offer of a modest friend who does not wish his name to be mentioned, and who promises £1,000 a year for five years, provided £9,000 a year is raised from other sources for new work in the metropolis, or £2,000 a year in response to £18,000, or, in fact, 10 per cent. upon all that the London Churches can do, and an additional £100 towards the erection of every Congregational hall up to the number of twenty, in connection with Congregational Churches. And so our London friends are put upon their mettle, and we shall see what we shall see. Only by thorough union, individual fidelity, and self-denying generosity can the advantages of this liberal offer be secured, and to lose them would be a thousand pities, considering how sorely behind-hand the Metropolitan Churches have been in providing for the increase of population during the last ten years.



One important consequence of this offer has been to bring into closer relationship two important bodies, which, though they have a separate existence, and have hitherto proceeded upon different lines, are essentially one in spirit and aim, viz., the London Congregational Union and the London Congregational Chapel-Building Society. A basis of co-operation has been agreed upon, whereby the two bodies will act as one in the matter of church building for the next five years, through a joint committee to be called the Metropolitan Congregational Church Extension Committee. Doubtless this will be deprecated as centralization by some, and hailed as desirable unification by others. It is at all events a conservation and concentration of force absolutely indispensable in the face of the present emergency, and will not improbably show the way to better methods of mutual helpfulness.

Those who think that the Jubilee Fund will simply ferry the laziness and illiberality of needy churches should take note of a story that comes to us from Cheshire. A church in that county, burdened with a debt of £900, made early application for a form to be filled up requesting help from the fund. These forms were not then ready, but in due course one was forwarded. It was, however, presently returned with the gratifying intimation that the pastor of the church had in the meantime set himself to work and secured the money, so that the help of the Jubilee Fund would not now be needed. Our friend has set a capital example which will probably induce other churches who are seeking help to inquire whether they have helped themselves as far as they might. We hope to hear of other applications that have been withdrawn for similar reasons, and we should not wonder if these very churches were to take their place amongst the most creditable contributors to the general fund.

There are many cheering signs of reviving energy liberality, and devotedness amongst our Congregational churches which, in view of all that has of late been forced upon our notice to the contrary, should not be overlooked. The noble effort recently made in Lancashire on behalf of the Lancashire College succeeded beyond the most sanguine expectation, realizing the magnificent sum of £20,000, which is some £5,000 more than was required for the extinction of the debt; the College has since then been the fortunate recipient of a bequest of £10,000 under the will of the late Mr. Asa Lees, of Oldham. Lancashire has always distinguished itself by the liberal provision made for its Sunday-schools, and still maintains its reputation in this respect, for at Greenacres, Oldham, after anniversary sermons by Dr. Pulsford, of Glasgow, the collection amounted to more than £200, and on a similar occasion at Darwen, when Dr. Hanay preached, they reached £258. One almost wonders how so much money can be expended in a year on Sunday-school work. But Lancashire has proved ere now that it is a wise expenditure.

Amongst the methods which the Churches have been stirred up to try, in the hope of reaching the non-church-going section of the community, that of holding short attractive services after the usual worship on Sunday

evening seems to be proving everywhere successful. At the Shoreditch Town Hall the Congregational ministers of the locality have unitedly conducted such a service since the beginning of the year. Rev. W. E. Hurdall, at the Bow and Bromley Institute, Rev. W. G. Horder, in his own church at Wood Green, and many others, have adopted this plan with results most encouraging. Where the late service is held in the same building as the ordinary one, large numbers of people attend the latter to make sure of a place afterwards.

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"Bits of Blue" are beginning to catch the eye in every place and almost at every turn, and it is manifest that, despite the fulminations of the Bishop of Lincoln, after the manner which he calls heresy, or rather blasphemy, people persist in worshipping the temperance pledge. Since the commencement of the Blue Ribbon Army movement, we are told that the pledge has been taken by 400,000 persons. Within a few short weeks 50,000 have "taken to the Blue" in Birmingham, 27,000 in Swansea, and 11,000 in so small a place as Chester-le-Street. Surely this must be making an impression on publicans and the public; indeed, we hear of one brewer in Glamorganshire whose receipts are £900 a week less than they were before this movement commenced.

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Notwithstanding the counterblasts against bazaars and the unquestionable evils with which they are often associated, they appear to be growing in popularity as supplying the force most readily available for lifting the ecclesiastical wheels out of the ruts of debt and difficulty. Our chronicles of church operations fairly bristle with notices of them, and an astonishing amount of labour and ingenuity must be expended in organizing them, and devising new and fanciful forms under which they may present increasing attraction to the public. Swiss villages, fancy fairs, old English market-places, Italian cities, Indian courts, and forest glades, are but a few of the metamorphoses which they assume. And pecuniarily, for the time being they pay, whatever they may do in a wider sense in the long run. What they *cost* is another matter, and does not seem to enter into the consideration of their promoters. At Macclesfield a short time ago about £1,500 was netted, at Manchester the Primitive Methodists realized above £2,000, and we have many accounts of smaller successes of the same kind. These things speak at least of activity and of widespread liberality; for the rest all depends upon the mode in which the sales are conducted.

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Open-air services are becoming more general everywhere, and some very notable men are taking part in them. When we hear of the Dean of Peterborough preaching in the Market-place—and he is by no means the only clerical dignitary who has taken up the work—it is plain that the value of this agency is being recognized even by churches upon whom has rested the reproach that they were dying of respectability. It is, however, but one other proof that throughout the churches everywhere there is a growing desire to do real work, and by all means to save some.

One of the most interesting forms which this open-air work has assumed is in connection with the services held upon the sands for children at our popular sea-side resorts during holiday time. We have heard many testimonies to the good results of the movement, and having seen some of them, we are constrained to wish all prosperity to the "Church upon the Sands."

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Speaking upon this subject, we are reminded of the effort that is being made by the Irish Evangelical Society to procure tents which may be moved from place to place by our evangelists in Ireland, and into which it is thought probable many Roman Catholics, who would not enter a Protestant building, might be attracted. It is to be hoped that the Society will not be hampered in this matter by lack of funds. Such a plan seems to possess nearly all the advantages of open-air preaching, and to be free from many of its evils and inconveniences, and for Ireland to be especially suitable.

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Some substantial testimonials have recently been presented to Congregational ministers. £500 to Rev. Arthur Hall, on his removal from Tolmer Square Church, London; £450 to Rev. T. Arnold, of Northampton, who gives up the ministry that he may carry on his successful work amongst the deaf and dumb; and £200 from a comparatively poor people to Rev. Geo. Bainton, who retires from the New Tabernacle Church, London, to facilitate the union of two churches. We do not believe that the gift of every pencil-case and pair of slippers should be recorded; but such gifts as these ought not to pass unnoticed, as reflecting real honour both upon givers and recipients, and as an indication of the kind of relations which subsist between Congregational churches and worthy pastors.

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Methodist statistics have recently been put prominently before us in connection with the quarterly meetings of these bodies. The Wesleyans report a gain of 12,500 members, which is nearly three times as many as they gained last year. Other sections have advanced, but not to the same comparative extent. The Calvinistic Methodists, the Welsh branch of the great Presbyterian family, and perhaps more accurately classed with that denomination, are exulting over their strength, and wealth, and growth. In proportion to the population (we presume they mean of Wales) they take credit for being the strongest religious body in the United Kingdom. Their contributions for religious objects for the year reached the noble sum of £157,348, and they have church property valued at one million sterling.

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The Bishop of Lincoln finds other causes of lamentation besides the blasphemous pledge-signing of the people. Now it is that young people will not come to confirmation. Last year only 176,364 offered themselves, which his lordship bemoans as being only 7 per thousand of the population. Some of us may smile at this as indicating the growth of an intelligent freedom from the trammels of sacerdotalism. But may we not be mistaken? The spirit which leads young people in the Church of

England to neglect confirmation is probably the very same spirit of religious indifference which has many saddening developments in Non-conformist circles.

The extravagant proceedings of the Salvation Army have to a large extent distracted public attention from evangelistic work, which under ordinary circumstances would have excited general and surprised notice. We almost forget that Mr. Moody and Mr. Sankey are in the country, and are conducting services which are reported as being remarkably successful. Mr. Moody recently paid a flying visit to London to make arrangements for a campaign in the metropolis, which, however, is yet far distant. It is to extend over a year, but in the meantime some months longer are to be spent in Scotland, a year in various parts of England, and then Paris and Ireland are to be visited.

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## SKETCHES OF MODERN CHURCH PARTIES.\*

### THE "TRACTS FOR THE TIMES."

In two or three weeks accordingly appeared that portentous birth of time, the "Tracts for the Times." Tracts had long been the most familiar form of religious propagandism, and there were many thousands of ladies and gentlemen who made it their business to deliver tracts by the house-row, by the post, or to anybody they chanced to meet. Yet this was a startling novelty. The distributor of tracts—that is, the clergy and educated classes—had hitherto enjoyed themselves an exemption from tracts. So this was to turn their own battery against them. There were, too, great practical difficulties. The booksellers did not like tracts. They are litter; they occupy space; they encumber accounts; they don't pay. Messrs. Rivington, however, undertook the London publication, it must be presumed for conscience' sake. For the convenience of the publishers they were to come out with the monthlies. They were to be anonymous and by different hands, each writer singly responsible. If such an arrangement be not simply impossible, it could at least only work upon an occasion and for a brief movement. In a series or in a periodical either the editor is responsible or the writer, and in the latter case the name must be given. The plan worked because the writers were soon known—indeed, proud to be known—and so were responsible. But now came the great difficulty. The only one who could write a tract, possibly because the greatest reader of tracts, was Newman himself. He urged all his friends to contribute, and if any one of his acquaintance did not contribute, it was because he was idle or was not in heart. The contributors wrote sermons and treatises, but not tracts. They discharged the contents of of their commonplace books, or they compiled from indexes, and thought

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\* Taken from *Reminiscences chiefly of Oriel College and the Oxford Movement*. By the Rev. T. MOZLEY, M.A. In two volumes. (Longmans, Green, and Co.)

it impossible to give too much of a good thing. Compared with Newman's, their "tracts" were stuffing and make-weights, learned, wise, and good, but not calculated to take hearts by storm. They were useful because it is an ascertained fact that bulk is necessary, as they say it is in food, and that it helps the real essence of a publication to keep its place on a table or on the shelves. There are, too, people who really think more of an opinion when they see that a great deal is to be said for it. The tracts had to be circulated by post, by hand, or anyhow, and many a young clergyman spent days in riding about with a pocketful, surprising his neighbours at breakfast, lunch, dinner, and tea. The correspondence that ensued was immense. Nobody was too humble in intellect or in clerical position not to be invited and enrolled as an ally. Men survive, or have but lately passed away, who can never have known what it was to share a glory and a greatness except at that happy time. The world would now wonder to see a list of the great Cardinal's friends. He had a remarkable quality which presents a strange contrast to the common habit of vulgar depreciators. Like Walter Scott, he could only see the best and highest part of the human character, hoping ever against hope. He expected rivers out of the dry ground, and found poetic beauty in the quaintest and most rugged writers. Wise and experienced Oxford observers smiled at the confidence he reposed in men who were at best broken reeds and bulrushes, if not stocks and stones. He could appreciate writers whom nobody else could, seeing sense in their obscurity and life in their dullness. But it is proper to say that this excessive appreciation was not confined to the crisis when the zeal of propagandism or of partizanship might seem to account for it. When Newman was tutor the college wiseacres often commented upon his misplaced confidence and lost labour upon the most barren and ungracious material. He would often have to his rooms for private talk and instruction men who went away and called it a bore. There were some men of high rank and expectations in Oriel at that time who had come to Oxford, they conceived, to learn how to enjoy this, to take their places in its society, and to win its prizes. Newman tried to teach their hearts and understandings. It was not without effects, which revealed themselves many years after, but which did not show themselves at the time. There were other examples and advisers in the college too potent for Newman, and these he could not reach or eliminate. The most courageous law-makers and founders have declared it to be impossible to lay down rules for the young nobility of this country, insomuch that they must be treated as exceptional and foreign. But they have hearts, and a time arrives when they are no longer young. A bitter experience has then reduced them to the level of a common humanity. The heir of an ancient and much-loved name, who lived to take a high part in the government of the country, and to be anxious to retrieve by magnificent church work the errors of his youth, found that he must choose between Newman and associates more of his quality and more to his taste. He closed with the latter. He studiously adopted the tone and the conduct most likely to repel interference. When Newman finally gave up the tuition, his pupils subscribed near two thousand pounds to purchase a set of the Fathers for him, the movers of the subscription would gladly have done without this man's money. He heard

of the subscription and sent ten guineas, which it was impossible then to refuse. But George Ryder and the other members of the committee had good reason to suspect that Newman would refuse the testimonial if he knew this name was in the list of subscribers, and, notwithstanding his frequent entreaties, they would never let him know the names. Had Newman been less hopeful, he might have been more forgiving, for it is the most generous and confiding who most feel ingratitude (pp. 311-315).

### BISHOP WILBERFORCE.

A remarkable illustration of the state of Oriel society at this time, and of Newman's relations to it, occurs in a published letter of the late Bishop of Winchester. It is dated November 10, 1835. "By the way, Newman is just publishing a third volume of sermons. I spent a day very pleasantly at Oxford. Newman was very kind indeed—stayed at our inn till eleven o'clock with us. I dined in common room, where the sights and sounds were curious; the cantankerous conceit of —; —'s pettishness; the vulgar priggishness of —'s jokes; the loud ungentlemanliness of —'s cutless arguments; the disinterred liveliness of —, and the silence of Newman, were all *surprenant*—nay, *epouvantable*." Samuel Wilberforce, it should be borne in mind, had tried for a Balliol Fellowship and had not been elected; his brother Henry had tried without success at Oriel. He might now be excused for even an over-anxiety to prove to himself that a wise Providence had ordered better things for him than an academic career. But perhaps he did not consider sufficiently that these men, thus disposed of with a dash of the pen, had had few or none of his own immense advantages. Few men, certainly few College Fellows, have such a father, or such friends, or the choice of all the best households, whether in the Church or in the State, to comprise in a round of visits recurring not unfrequently. A College Fellow—that is, in an open college—becomes such by force of character more than by force of circumstances. He has generally had to make his way through a mass of opposing difficulties, and among such friends as he could make or chanced to find. With great force of character there mostly goes some peculiarity, if not eccentricity. The open colleges, inviting candidates from all quarters, were bound to be true to their profession, and to elect men by worth and merit, without favour or prejudice—that is, whether they liked a man or not, or whether they expected to find him a pleasant companion or not; and it has happened that a man has been twice rejected for his rough manners, and finally elected for his solid recommendations, which it was felt could no longer be disregarded without positive injustice. Samuel Wilberforce was not the first who found himself out of his element and his plumage a little ruffled among Oriel men. There is a remarkable passage in one of Lord Dudley's letters to Dr. Coplestone which makes a very good pendant: "I saw Davison the other day in town," he says; "it is quite astonishing how with such an understanding and such acquirement, his manners should be entirely odious and detestable. How you could live with him without hating him I do not understand. Clever as he is, there must be some great defect in his mind, or he would try to

make himself a little more sufferable." The man who stank in Lord Dudley's nostrils, and from whom he recoiled with detestation, was one of the best men and the greatest minds that ever came into Oriel College. So true is it of manners, as it is of names, "They that wear soft clothing are in kings' houses." There can be no difficulty in identifying the characters touched off by Samuel Wilberforce's too ready pen. The portraits are highly exaggerated, and they also afford some explanation of the Bishop's patronage in after-times. He showed a decided preference for men of good family, good figure, and good social qualities, but he was sometimes deceived; and, on the other hand, he neglected men who were not in his eyes sufficiently men of the world (pp. 347-350).

### EXAGGERATIONS.

It is almost universal that the leaders of a movement are pursued by a spirit of exaggeration, which reacts upon themselves, and perhaps even takes their place. The exaggerations are chiefly in the material direction, the fire kindled in a great variety of natures, takes the form most natural to them, and yet is so loyal to the original fire as to justify the claim to identity. Very early in the movement contrasts were made between the calm and gentle demeanour of the chiefs and the acrimonious violence of the subalterns. In theology, what the chief hinted at, or left to the awakened conscience and quickened imagination, was embodied and paraded. If there was but a slight leaning one way or another it was sure to be made more by some imitator. Great men ought to remember, but are apt to forget, that they will have imitators. Newman left Seager in charge of St. Mary's occasionally and for some time. He was a man of sad aspect, with a deep hollow voice, and he preached so continually on hell and all its horrors that the principal of Brasenose, whose family attended the church, was obliged to protest and threaten withdrawal. He could not answer for the consequences on the weaker members of his household. Newman read the daily prayers and the lessons a little more quickly than in the Sunday service. It did not matter, with so clear a voice, such distinct articulation, and such true emphasis. Lewis, I think it was, parodied this rapidity of utterance to an extreme which shocked strangers, and pained even friends. It was broadly stated that the new school regarded prayer as *opus operatum*, that needed not to be felt or understood, so as it was done. Yet Lewis was a serious man. Froude very early used to talk of those who preached the prayers, as if edification was their first object, and not that which we pray for. From my recollection I cannot help thinking that Froude himself fell into a perfunctory style by a too violent protest against exaggerated emphasis. He read in a solemn and very penitential tone, but it was in a monotone. Whatever he did others did more. Early in the movement I was consulted from time to time on plans for the restoration of churches. Newman passed these matters sometimes to me. The main question always was whether the reader of the prayers should face east, west, north, or south. One wintry day I walked into Norbury Church, in Derbyshire, then in the process of restoration. Besides other beautiful features, there was an ancient chancel screen. Workpeople were busy all over. The Rector, a handsome



young man, had in his hands a slab of wood to represent a reading-desk. This he inserted at a proper slope between the mullions of the screen, first standing in the nave and looking into the chancel, then standing in the chancel and looking into the nave, then trying the other plan again, evidently not likely to satisfy himself with either alternative. Yet these matters were treated as vigorously and peremptorily in those days as if all depended on them. Apostolic succession became the matter of very strange treatment and great exaggeration. As stated above, it was almost the first point of divergence from the "Evangelical" party, and the first indication of the line to be taken in this leap into the dark. The Low Church, particularly as represented by the Church Missionary Society, and by its complications with Presbyterians and Dissenters, had utterly discarded the idea of bishops being in any sense the special successors of the apostles and necessary to a church. The first "Tract for the Times" rallied the threatened, scattered, and discomfited Church of England round the Episcopate as far above the other orders, and necessary to the full enjoyment of spiritual gifts and privileges. It claimed for the bishops distinctively the rank of apostles. The clergy everywhere took the cue, and the party ran the narrowest chance of being called—indeed, of calling itself—that of the apostolical (pp. 142-145).

#### AN EVANGELICAL CAVE.

In a back lane, buried between the splendid buildings of Queen's, the Norman tower of St. Peter's, and the tall limes of New College garden, is the very ancient Hall of St. Edmund, so named after an Archbishop of Canterbury, canonized by Innocent III. It had not been true to the *religio loci*; in fact, Henry VIII. had stepped in the way. When I came to Oxford, it was soon pointed out to me as the head-quarters, the cave, the den of the "Evangelical party." It was entirely in the hands of the Vice-principal, Mr. Hill, who ran a long, a consistent, and an honourable career, but, so far as the Hall was concerned, singularly unsuccessful—indeed, doomed to disappointment. Mr. Hill was a good scholar. He did his duty to his men as a tutor and as a shepherd of souls; and the Hall had, I believe, a good character in the schools. But it was expected to do and be more. It was to be a burning and shining light in the surrounding darkness, and that it entirely failed to be. The society was formed by selection. It consisted of young men who had shown early ability, and some interesting form of goodness; who made a profession and aspired to the ministry, but whose immediate relatives were too poor to send them to an ordinary college. A benevolent friend, a good uncle, or a society had taken compassion on them, and sent them to St. Edmund Hall, where spirituality and economy were said to be combined. Thus all the circumstances and signs of failure were here concentrated in one focus. All were poor, struggling men, starting with the fixed idea that they were out of society, which it was a comfort to think was too worldly and wicked a thing to be coveted or envied. . . . These Edmund Hall men could be known anywhere. They were either very shabby or very foppish. They all had the look of dirt; which, perhaps, was not their fault, for they had dirty complexions. How is it that goodness,

poverty, and a certain amount of literary or religious ambition, produce an unpleasant effect on the skin? There must have been something in the air of the spot, which certainly was a dark hole. In those days the university sermons were occasionally preached at St. Peter's, adjoining St. Edmund Hall. The undergraduates of the Hall felt it their own ground, and took early possession of the front rows of the gallery. I shall not say who it was—but he became a very distinguished prelate—proposed that before the opening of the church door there should be a row of basins of water, with soap and towels, on the book ledge before the front row, with the admonition to wash and be clean. Having no secular literature, no great matters to talk about, and very little indeed of what is now called Biblical literature, these men gossiped, gossiped, gossiped from morning to night; running about from room to room in quest of somebody to talk with and something to talk about. An acquaintance of mine with friends there related that an undergraduate, finding himself obliged to disappoint some regular callers, chalked on his "oak," "I shall be out till two, after that I shall be in." Wit was not altogether extinct in St. Edmund Hall, for a friend chalked "st" before "out," and "th" before "in." As the St. Edmund Hall men divided their time between self-contemplation, mutual amusement, and the reading of emotional works, studying no history, not even critically studying the Scriptures, and knowing no more of the world than sufficed to condemn it, they naturally, and perforce, were driven into a very dangerous corner. This was invention. Their knowledge was imaginary. So too was their introspection, their future, sometimes even their past. All precocity is apt to take this form. The quick, ripening mind, for lack of other matter, feeds upon itself. These young men had been reared on unsubstantial and stimulating food; on pious tales, on high-wrought deathbeds, on conversations as they ought to have been, on one-sided biographies. Truth of opinion, they had always been told, was incomparably more important than truth of fact. Henry Wilberforce used to relate the rather unguarded speech of a well-known archdeacon, friend of Sumner, Bishop of Winchester, "It's remarkable that all the most spiritually-minded men I have known were, in their youth, extraordinary liars."

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## REVIEWS.

### THE GALLICAN CHURCH AND THE REVOLUTION.\*

Mr. JERVIS has a touching and interesting story to tell, and he knows how to tell it so as to engage the attention of his readers. The former volumes of what we may without exaggeration call a great work were extremely valuable, but there are special features in this which give it a peculiar

\* *The Gallican Church and the Revolution.* By Rev. W. JERVIS.  
(C. Kegan Paul, Trench, and Co.)

attractiveness. In the first place, it deals with a subject of which little is known to the general reader beyond the barest outline of facts. The French Revolution has, indeed, been treated from almost every point, but the story of the Gallican Church during the time has only been told in the most general way. With the great changes in its position, which followed rapidly upon each other, all intelligent readers are more or less acquainted; but beyond this none except a few specialists would be able to go. Yet the subject is one full of varied interest and rich in instruction. The incidents are striking and dramatic, the story often full of tenderness and pathos, the lessons suggested useful for all times, and having a special significance because of their relation to the conflict between the Church and the State of to-day. The organ of Erastian Liberalism has recently said that "the French Church is now the least national, because the least political of European Churches." The oracular phrase is one that requires very discriminating and careful interpretation. We should be disposed to say that the French Church is distinctly anti-national, because it is so intensely political and reactionary. That it is not political is true only in so far as that is intended to express its want of sympathy with any of the parties who are within the area of practical politics. Ultramontanism has taken away whatever national character or sentiment it once possessed, and inspired it with a passion which is hostile to all parties within the Republic. Abbé Martin, in an article in *The Nineteenth Century*, expressed that hostility in such a manner as to show that M. Gambetta was not wrong when he denounced clericalism as the foe of the people.

That any one looking to the history of France should reach this conclusion is certainly not surprising. So long as we study only the records of the Revolutionary period we may easily be filled with a righteous indignation against the oppressors of the Church, and a sympathetic admiration of the clergy who were their victims, of their constancy, their self-devotion, their heroism under suffering. But justice forbids us to take this narrow and restricted view. For the Revolution was only one of the acts in a drama, of which the Revocation of the Edict of Nantes, the Dragonnades of

Louis XIV., the massacre of St. Bartholomew, and the expulsion of the Huguenots from France were the previous ones. The Reign of Terror was the Nemesis that followed the crimes of the preceding centuries, and it would be unfair to dwell upon the horrors of the one without remembering the atrocities of the others. Clericalism had fostered the spirit of fierce intolerance, had set the example of repression by deeds of cruel barbarity, had been the first to unfurl the black flag of massacre, and as it had sown so it reaped. The sufferings of the priests in numberless cases were such as to awaken the profound sympathy of every feeling heart, and our pity for them is not to be restrained because their order had done much to nurture that spirit of persecution of which they were the unhappy victims. But if we are to judge fairly of the conflict between the Church and the democracy, this is one of the crucial facts which cannot be left out of the account.

At the beginning of the revolutionary movement the Gallican Church was not arrayed in opposition to the democracy. The bishops, as might be expected, were generally on the side of the privileged orders, but numbers of the curés were in sympathy with the people, and prepared to welcome the new order of things with hope and even enthusiasm. Mr. Jervis tells us that "by hypocritical artifices unsuspecting Catholics were hoodwinked as to the real drift of various plausible projects emanating from the revolutionary camp," and in support of this view he cites some expressions from Voltaire, such as "The mysteries of Mithras" (meaning the anti-Christian conspiracy) "are not to be divulged. The monster" (religion) "must fall pierced by a thousand invisible hands; yes, it must fall beneath a thousand repeated blows! Strike, but *conceal your hand*." That the great infidel philosopher was desirous of masking his operations may easily be believed, but to us it is hard to comprehend how any far-seeing "Catholic" could have any doubt as to the real aim of his teachings. But the fact was that the philosophy of the Encyclopædists had so undermined the faith of numbers even of the clergy that they contemplated the work of Voltaire without anxiety or alarm. They were not disturbed by the attack upon faith, and would not have been greatly troubled even by its complete success, provided they could have pre-

served the dignities and emoluments of the Church. It is unfair to lay upon the hypocrisy of the philosophers what is due rather to the faltering loyalty even of the clergy to the faith they professed. They must indeed have been credulous who could believe that Voltaire and his associates had any feeling towards religion but one of bitter hostility.

Mr. Jervis points out how far the position of the Church in the States-General was affected by the fierce struggle between the Jesuits and Jansenists which had marked the preceding reigns. Owing to the action of the Court, the cause of the Jansenists had become that of the defenders of constitutional right, if that term can fairly be applied to the legal authorities which by means of the Parliament, and especially that of Paris, were endeavouring to check the excesses of royal tyranny. "Jansenism," says Mr. Jarvis, "was no mere transient wave of agitation raised by the collision of two rival schools of religious thought. In its origin doubtless it was a purely theological dispute; but it is no less certain that in course of time it almost entirely lost that character, and took the shape of a struggle in the domain of civil politics closely affecting the whole constitutional organism of the empire. The celebrated bull "Unigenitus" was intended to repress this new heresy, and was enforced with a violence and cruelty second only to that which had been directed against the Huguenots. Here is the result :

The false policy pursued in the case of the bull "Unigenitus," produced one ulterior consequence which requires to be particularly noticed. The successors of that intrepid race of magistrates and advocates who fought the battle of the persecuted "appellants" in the earlier part of the century, were returned in large numbers to the States-General of 1789. Thither they carried with them, naturally and inevitably, the prejudices, the antipathies, the grievances, the heart-burnings, which they inherited from a former generation. Indeed, many of them, and those by no means far advanced in life, might have witnessed with their own eyes some of the most scandalous scenes which marked the later years of the Jansenistic strife. They might have attended deathbeds where the sick man was heartlessly debarred the last consolations of religion, and sent to his account "unhoused, disappointed, unannealed," simply because he could not produce a *billet de confession*, or certificate of having submitted to the late extravagant test inspired by Rome. They might have been shocked and exasperated by the fierce denunciations of Archbishop de Beaumont. They might have listened to the indignant remonstrances of the Parliament, and the caustic sarcasms of contemptuous "philosophers."

They might have watched the whole train of odious severities by which a tyrannical court had striven to crush out the nascent germs of popular liberty. Now it was not in the nature of things that men with such antecedents should forget the heavy outstanding account which they had to settle with the sovereign authority and with the heads of the Established Church; and beyond doubt they looked upon the dawning Revolution as a great opportunity to be utilized with all possible zeal in wiping out the score. Nor, perhaps, could they be expected to show much discretion or moderation in forming any political combination which might promise to be serviceable in accomplishing that object. The result was that the interests of the Church were betrayed and sacrificed beforehand by the rancour of chronic intestine division. There is good reason to believe that if religious partizanship could have been suspended or relinquished, it might have been possible to combat with substantial success the most tempestuous assaults of the Revolution. The destructive faction was not in itself preponderant; it became so by virtue of a strange confederacy with other parties, whose principles, had they been rightly understood and consistently pursued, would have led them in the opposite direction. The *côté gauche* of the Constituent Assembly was composed of heterogeneous material. The sneering sceptic, the fanatical Jansenist, the extravagant Gallican, the bigoted Protestant, the discontented *curé de campagne*, the visionary theorist, the flippant shallow-brained journalist—all were combined in this anomalous league for overturning the prescriptive government of France. Empires of many conflicting schools, sinking their differences, made common cause against a system which, after a reign of unexampled duration, was now denounced on all sides as having prostrated the nation on the brink of ruin.

It was owing partly to the memory of the cruel persecutions of the past, and partly to the belief that the clergy were the tools of the nobles, that they early in the Revolution became the objects of the intensest hate to the democracy which was just beginning to be conscious of its power. The fatal blow to the property of the order was, however, struck by one of themselves, prompted by no more honourable failing than personal ambition. Talleyrand, as Mr. Jervis reminds us, was not a Jansenist with a grievance, nor a "hot-headed revolutionist" with a theory and a passion, nor an obscure *curé* sent by his brethren to "denounce the corruptions of the Episcopate, and to be the apostle of a regenerate church." Had he sustained any of these characters there would have been an element of nobility in the man which must have produced some admiration for his work.

He was a shrewd, intriguing, unprincipled man of the world, gifted with extraordinary sagacity and foresight, which enabled him to discern, as if by instinct, the tendencies and probable result of events as they passed

before him. . . . He detested the clerical profession, into which he had been thrust against his will to suit the arrangements of his family, and in consequence of an infirmity which precluded him from ordinary pursuits. He saw the antique edifice of ecclesiastical grandeur nodding to its fall; he resolved to abandon it betimes, and to secure for himself a post of influence and a sphere of congenial action among those who were to be ruling spirits of the future.

This was the man whose parricidal hand became the instrument of the popular feeling of the time. The Church was doomed, and he was content to be its executioner. Again we trace the hand of Nemesis. This was the type of bishop which the Gallican Church had trained, and when the time of trust came, the worldliness which the atmosphere of the ecclesiastical had fostered as much as that of the civil world made him turn round upon the institution whose highest honours he had reaped.

If the Church of the Revolution could have pointed only to such men, there would have been nothing in it to admire, and in truth but little in the story left to tell. Of degradation and dishonour there was more than enough. The enforcement of the Constitutional oath by the Assembly showed that the Republic inherited the persecuting spirit of the old monarchy, and further, that the malignity which pursues men of different opinion to death is not confined to the champions of faith. The new Constitution revolutionized the entire Church, practically cut it off from Rome, overturned all the principles of Church law and canonical obedience which the clergy had always maintained, and yet the clergy were required to swear fidelity to it on pain of deprivation, and afterward even severer penalties. Happily for the honour of humanity as well as of the religion of which they were possessed, the number of non-jurors was so large that at first it was not easy to fill up all the parishes. But gradually the dioceses were occupied by Constitutional bishops, and the ranks of the clergy were supplied also. But the degradation of many of them did not even stop here. The nation went rapidly down an inclined plane, until at last it was found setting up the goddess of reason, and worshipping at the unholy shrine. "Religion was proscribed, churches closed, Christian ordinances interdicted; the dreary gloom of atheistical despotism overspread the land." It is not wonder-



ful that, under such circumstances, the "Constitutional" clergy were still borne on by the tide, some turning to secular callings, while others became even apostates and blasphemers. But the Church had nobler sons, men who were ready to suffer and even die for their faith, and the story of their heroism touches the heart even of those who are most opposed to their teachings and have no reverence either for their order or their church. This is one of the few attractive features in this history. Many of the clergy suffered bravely, but there is little beside to admire in their action. The book, however, is full of life and interest. We wish it were possible to follow the story of the revival of the Church under Napoleon, but we could not do it any measure of justice without going far beyond the limits of a notice like this.

#### AN EARLY CHURCH SYNOD.\*

This is a book which on many accounts deserves, and we doubt not will receive, a hearty welcome from Congregationalists generally. The name of the author will command for it attention. Mr. Alfred Dale is honoured as the son of a father held in universal respect, or, indeed, in more than respect; but he has already made no little reputation for himself, first by a remarkable poem on American Independence, which attracted considerable notice on the other side of the Atlantic. His father sometimes pleasantly says that it was a new sensation for him on his visit to America to find himself known in some quarters as his son's father. In the book before us, however, Mr. Dale has developed genius of an entirely new kind, and genius as rare as it is valuable. We have no desire to underrate works of imagination, nor, indeed, have we any desire to institute any comparison between the poet and the ecclesiastical historian. All that we contend is that one who has the taste for church history, and with it the tact in discrimination, the spirit of sympathy with different schools of opinion, a readiness for careful and sometimes tedious and uninteresting research, and the necessary culture, has before him a wide field of labour, in wise cultivation of

\* *The Synod of Elvira and Christian Life in the Fourth Century. A Historical Essay.* By A. W. W. DALE, M.A. (Macmillan and Co.)

which he may render great service to the cause of religious truth. These qualifications are combined in Mr. Dale. The Hall stamp, as the goldsmiths call it, is upon his work, for it received the University prize, and has thus the attestation of the ablest men in Cambridge to its excellence. It is one of the first-fruits, in the shape of contributions to literature, of the opening of the universities to Nonconformists, a proof—of which we trust there will be many to follow—that the country lost more by the exclusive policy which the bishops and clergy, with the squirearchy behind them, maintained as long as it was possible than did the Nonconformists themselves. In the nature of things it appears to us probable that there would be a large amount of vigorous brain among men who had sufficient strength of principle and independence of character to dissent from an Established Church, and that it would well repay any culture bestowed upon it. For centuries the intolerance of the favoured church denied that culture to those outside its own ranks. The barrier has at last been thrown down, and Dissenters are proving that they are well able to hold their own with the members of the Established Church.

What will impress many in this book of Mr. Dale's is the maturity of view which it exhibits. Fulness of information was to be expected, as well as those qualities of style and that general felicity of treatment which give finish to an essay. Without these it was impossible that it could have won the high distinction it has attained. But what is more likely to surprise those who had not been prepared for it by a previous knowledge of the author is the capacity for treating the difficult questions of theology and church life which present themselves. There is really nothing here to remind us of the mere academic exercise. If the subject had been selected by the author himself, in order to give to the world the result of the favourite studies of years, it could not have been treated more thoroughly *con amore*, or have been discussed with more life and ability. The danger of a work written under such conditions is that there may be in it a lack of reality, and consequently of living interest. It is undertaken under the natural and proper stirrings of literary ambition, not because of any special attractiveness in the subject itself. The

examiners, too, we should suppose, select a topic that is comparatively unfamiliar as better serving for a test both of the genius and the diligence of the aspirants. It would not be wonderful, therefore, if the essay itself was cold, formal, and dry—able, of course, but, like some other able productions, extremely unattractive and unreadable. But this book of Mr. Dale's is altogether different in its spirit and character. It shows everywhere a desire to get at the truth and to present it to the reader in its most vivid form possible. There is no trace of scholarship got up for the occasion. It would be absurd, indeed, to suggest that there has not been special reading to a very large extent. But it has been so well digested, and has been so thoroughly wrought into the texture of the book, that nowhere does it obtrude itself and nowhere does it seem to be an excrescence. There is instead a full narrative with a careful discussion of the important questions which the story of the synod raises, and some of which have a vital relation to the controversies of the day.

To the majority of readers, let us say to all but a very limited circle, the name of the "Synod of Elvira" will convey no meaning at all. They would be unable to say in what country of the world Elvira is situated, or in which of the eighteen Christian centuries its synod was held; still less to give the slightest hint as to the names of its principal members or the subjects with which it dealt. Nor would such ignorance be a just cause of reproach. Elvira was not the scene of one of the Œcumenical Councils, and he must have a very large acquaintance with church history who carries in his mind the memory of a gathering of Spanish bishops, held in a city the name of which has disappeared. The first question, indeed, with which Mr. Dale has to treat is the locality of the synod. He brings to the point his habit of careful investigation and his general classical learning, and arrives at the conclusion that the ancient Elvira was the modern Granada, and that the Council was held in the fourth century, prior to the great Council of Nice. The line of inquiry by which this point is reached is marked with extreme care, and reveals a considerable critical faculty in the author, who has little more than hints and indirect evidence to guide him, but who, nevertheless, supports his conjecture with so many arguments

as to raise it to a very high degree of probability. The central figure in the Council is Hosius, and of him we know a little, from which we may argue in relation to that which is uncertain as to the date of the Council. This Mr. Dale has worked out with considerable skill. The point may not be of great importance in itself, but the method of treatment is a test of the inquirer's insight and information, and it is one which has here been successfully met in a very fine piece of literary workmanship.

To conduct an inquiry into these obscure points, which will attract specialists and interest another class of intelligent readers who find a pleasure in following the windings of a difficult investigation if it be skilfully carried out, is one thing; to give a picture of Christian life and teaching in a distinct age, which will have a more general popularity, is another and more difficult task. But here also has Mr. Dale achieved a remarkable success. The materials on which he had to work were certainly unpromising enough. It is not in the canons of councils, or even in the discussions which preceded them, that we expect to find much to interest or even to instruct. It may be doubted whether the debates in Convocation will be read with either pleasure or profit fourteen hundred years hence. But of them there will be full reports, which at all events would impart to them more life than is to be found in the sparse records which are all that Mr. Dale has had at his command. In such a case everything depends on the writer. If he be a Dryasdust, who has a passionate desire for accuracy, but no sense of pictorial effect; who condescends to every detail, but has no perspective, and, in fact, no capacity for grouping facts and estimating their general significance; who finds dry bones, and is extremely careful to preserve them and place each in its appropriate position, but never thinks of clothing them with flesh or skin—he will produce a hard, dry, colourless book, which may be praised for its erudition, but which nobody reads. Mr. Dale has the learning and has used it; but he has proved himself possessed of more than learning, in that he has been able by the wise exercise of imagination or of suggestion to reproduce something of the old life of that far distant period. We must content ourselves with one or two brief examples of his mode

of treatment. The primary object of the Synod was the restoration of order in the Church of Spain, which had been sorely tried by persecution, which had produced internal disturbance. But there was one man, as our author tells us, who had formed a truer estimate of the work that had to be done. Hosius saw that "a supreme crisis in the history of the Church was at hand, if not already come." The Church had so grown that its future relations with the Roman Empire had become a matter of concern to both. What Hosius desired to do is set forth in this striking sketch of the man :

For a great part of his life, Hosius, as we have seen, was in close attendance on the Emperor Constantine himself, the most influential member of his private council, and time after time his chosen representative and agent in schemes of political diplomacy. He was, in fact, the statesman of the Church, and stood in that character before the world when Constantine, guided by him, announced his adhesion to the Christian faith, and assumed the functions of the Episcopate in addition to the duties of the Imperial throne. But before the great Council of Nicaea was convened, or even conceived in imagination, Hosius had entered on this path of political action. At Arles, though not present in person, he had made his influence felt; and at Alexandria he had exerted all his power to effect a peaceable settlement between the antagonistic parties. His great concern was to secure agreement among the churches, and to shape the formless mass into an organic unity. His ideals were not those of Cyprian or of Tertullian, though they included them; his vision was neither of the purity nor of the love which might be revealed in the life of individual believers. His mission, so it seemed to him, was to anticipate on earth the harmony of the Church of Heaven, uniting the whole world of Christ in one visible communion and in one common life. The foundation was unsound, and the scheme failed, not to be realized till

Eternity affirms the conception of an hour.

There is hardly a page in the volume which does not contain some point of interest on which we would fain linger. But we must content ourselves with a brief extract from the eloquent passage in which is set forth the ultimate outcome of the council, which will both illustrate Mr. Dale's style, and at the same time indicate the interest which belongs to a council of which so little is generally known.

Such, then, was the work of the Spanish Synod—the prelude to a greater and more universal policy; political and moral rather than spiritual in character and aim; seeking to unite individuals in the corporation, and to combine "the union and discipline of the Church," on which Gibbon lays such stress, "with the pure and austere morals of its adherents," though to secure the one end, sacrifice on the other side was inevitable. That which has been the theory of after-ages was the practical experiment of the Church

of the fourth century. Relieved from the repressive edicts of the secular power, and seeing the political fabric far gone in dissolution, the Church determined to establish a new centre of union amid the social ruin, and to rest not solely upon the individual basis of personal faith, but on the wider though weaker foundations of a corporate existence, subject to its own rulers, and controlled by its own laws; admitting men freely through gates which opened inward, making entrance easy, egress difficult. In this new corporation the clergy would serve as the indispensable element of union; they would secure a general cohesion among the parts of the enormous fabric, as a class possessing exceptional powers, devoted to the same ends, and in great measure severed from the duties and affections of domestic life. The Synod of Elvira indeed, had not advanced to the critical point; that was still in reserve. And yet the outcome of its policy could only be an attempt to establish spiritual life by material force; to transform the invincible altar into vulnerable rampart, to substitute the feebleness of man for the very power of God. Synod after synod, in Spain and other lands, assembled to deal with the evils which confronted the Fathers of Elvira, and attempted to suppress them by similar methods. It was all in vain; the penal law could not reach a disease which lay at the very heart of life and would yield only to spiritual remedies. Even when clear of disingenuous fallacy and casuistical evasion, a uniform code too often serves to debase and impair the nobler conceptions of Christian life and duty; and where it finds no such ideals, it certainly creates none. The attempt to enclose the whole world in one visible and material Church was to repeat the errors of the Babel-builders in another form. As heaven is not to be approached by such material access, so it is not to be brought down to earth by the mechanism of human invention. In the Spirit men may ascend into the "hill of the Lord," and even while on earth escape from the perils and sorrows which surround their human lot; and in the Spirit, too, already exists that kingdom of God for which they seek. It is here within them, but is "not of this world" it has its laws and its rulers: but the laws are not of mortal making, and councils and synods cannot repeal or transform them; they may not be enforced by sword or sacrament. He who gave the law may safely be left to indicate His own will.

We have only to say, in conclusion, that though learned, as a Hulsean Essay must be, it is so far from being dry, that it has a brightness and life in it which ought to make it popular.

#### BOOKS FOR BIBLE-CLASSES.\*

THE admirable series of handbooks to which the manuals before us belong is the product of a strong conviction among

\* Bible-Class Primers. *Life of Moses, David, Solomon*, edited by Professor PAUL SALMOND, D.D.—*Bible Words and Phrases*, by Rev. A. MICHIE, M.A. (Macniven and Wallace.)—*The Church*, by Professor BINNIE, D.D.—*The Sacraments*, by Professor CANDLISH, D.D.—*Scottish Church History*, by Rev. N. L. WALKER.—*The Confession of Faith*, by Rev. JOHN MACPHERSON. (Edinburgh: T. and T. Clark.)

our brethren of the Free Church of Scotland as to the necessity of a more careful culture of the young in Biblical knowledge, theological principles, and ecclesiastical polity. We alluded in our last number to the interest shown by the Assembly in the "welfare of youth" scheme, which is a plan for the education of its young people in these subjects by means of competitive examinations and prizes. There is a Central Board which finds the class-books and appoints examiners in each subject, arranges for the conducting of examinations, and determines the prizes. Of course there are regular conditions to be observed in the local examinations, and no care has been spared in order to make the system perfect, so far as impartiality and thoroughness are concerned. The success has been so remarkable as to encourage other churches to imitate so admirable example. The point is one to which Congregationalists have as yet given but little attention. They have expended great effort on their Sunday-schools, but the Bible-classes for the younger members of the families belonging to the churches are, with a few exceptions, but imperfectly worked. Yet no one who is at all acquainted with the state of things around us can doubt that such classes are among the imperative necessities of the day. It is worse than foolish to allow our youth to grow up in ignorance of the results of modern scholarship, and so leave them exposed to the first attack which may be made upon their faith by those who have got hold of the last new thing in scepticism in the pages of *The Fortnightly Review*, or in some elementary work of science. Moreover, Rationalism is not the only foe to be dreaded. Our church principles have a more vital relation to our religious life than is understood by those who are satisfied with a merely superficial knowledge of them. In short, we have a faith to teach and great principles to maintain, and we cannot fulfil our duty to them unless we train our young people in a right understanding of them.

In order to do this, one of the first desiderata is an efficient handbook, and we know nothing better for their purpose, so far as the Biblical subjects are concerned, than those before us. To Messrs. Macniven and Wallace we are indebted for a series of "Bible-Class Primers," edited by Professor Salmond, of Aberdeen, which leave nothing to be desired. For fulness of



information, clearness of consideration, and for a complete and comprehensive view of the subject of which they treat, they are, so far as we know, unique. They need only to be better known to command a wide circulation in England as well as Scotland. Teachers of the senior classes in our Sunday-schools could have no better preparation for their work, and if they would put them in the hands of the scholars, and examine upon them, meanwhile giving such further explanatory remarks as their own more extended reading might suggest, the training would be much more satisfactory than it is at present. If we were to single out one from this admirable set for special notice, it would be that on "Bible Words and Phrases," by Mr. Michie, which is a perfect mine of knowledge. A teacher who knows how to use it wisely might find in it materials for many courses of lessons in which much of the truth of the Bible would be developed in its most interesting form.

The handbooks issued by Messrs. Macniven and Wallace are more elaborate in treatment, and adapted to a more advanced class of students. Some of them we have already noticed, and in relation to those on Biblical subjects we have little to add beyond saying that the later ones fully sustain the reputation of their predecessors. They are precisely the books which are adapted to the wants of the more intelligent members of congregations occupying an intermediate position between the Primer and the elaborate Introduction or Commentary. Those on "The Sacraments," "The Church," the "Confession of Faith," and "Scottish Church History" belong to a different category. Of course Congregationalists could not adopt them as "handbooks," though in all of them there is very much for us to learn. They are all done by men of ability and learning, who present their views with great clearness and force. We ought to have—we must have—similar books for the use of our own schools and Bible-classes.

## CURRENT LITERATURE.

*George F. Pentecost, D.D.* A Biographical Sketch, with Bible Readings and Experiences with Inquirers. (Hodder and Stoughton.) The name of Dr. Pentecost is well known in America as that of an earnest and successful evangelist, and though it is not so familiar in this country, there are doubtless many who will be glad to make acquaintance with his life and labours through the pages of the brief but interesting sketch contained in this volume. The story of his remarkable career presents many points worthy of careful study, while the record of the early spiritual struggles through which he passed from doubt to triumphant faith is likely to prove helpful to any who are passing through a similar experience. The Bible Readings, twelve in number, are marked by not a little freshness and force; the article on "The Bible and Worldly Pleasures" comes with special appropriateness at a time when there is so much laxity on the subject; the account of experiences with inquirers will be read with interest by all who, like the author, are brought into direct and personal contact with those who are seeking Christ.

*The Fire-Baptism of all Flesh; or, the Coming Spiritual Crisis of the Dispensation.* By S. BORTON BROWN, B.A. (Kegan, Paul, Trench, and Co.) The general drift and scope of this book are clearly indicated in the title. The writer believes that we are on the eve of a great spiritual crisis. "An intense conviction," he says, "has taken possession of me that society is about to be brought, in the love of God, through a great spiritual crisis, which may truly be called a great fire-baptism, and which will ultimately result in great blessedness to man, and in the fuller manifestation of the glory of the Lord." This is the main theme which it is his object in this volume to illustrate and enforce. The conviction he declares to have been borne into his mind by the "ever-living Word who speaks to the inward spirit and understanding." Possibly it may be owing to some obtuseness on our part, but we confess that the writer's meaning is to us involved in not a little obscurity, so that we find it difficult at times to understand exactly what he is driving at. No doubt his book contains some good things, but we must say that works of this kind are not at all to our fancy, and do not appear likely, in our judgment, to minister to edification; and the writer himself seems half-conscious of this when he says, "This book will be helpful and suggestive to those who do not wrest its words or meaning." His aim, he tells us, is not controversial but practical, though we fail to see what practical end is to be gained by such speculations about the future as it is the tendency of this book to foster and encourage.

*The Work of the Holy Spirit in Man.* Discourses by G. TOPHEL. Translated from the French by the Rev. THOMAS J. DESPRES. (T. and T. Clark.) The subject which is dealt with in this little volume is one of immense practical importance, and one which of late has certainly not had that prominence given to it in the teaching and preaching of the Church and in the thoughts of individual Christians to which it is

entitled. M. Tophel, therefore, has done well to draw renewed attention to it in these five discourses, which are marked by considerable devoutness of spirit, clearness of style, and vigour of thought. The book was well received when it originally appeared, and in this new form will doubtless find many readers among English-speaking Christians.

*Alfreda Holme. A Story of Social Life in Australia.* By ELIZABETH BOYD BAYLEY. (Jarrold and Sons.) This book answers to its title. It is a plain and simple story of social life in Australia. The writer having spent many years on that continent, travelling from place to place, and always availing herself of the hospitality of friends, here gives the result of her own personal observation and experience, and draws a picture of life in the Australian colonies which, while sombre enough in some of its aspects, is nevertheless not without its brighter and more hopeful side. The leading idea of the story would seem to have been suggested to the writer's mind by a picture exhibited in the Royal Academy, of which she gives a short account in the preface. "It represented," she says, "a girl standing among the rubbish heaps on the outskirts of some manufacturing town. The sky behind her was dark with furnace smoke. She wore the rough garb of a toiling woman, and carried a basket on her head. By her side was a man, also in working dress, but of grave and noble look. With one hand he was helping to poise her basket, his other hand sought hers, and their eyes met. Was not that picture a poem?" Alfreda Holme, who answers to the girl in the picture, not content to lead an aimless, butterfly existence, and, desiring to be of some good in the world, finds her sphere of usefulness in an Australian family, where, as governess to the children and in other capacities, she occupies herself in such quiet and loving ministrations as she is able to render, and succeeds, in spite of many discouragements, in exerting a powerful influence for good on all with whom she comes into contact, proving herself to be a heroine not in name only, but in deed and in truth, and showing that "the heroism of industry and home is deeper than the poetry of strife." Lovers of sensational novels will vote the story slow; but while there is in it little in the shape of exciting incident and adventure, it abounds in lively domestic and social scenes, and introduces the reader to a number of people through whom it is possible to get such a conception of the varying types of character which are to be found in the colonies as could not be gained in any other way.

*The Stolen White Elephant, &c.* By MARK TWAIN. (Chatto and Windus.) We strongly recommend all who appreciate true wit and are fond of a good laugh to furnish themselves with a copy of this new book by Mark Twain. We can promise them a rare treat in the reading of it. The author has already achieved a high reputation as a humorist, and we venture to think this fresh product of his pen will detract nothing from his fame in this respect. It is brimful of amusing and interesting matter, and is just the sort of book with which to while away a leisure hour when relief is sought from graver and more serious occupations. It consists, as will be seen from the title, of a number of the slighter efforts of the author, some of which have previously appeared as articles in magazines, and which are here collected together and served up as a choice and dainty dish for the de-

lectionation of all lovers of light literature. Of course the sketches contained in this volume do not all possess the same degree of merit, but some of them are equal to anything which the author has ever written. What, *e.g.*, could be more irresistibly comic than the story related in "A Curious Experience" of a little drummer-boy, who having found his way as a spy into a fort at the time of the American War between the Northern and Southern States, and sought to practise on the credulity of his companions by singing and praying, was afterwards detected through his writings and found to be the agent in a wide-spread conspiracy? And the book abounds in such laughable and mirth-provoking pieces of writing. Occasionally, to English readers, the author's humour may seem to have about it a touch of flippancy, but this, though it would be a defect in a serious work, ought not to be severely judged in a book of which the main purpose is not to instruct but to amuse.

*From Sin to Salvation.* The Pauline Picture of the Redemptive Process. By THOMAS GRIFFITH, A.M. (Hodder and Stoughton.) This is a clear, earnest, and forcible exposition of that passage in the Epistle to the Romans in which St. Paul describes the successive stages of the process through which a man passes from sin to salvation. The picture is drawn according to the lines laid down by the apostle, and there is a proper mingling of light and shade, together with a due regard to the perspective in the filling in. Altogether it presents a tolerably complete view of the varying experiences of the soul in its passage from darkness into the marvellous light of the gospel.

*Charles G. Finney; an Autobiography.* Specially prepared for English Readers. (Hodder and Stoughton.) This book recalls memories of a revivalist work which excited a great deal of attention in its day. At the present time, when so much renewed interest is being shown in the subject, it re-issues in this form—in which it has been specially prepared for English readers—is specially well timed. The autobiography is written in a vigorous and graphic style, and contains many things which are well worth reading, and many practical hints for the guidance and direction of those who are engaged in a similar work to that to which the author devoted his life. Evangelists and preachers generally will find in it much which may prove helpful to them in their work, and stimulate them to renewed consecration and increased diligence.

*Sermons to Students and Thoughtful Persons.* By LLEWELLYN D. BEVAN, D.D. (R. D. Dickinson.) These are admirable examples of a high type of intellectual preaching. They deal with current questions of the day, and deal with them in a masterly style. They are marked by independence of thought, breadth of culture, and variety of illustration. We have the more pleasure in bearing this testimony to the merits of this volume, as the preacher is once more numbered in the ranks of our own ministry. We always grudged him to New York. Most heartily do we welcome him back to London, and sincerely do we desire for him a long, eminent, and successful ministry there.

## GENERAL MISSION RECORD.

CHINA.—*China Inland Mission.* Mr. Hudson Taylor reports the extension of their work to the *capital cities* of three important provinces.

"The first of these provinces, Si-ch'uen, is the largest of the eighteen, and its capital, Chen-t'u Fu, is one of the largest of China's provincial capitals. Apart from its local importance, it has peculiar interest, from its being on the high road to Thibet.

"The second of these provincial capitals is Si-gan Fu (*Si-ngan*), in Shen-si, and is interesting as having been the head-quarters of a strong Nestorian Mission more than 1,000 years ago.

"In the third provincial capital, that of Yun-nan, our brothers Eason and Andrew are labouring; and their occupancy of that post completes a line of stations from Shanghai, on the east coast of China, to Bhamô in Burmah, on the upper waters of the Irrawaddy, Ta-li Fu having been occupied earlier in the year by Mr. and Mrs. George Clarke. To the above we may add that during the past year premises have been taken in an important town in Hu-nan."

"We ask you to join with us in praise for the preservation in life and health of all those engaged in the completion of the visitation of Shan-si and Shen-si. With the possible exception of two small cities almost inaccessible situated among the hills of the former province, every city and every important town have been reached by the members of our Mission, some of them repeatedly. And not only has the Gospel been *preached* in them, but many thousands of portions of Scripture and Christian tracts have been sold."

The Scotch National Bible Society's Agent, Mr. Archibald, has recently made a journey through the province of Hu-nan, where the anti-foreign element is more active than elsewhere. The opposition appears to be chiefly among the *litterati*, who have recently, at Chang-sha, "boycotted" the relatives of the present ambassador to the Court of St. James, because Marquis Tseng is living abroad and is on friendly terms with foreigners!

Unable to get into Siang-tan, the second city of the province, Mr. Archibald pushed his way along the Siang river, and found no great difficulty in prosecuting his mission. Leaving the main river a little above Hengshan, he took a small boat up a stream coming down from the borders of Kiang-si, through a little wealthy district which exports coal, iron, rice, tea, and paper. Two coolie loads of books were insufficient to meet the demand.

"At Yan Shien an immense crowd awaited us, every one shouting at the pitch of his voice. As we drew near a number of men rushed into the water, and carried me, boat and all, high and dry ashore. I was not very comfortable under these attentions, but soon saw that our friends, though highly excited, had no ill-feeling towards me. After I got them calmed down sufficiently I began to sell. Then there was a scene! Hundreds on hundreds of them were struggling to buy at once. In vain I raised the prices; they would have books at any price."

But at Ning-yuen a very different reception awaited him, although he had an escort of some 300 men, most of them soldiers. He was told that there were some 3,000 students in the city undergoing their examinations, and that there was great probability of a riot. The students were highly excited, and posted up placards calling for Mr. Archibald's destruction. The city, too, was crowded with country people, who had been told that he was coming, and who therefore came to see him. We will now leave Mr. Archibald to tell his own story again.

"As soon as they saw me they began to yell 'Beat him, kill him,' &c., and my poor protectors, who fondly thought their imposing numbers would overawe them, seemed at once scared into helplessness. The Yamun was not far off, so we fought our way there under a shower of bricks and other missiles, which fortunately did little damage. The magistrate, in case there might be trouble with the students, had already secured the presence of all their leading men in the Yamun, and he concluded we had best go out and face them. He himself would walk by my side, and all those responsible persons would closely surround us, while every able-bodied man in the Yamun would protect us before and behind. The students, he said, would not dare to annoy me in the presence of their magistrates and leaders. I thought, if the students had as poor an opinion of them all as I had, they would dare anything. All being ready, the door was thrown open and we started. What a scene! The awful majesty of the law was manifested by the presence of two thieves being choked to death in the cage, and gasping their last gasp, one on each side the door, while the three courts of the Yamun were filled with a crowd of men screaming and gesticulating as if they were raving mad. As soon as we appeared the crowd hurled bricks and stones at us. Several men were felled in an instant, and my poor protectors huddled together like a flock of sheep baited by dogs. There was little time to think, just enough for the short prayer, 'Father, help!' which I raised to heaven with my whole soul, and then rushed at them. They opened right and left as I came on, and I ran the gauntlet of the three courts, about a hundred yards, without receiving any more serious injury, in spite of the numberless missiles aimed at me, than a few blows on the body and a slight cut on the eyebrow. Once clear of the Yamun, I knew the direction I ought to take by the street being crowded all along with students, so I turned into an empty thoroughfare and sped along it till I gained the open country, accompanied only by a few nimble Yamun runners, who deserved their name for once."

CENTRAL AMERICA.—*The Revival on the Mosquito Coast.* *The Missions Blatt* of the Moravian Mission gives abundant proof of the reality of this movement which we have already reported. Writing in March last, Brother Martin says that twenty-five adult Indians were baptized at Great River in February, after being instructed in the truths of salvation since August. "It is a real joy to visit these people." In another part of the same district Brother Blair heard an Indian preach the Word of God with much power and clearness, and from all these places the cry is heard, "Come and help us!" At Q—, the dead bones are beginning to move, and seven persons have joined the community at Ephrata. In

several places the people are contributing liberally towards the erection of chapels. "At Bluefields there is plenty of work. I have now thirty-five candidates under instruction. Our church is completely filled on Sundays."

NEW GUINEA.—In the *L. M. S. Chronicle* the Rev. W. G. Lawes gives the following interesting account of the progress of the Mission :

"When I left New Guinea, at the end of 1877, there seemed to be but little of direct result for the suffering, anxiety, and work of the previous four years. Some children had learnt to read, two or three of the chiefs were kindly disposed to us, and one professed to be one of us; but the truth seemed to have produced but little effect upon the people as a whole.

"On our return, in April, 1881, the progress of the last three years was very marked and tangible.

"A new church was the first thing that attracted our notice. It belongs to an order not known in English ecclesiastical architecture. But that matters little, if it is recognized by Him for whose glory it has been built. A good congregation often meets in it, although the attendance is irregular and fluctuating. A school is held in it twice every day except Saturday. A goodly number of children can read, and some are quite learned in arithmetic and geography; they sing very sweetly. Little native girls always lead the singing at all the services. They sing some of Sankey's tunes pretty correctly, and 'Art thou weary, art thou languid?' with great sweetness and accuracy.

"But that which impressed me most was not the congregation, nor yet the singing, but the prayers of some of the natives who were called upon in public to lead in prayer. None but a missionary can fully realize what it is to hear one praying to the true God whom he had known previously only as a heathen. There are seven men who can lead the congregation in prayer with intelligence. The aptness of their language and the absence of formal set phrases is very striking. They have been brought into true communion with God. There are others who conduct family prayers, and some little girls do this with much reverence and simplicity. It is no small thing when it is said of one and another in a heathen land, 'Behold, he prayeth.'

"Among the Motu tribe we have now six teachers and principal stations. At none of them is there the progress we have here, but we have reason to be encouraged and hopeful. The canoes from here (Port Moresby) now observe the Sabbath and have morning and evening prayers wherever they go for trading purposes. Every Sunday they have services conducted by Ruataera, the first baptized native here. In this way Port Moresby is becoming a centre of light."

*Rev. Joseph Cook on Keshub Chunder Sen.* From a letter to Dr. Murry Mitchell in *French Church Missionary Record*: "My first lecture in Calcutta was on 'The Insufficiencies of mere Theism.' I did not spare the system of thought of Mr. Sen; but I confess I admire the man. If Theism is put forward as complete in itself, and as a rival to Christianity, it must of course be criticized; but I think that Mr. Sen himself, as distinct from his scheme of theology, is to be treated with tenderness and deserves the prayers of the Christian Church. He calls himself a uni-



*Trinitarian*; but I find myself compelled to classify him at present as a *Quaker-unitarian* in a Hindu dress. He has a doctrine of the Inner Light that reminds one of the best of the Quaker mystics; but his views of the person of our Lord are certainly not more nearly orthodox than Channing's. I was surprised to hear that he had never read Liddon's Bampton Lectures on the divinity of our Lord, and I gave him a copy of the volume. He depends for his knowledge of religious truth on religious exercises continued through three, four, and sometimes five hours a day. I thoroughly believe him to be an honest and devout man. My feeling is not that he should pray less, but that he should study more."

**ROMISH MISSIONS.**—In almost every part of the heathen world where Protestant Societies are at work the Romish Church is planting Missions. The following characteristic answer was given by a priest to a Protestant Hindoo, who had asked him why he and his companion did not go and work among the heathen, and leave the Protestant Mission-stations alone: "We believe that the heathen may be saved by the light of reason, but we know for certain that you will be lost if you do not come to us."

*The Roman Catholic Mission in Central Africa.*—I take the following from *The Missions Catholiques* of May 12, 1882. Cardinal Lavigerie writes:

"In the great Mission of Equatorial Africa there will be four Provicariats—I. Nyanza; II. Tanganyika; III. Northern Upper Kongo; IV. Southern Upper Kongo. In the two former there are already six stations, served by twenty-six missionaries, clerical or lay.

"It is proposed to open a new station on the Nyanza, at Kadúma, or Súkúma, at the southern extremity of the lake, or at some intermediate station betwixt the lake and Unyamwezi. The extreme stations will thus be united to the coast by a chain of intermediate posts.

"The two Provicariats of Tanganyika and Nyanza are thus rapidly developing themselves; but the late calamity has for the present arrested the formation of the two Provicariats of the Upper Kongo. Father Doniaud, who has lately been murdered (at Urundi), was intended to lay the foundations of these distant establishments. His companions had been selected, and all the necessary supplies collected for his caravan, and he was ready to start towards the territory of the Muata Yanvo; but all has been pillaged and committed to the flames. A fresh caravan will start next summer, under the direction of Father Toulott."

It will require continual resources of men and material to maintain this magnificent chain of missions. It is important to know what the plans of the Cardinal are. He hopes apparently to contend single-handed against the two great Protestant Missionary Societies, and carry the war into the regions beyond, and proceed down the Kongo. Rome has often devised magnificent plans before; but even in such countries as Asia Minor, Syria, and Abyssinia they have usually failed.—*R. N. C. (in "Church Missionary Intelligencer.")*





Elliott & Fry, Photo.

Unwin Brothers, London, E.C.

*Yours faithfully*

*R. Hudson*

# The Congregationalist.

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SEPTEMBER, 1882.

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*R. S. HUDSON, ESQ.*

It is little more than twelve months since Mr. Hudson made himself known to English Congregationalists by an act of princely liberality which, we hope, is destined to bear even more abundant fruit than has yet been gathered. Those who were at all acquainted with the work of our churches in the districts where he has resided, especially in the neighbourhood of Birmingham and in North Wales, were familiar enough with his name; but being a man of singular modesty and very retiring habits, he was hardly known beyond. When, therefore, he stood up at a meeting held in London to inaugurate the Jubilee Fund, and said that he would give a subscription of £20,000, the announcement was a startling surprise. It was more than a surprise, it was an inspiration, the effect of which has not been, and, we hope, is not likely to be, lost. So munificent a gift was itself a stimulus and an example, and its influence was increased by the spirit of consecration by which it was manifestly prompted. It was a great thing to raise the standard of liberality, but it was even greater to do it with so much of spiritual earnestness and true humility as materially to deepen the impression of the gift itself. It is not too much to say that by this act Mr. Hudson decided the fate of the Jubilee Fund. Before his generous offer there had been some who talked largely of the possibilities, but most of their friends fancied that their hopes were far too sanguine, and had placed the probable result of the appeal to the churches at a modest figure. Mr. Hudson gave another

character to the whole movement, and brought what seemed wild and extravagant within the region of possibility.

Mr. Hudson is one of the numerous examples of the success realized in life by those who have been trained in humble Dissenting parsonages. We have ourselves often been struck with the numbers of such men who casually cross our path. Sometimes we find them filling positions of usefulness and some distinction in the literary world, sometimes enjoying professional eminence, very frequently honoured and prosperous merchants. Mr. Hudson, who is one of the class, has been a successful man of business. He is the son of a former Congregational minister at West Bromwich, where he commenced his labours in that town in the second year of the century. The place at that time wore a very different aspect from that which it presents to-day. It had more of beauty, less of activity and material prosperity. Mr. Hudson soon achieved considerable popularity, and the chapel in which he originally ministered became too strait for the growing congregation. The change which has since passed over the district may be inferred from a suggestive incident in connection with the building of the new chapel, which is told by the subject of this brief sketch. He found among his father's papers, and presented to the deacons of the existing church, a placard announcing the sale by auction of a number of fine trees of various kinds. The sale realized about £1,000, which was given by the lady who sold them towards the erection of the new sanctuary. It seems strange now to imagine such trees in West Bromwich. The fact of the sale itself indicates the beginning of the transition by which the place has been transformed from a pretty English village into a large manufacturing town, among whose various qualities beauty is certainly not to be reckoned.

Of the kind of influence which his father exerted Mr. Hudson himself had a very pleasant illustration. The son was for a time a doctor's assistant at Birmingham, and in that capacity had to visit some of the wards in the hospital. On one occasion, as he was leaving a patient who had excited some interest in him, he said in earnest and kindly tones, "Well, God bless you!" On his next visit the man said to him, "Sir, I thought a great deal of the words you spoke to me when you

were here last. It is not often one hears a doctor saying, 'God bless you!'" "Well," said Mr. Hudson, "my father was a minister, and I have learned to trust in God." "What is your name, sir, may I ask?" "Hudson," was the reply. "What!" said the man; "Mr. Hudson of Brumage?" "Yes." "Why, I used to hear him. I've often walked from Birmingham to Brumage to hear him. After I'd heard him several times, I said to a mate of mine, 'Come, you must go with me to Brumage to hear Mr. Hudson. I like a bit o' something hot right off the spit.'" This was the character of the good man's preaching—warm, direct, impressive. He was a decided power in his day, and did a great work in West Bromwich.

Whatever else Mr. Hudson has inherited, he has at least succeeded to the devout and pure spirit of his father. He has been remarkably prospered in life, and he never fails to ascribe that prosperity entirely to the gracious providence of God. Nor is this mere unctuous talk, than which nothing can be more abhorrent to the spirit of the man. The reality of the sentiment he expresses is shown by deeds of practical benevolence. As we have seen, he does not hesitate to give a large subscription with his name attached when it seems necessary or desirable in the interests of a cause which he has at heart. But he prefers to do his work anonymously in his own quiet and unostentatious way. He is a beautiful example of humble piety and active benevolence. His work is done on principle and by system. He gives as one who feels himself put in trust by God, and anxious to fulfil the duties of his stewardship. Hence he does not act on impulse, but with intelligence and deliberate purpose. His service to the churches is not limited to his noble contribution to the Jubilee Fund, but in various ways he is stimulating their liberality and promoting their Christian enterprizes.

Since 1875 he has resided in Chester, and has been a tower of strength to the struggling English Churches in the Principality. On the 16th of October, 1876, an important Conference was held in Chester under the presidency of Mr. W. Crosfield, of Liverpool, for the purpose of considering what steps should be taken to strengthen these Churches which have to prosecute their work under peculiar difficulties. Hitherto they had

been isolated, and had felt the necessity of some closer union and organization. The Conference was designed to secure this end, but difficulty after difficulty was placed in the way of the proposed scheme, and it almost seemed as if nothing practical would result, when Mr. Hudson rose and said it seemed to him there was "a lion in the way," and he should like to do his share in removing it. The promoters evidently needed a little financial help, or nothing would be done. Thinking the matter over, he at first thought of promising £100 per annum for five years, but "the Lord had put it into his heart to offer £1,000 spread over five years." This noble offer removed "the lion that was in the way." The Society for establishing and sustaining Congregational Churches in North Wales was then and there formed. Shortly afterwards Mr. S. Morley, M.P., followed Mr. Hudson's example, and the Society, which has now become the "English Congregational Union for North Wales," has been instrumental in doing a noble work. As Chairman of the Union, to which he has each year been re-elected, Mr. Hudson has shown deep interest in the various English schools and churches which have been erected in North Wales, and he has contributed £25 to every Manse that has been put up, whether connected with a Welsh or English Congregational church.

Long may he be spared to realize in a happy old age the truth of the Lord's teaching, that "it is more blessed to give than to receive."



### CHRISTIAN MEN GOD'S WORKMANSHIP.\*

"For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."—*Eph.* ii. 10.

IN the next chapter of this epistle there is a noble phrase which receives very much of its significance from the fact that Paul wrote it far on towards the close of his life. He speaks of the "unsearchable riches of Christ." I doubt whether the phrase would have occurred to him in the earlier years of his

\* FROM a forthcoming volume on "The Epistle to the Ephesians: its Doctrine and Ethics." By R. W. DALE. (Hodder and Stoughton.)



ministry; if it had, and we had found it in either of the epistles to the Thessalonians, or in the epistle to the Galatians, it would have meant far less than it means here. For when he wrote to the Ephesians he had been preaching about Christ for very many years, and as the years passed by, his knowledge of Christ became broader and deeper; but the phrase shows that he still felt that after all that he had said, very much remained unsaid, and that after all he had learned, very much remained unknown.

"The unsearchable riches of Christ." I trust that many of us understand Paul's mood when he wrote those words. There is a very true sense, no doubt, in which we may say that the gospel is very simple. We may write in half a dozen lines the supreme fact which is the substance and heart of the whole of the revelation which has come to us through Christ. But year after year the wealth of the revelation is perpetually growing. Twenty or thirty years ago, when we first discovered that we could trust in Christ for eternal salvation, we said, and we had a right to say, that we believed the gospel. To-day, if we are asked whether we believe the gospel, we are rather inclined to answer, Yes, as much as we know of it; and we are prepared to believe all the rest. The gospel is very simple: "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish but have eternal life." That is the simple gospel; but its simplicity is the simplicity of the ocean or of the boundless heavens. "The knowledge is too wonderful for us; it is high, we cannot attain to it." Not in this world, and I suppose not in the next. Through the bright and blessed ages of our immortal existence we shall still be speaking of "the unsearchable riches of Christ."

In the text we have a part of the gospel which is rarely apprehended by us in the first months or years of our religious history. Some of you can perhaps remember when it came to you as something surprising; fresh as if it had just been spoken by the lips of an angel who had left the throne of God to bring you the news. For a long time you had acknowledged Christ as your Prince and your Saviour, and you knew something of the peace and something of the strength which are the inheritance of all who believe in Him; but this tran-

scendent fact that you had been "*created in Christ Jesus*" was a startling discovery, as wonderful as anything you learnt when you found Christ or when Christ found you for the first time. It may be that there are some of you Christian people to whom this part of the gospel is still like mountain heights concealed by mists and clouds. God grant that the sunlight may soon be strong enough to scatter all that conceals it, and to reveal it to you in all its majesty. And although, as I have said, this aspect of truth rarely comes to us early in the Christian life, it may be that this is precisely that part of the gospel of Christ which some of you who are conscious that you are not Christians at all may most need to learn. It is not quite clear that the same elements of the gospel that come home to those who have lived a very bad life and have forgotten God altogether will also have supreme power for those who are not far from the kingdom of heaven. Perhaps one reason why some men do not believe the gospel is that they have not often heard that part of it for which their moral and spiritual history has prepared them. Every man should hear in his own tongue the wonderful works of God, and should hear the works which will seem most wonderful to him. It is possible to make void the gospel as well as the law by our tradition.

"*Created in Christ Jesus.*" The words suggest far-reaching speculations which I must not pursue just now, about the Divine ideal of humanity and about how that ideal is suppressed by human folly and sin; it suggests inquiries about the ideal relations of all men to Christ, relations which are only made real and effective by personal faith in Him.

But Paul was thinking of those who by their own free consent were in Christ, of those who, as he says, had been "*saved by faith.*" Of these it was actually true that they were "*God's workmanship in Christ Jesus.*"

How are we to get at the gospel which these words contain? Let us try.

Most of us, I suppose, who have any moral earnestness are at times very dissatisfied with ourselves; yes, with *ourselves*. We think it hard that we should be what we are. We complain not only of the conditions of our life, which may have made us worse than there was any need that we should be,

but of our native temperament, of tendencies which seem to belong to the very substance of our moral nature. We have ideals of moral excellence which are out of our reach. We see other men who have a goodness that we envy, but which is not possible to ourselves. There is something wrong in the quality of our blood. The fibre of our nature is coarse, and there is nothing to be made of it. There is a wretched fault in the marble which we are trying to shape into nobleness and beauty, and no skill or strength of ours can remove it.

The Calvinistic doctrine of original sin is incredible, but there are times when we discover strange moral facts about ourselves which drive us to a theory almost as gloomy. Do none of you remember being startled, say when you were five-and-thirty or forty, at finding in yourselves faults and imperfections, tendencies to forms of sin, of which you had never seen any sign before? And when they began to appear, did none of you ever say to yourselves, "Why, these are the very things which I saw in my father when he was about the same age! Perhaps he mastered them, perhaps he did not. When as a child I noticed them in him they seemed to be altogether foreign to my own nature, but now that I am touching the age at which they appeared in him they are beginning to show in me"? And is it not partly the secret of the special sympathy we have with many of the faults of our children that these faults recall the faults of our own childhood and our own youth? There is something infinitely saddening in this. When we were young we fought with certain sins and killed them, they trouble us no more; but their ghosts seem to rise from their graves in the distant years and to clothe themselves in the flesh and blood of our children. We might be ready to impeach our parents, and to charge on them the faults of temperament which make some forms of virtue and righteousness so hard to us and some forms of sin so easy; but our lips are closed, for our children in their turn may impeach us. This transmission—I will not say of special tendencies to sin, but of physical and moral conditions which make us terribly accessible to special temptations to sin—appears even when parents fight a good fight and win a secure victory. When there is no moral resistance to the vice which is akin to us, the heritage of evil is enlarged and made

more appalling. Drunkenness indulged through two or three successive generations will so enfeeble the moral capacity for resistance to the vice as almost to extinguish moral responsibility for it. Violence of temper indulged in for two or three generations will approach very nearly to insanity. By a beneficent law it seems as if this awful accumulation of hereditary vice is soon arrested. The race grossly infected with hereditary corruption dies out. Experience verifies the truth of the ancient words that the iniquities of the fathers may be visited on their children to the third and even to the fourth generation; but there the entail ceases, the race perishes; but the entail of manly virtue, of sobriety, of industry, of piety, is not cut off, the mercy descends through thousands of generations of them that love God and keep His commandments.

There is no evading these truths. The facts on which I am insisting form the materials of a large part of the tragedy of our moral life. We are conscious of our moral freedom; we know we can resist, and ought to resist, the temptations to which our constitution exposes us. We are not fated to *fall* under these particular perils, but we *are* fated to struggle against them; and this is what we resent. Why could we not have had an easier destiny? Why were we condemned to perpetual conflict? Why were our possibilities of goodness limited by conditions over which we had no control and which were never open to our choice? If the forces which are adverse to our perfection were outside us, the case would be changed; but it is we ourselves who are at fault. The evils we are fighting against were born with us, and they grow with our growth and strengthen with our strength.

And ours is not an exceptional wretchedness. The special infirmities of men vary. One man finds it hard to be just, another to be generous; one man finds it hard to be quiet and patient under suffering, another to be vigorous in work; one man has to struggle with vanity, another with pride, another with covetousness, another with the grosser passions of his physical nature; one man is suspicious by temperament, another envious, another discontented; one man is so weak that he cannot hate even the worst kinds of wrong-doing, the fires of his indignation against evil never burst into flame;

another is so stern that even where there is hearty sorrow for wrong-doing he can hardly force himself to forgive it frankly. The fault of our nature assumes a thousand forms, but no one is free from it. I look back to the ancient moralists, to Plato and to Seneca and to Marcus Antoninus, and I find that they are my brethren in calamity. The circumstances of man have changed, but man remains the same.

How are we to escape from the general, the universal doom? We want to remain ourselves, to preserve our personal identity, and yet live a life which seems impossible unless we can cease to be ourselves. It is a dreadful paradox; but some of us know that this is the exact expression of a dumb discontent which lies at the very heart of our moral being. Is there any solution? Paul tells us what the solution is—Christian men are "*God's workmanship created in Christ Jesus.*"

The Adam of the symbolic story contained in the early chapters of Genesis reveals what God meant man to be. The symbolic story of his fall reveals how man came to be what he is. Adam stands for the race, and represents the failure and defeat of the Divine idea of human nature. But in Christ there is a fresh beginning, and a new race comes from Him. He becomes the actual and not merely the ideal root of the life of those who, to use the apostolical phrase, are "*in Him.*" In many startling forms, the variety of which is the witness to the transcendent greatness of the spiritual fact they represent, Christ is declared to meet the very want of human nature that I have been endeavouring to illustrate. Let me hear your trouble once more; state it how you please; do not be afraid of exaggeration; put it in the strongest form in which your despair can utter it.

Your whole life, you say, is at fault, through imperfections of temperament and constitution which came to you at your birth. Nothing could help you except you could be born afresh. Granted; "except a man be born anew he cannot see the kingdom of God," and this new birth, not in any feeble metaphorical sense, but in a sense most gloriously real and transcending the metaphor instead of falling below it, is precisely what is possible to you through Christ. As your present life, which has been so miserable a failure, came to you from your parents, and bears in it the deep and inefface-

able impression of what your parents were and of what their ancestors were, a new life may come to you from Christ, the beginning of that life being the new birth.

Put your trouble in another form : you tell me that what you are is the result of the follies and vices of a long line of progenitors, that as you bear in your complexion, your features, and even in curious tricks of manner, their image and superscription, so your moral qualities have come to you as an inheritance ; that your ancestors first of all, and then your circumstances and education, have made you what you are, and that you wish to God they had made you something very different. I will not quarrel with this way of putting it. I will not ask for the qualifications of your statement which I might press for ; let it be as you have said ; you have been manufactured by your birth and circumstances, and are dissatisfied with the result. Then place yourself in God's hands, and you shall be His "*workmanship created in Christ Jesus to good works.*" Or to put it as St. Paul puts it elsewhere, "if any man be in Christ he is a new creature." I might go on for hours ; I do not think you can state your case in any extreme way which has not been anticipated by Christ and His apostles.

You say you cannot help yourself, and that your ways of life are the natural fruit of what you are ; that thistles must grow thistles, that you cannot get peaches from a crab tree. Let it be so ; but you may be made a branch of the great Vine, and the nobler life that is in Him will show itself in your character in heavy clusters of righteousness and charity. You say that there is no hope for you in this life ; death, and only death, can break up the villainous structure of your nature. If you could die and begin again you might have a chance, but that would be your only chance. I do not object to that way of putting it. "Are ye ignorant that all ye who were baptized into Christ Jesus were baptized into His death ? We were buried, therefore, with Him through baptism unto death ; that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life. . . . Our old man was crucified with Him . . . that so we should no longer be in bondage to sin." \*

\* Rom. vi. 3-6.

Yes, we were made for this, for something higher than is within our reach apart from the reception of the life of God. There are vague instincts within us which are at war with the moral limitations which are born with us. It is not merely the men who sink into the foulest sins, the men who have no courage, no vigour, no magnanimity in them, that are conscious of a restless, eager, and sometimes passionate attempt to transcend the measures of human righteousness. Nor is it the base and ignoble alone that find themselves unable to touch the ideal of goodness by which they are haunted. On mountain heights of victorious moral achievement the stars are still beyond our reach, and we have no wings to stretch away to the sky; our feet are still on the earth, however high we may have the vigour and the constancy to climb. Our aspirations—to use a feeble word which we heard incessantly five-and-twenty years ago, and the disappearance of which from popular literature and speech is perhaps a sign that the generous ambitions of those times have sunk—our aspirations are after a perfect righteousness and a diviner order; but we cannot fulfil them. They will die out through disappointment; they will be pronounced impossible unless we discover that they come from the fountains of a Divine inspiration, unless we have the faith and patience of the saints of old who waited, with an invincible confidence in the goodness and power of God, until the words of ancient prophecy were fulfilled and more than fulfilled in Christ. The prophets of the earlier centuries prophesied of the grace that was to come to later generations; their prophecies were dark and indistinct, and even to themselves almost unintelligible. They inquired and searched diligently concerning the salvation which they knew was to come, though they could not tell the time or the manner of its coming. And these aspirations of the individual soul are also prophecies; by them the Spirit of Christ is signifying to us the hopes which are our inheritance; they come from the light which lighteth every man. But their fulfilment is not reserved for others; they may be fulfilled to ourselves. All that we have vaguely desired is now offered us in the glorious gospel of the blessed God; in Christ we become "*His workmanship created in Christ Jesus unto good works.*"



But is it all real? Where are the proofs of it? Are Christian men themselves conscious of a redemption as wonderful as the apostle describes? Did I not admit that this truth is rarely grasped by Christian people in the early years of their Christian life? How should this be possible if they are really "*God's workmanship*," "a new creation," if they are "born again" through the power of the Holy Ghost? Well, there seems to be some sense in a reply which I saw the other day to questions of this kind; children, as far as we know, do not feel how wonderful a thing it is to be born; at the time they do not think much about it; they have no knowledge of what it means and what is to come of it. And this is often true, perhaps generally true, of the second birth. We believe in Christ, acknowledge Him as Prince and Saviour, trust Him for the Divine life; but we are born the second time, as we were born the first time, without knowing what has happened to us. All life in its beginnings is weak and timid in its movements, and it is a folly to attempt to worry it into a precocious activity. Be patient; the life will show its strength in good time.

All life has to create an organization for itself by appropriating the materials within its reach. The rude popular conception of Adam, that he was dust one moment and the next a vigorous man of thirty, is surrendered now. That is not God's way of creating living things. It is certainly not the order of the spiritual life. There is first the blade, then the ear, then the full corn in the ear. The second birth is followed by years of infancy. The Divine life develops slowly according to the conditions of its environment. It must have time to grow. Often the soul is unkindly. Often the life is starved for want of the means of strength. If the moral powers have been badly disciplined, if the moral habits are very defective, and if the natural temperament is hard, gross, brutal, it will be a long time before the new and Divine force wins supremacy. There will not be an immediate transformation of character. The conscience is only gradually enlightened; but as the light comes it is welcomed, and the will is conscious of being reinforced by a new power; the early struggles with moral evil are rewarded by a clearer and larger knowledge of moral duty, and a Divine energy sustains the

endeavours to keep the Divine law. Still the growth in goodness is slow. The robustness of manly strength comes with the vigour of manhood, not in the childhood of religious life; but still it comes. There is no sudden outburst of the nobler spiritual affections; the passions of manhood are not possible in childhood, and the spiritual affections of a saint belong to the maturity of the saintly life.

But we are God's "*workmanship created anew in Christ Jesus.*" The branch is in the vine, though as yet the leaf has hardly escaped from its sheath and the flower is only timidly opening itself to the sun and air. We are God's "*workmanship.*" The Divine idea is moving towards its crowning perfection. Never let us forget that the life which has to come to us is an immortal life. At best we are but seedlings on this side of death. We are not yet planted out under the open heavens and in the soil which is to be our eternal home. Here in this world the life we have received in our new creation has neither time nor space to reveal the infinite wealth of its resources; you must wait for the world to come to see the noble trees of righteousness fling out their mighty branches to the sky, and clothe themselves in the glorious beauty of their immortal foliage.

And yet the history of Christendom contains the proof that even here a new and alien life has begun to show itself among mankind: a life not alien indeed, for it is the true life of our race, but it is unlike what had been in the world before. The saints of every church, divided by national differences, divided by their creeds, divided by fierce ecclesiastical rivalries, are still strangely akin. Voice answers to voice across the centuries which separate them; they tell in different tongues of the same wonderful discovery of a Divine kingdom; they translate every man for himself into his own life the same Divine law. We of obscurer rank and narrower powers read their lives, and we know that we and they are akin; we listen to their words, and are thrilled by the accent of home. Their songs are on our lips; they seem to have been written for us by men who knew the secret we wanted to utter better than we knew it ourselves. Their confessions of sin are a fuller expression of our own sorrow and trouble than we ourselves had ever been able to make. Their life is our life. As men

draw to men everywhere rather than to creatures of inferior rank, naturally assuming the brotherhood which springs from their common nature, so we draw to Christian men everywhere. They and we are brethren, whatever their creed. We and they belong to a new race. A new type of character has been created. Christ lives on in those whose life is rooted in Him. It is not His teaching merely, it is not the force of His example merely, that has contributed this moral element to the history of mankind. It is wonderful with how little Christian knowledge this new type of character is possible. The instincts of the life received from Him count for more than mere intellectual acquaintance with the Christian creed. Concerning some things there is no need to give teaching to Christian men, as there is no need to teach a primrose how to blossom or a blackbird how to sing. They are "taught of God to love one another," they are "*God's workmanship created in Christ Jesus unto good works.*"

And so as St. Paul says, "we are saved by grace, not of works;" the works, the characteristic works, of the Christian life are the result of our salvation, not its cause. The works are "*prepared for us.*" They are determined by the law of our new life. The fruit of the branch hangs on it because the branch has been grafted into the vine; to ask for the fruit first as the condition of the grafting would be to make the blunder of those who insist on making amendment of life the foundation of faith, instead of insisting on faith as the foundation of amendment. Christian righteousness is not what God asks for as the condition of your forgiveness and restoration to Himself: one of the greatest of His gifts to those whom He pardons is the power to live righteously. We come to Him that the tree may be made good, and that so the fruit may be good too. We place ourselves in His hands, that He may create us afresh, that through the power of His Spirit we may have a new life. And we do not assume our true position until we surrender all things, virtues as well as vices, strength as well as weakness, that we may make a fresh beginning, and that the will of God may be perfectly accomplished in us.

## THE SALVATION ARMY.

### II.

It is, as we have already said, no part of our intention in these papers to depreciate the work, still less to assail the character and motives, of the Salvation Army. We abstain from such condemnation ourselves, and we most earnestly deprecate it on the part of others. But we equally protest against the constant tendency to prejudice the consideration of the whole question by appeals to the high character of Mr. and Mrs. Booth, and the extraordinary character of the results they have secured. We are not anxious to deny the administrative power of the "General," or to withhold such praise as is fairly due to his rare faculty of organization. As little are we inclined to question the persuasive power of Mrs. Booth as a speaker; and we would even go so far as to admit that she may be one of those gifted women who have from time to time been raised up to do a great work in the Church or the world. She reminds us of the remarkable character of the female Methodist preacher drawn by George Eliot with such graphic power in "Adam Bede." That she and her husband are both influenced by high principle, and have set themselves with conscientious earnestness to do a work among the neglected masses of the people, we fully believe. But all this is entirely apart from the question whether the action is based on scriptural principle, is in harmony with common sense, is likely permanently to advance the interests which they undoubtedly have at heart. In considering these points, the less we think about personal or temporary aspects of the movement, and the more we prove it by tests of principle and experience, the more hope will there be of a wise and impartial decision.

Take, for example, the constitution of the "Army" itself. By some too generous critics this is almost ignored as though it were a mere accidental feature in the work. But it is, in reality, of its essence. No one can read the book of Regulations without seeing that the military organization, with the absolute subjection of all the workers to a head, whose dictum is as infallible, and whose authority is even more despotic

than that of the Pope, is the characteristic, and indeed fundamental, idea of the movement. Mr. Booth has preached a grand crusade against the ungodliness and sin of the nineteenth century, and he is to be its sole chief. To ignore this point in the estimate of the probable issue of the work is to vitiate the entire reasoning. We have not to deal with sporadic action on the part of ardent enthusiasts, but with an elaborate organization based on a definite idea, and controlled by an authority to which is reserved the right of perpetuating itself by the nomination of its successor. The caricature of military titles and badges, the description of young female workers as "Majors" or "Captains," the employment of martial phrases for the description of religious acts, are doubtful in policy, and still more questionable in taste. It is not pleasant to have religion vulgarized by talking of prayer as "knee-drill," or faithful appeals to human hearts as the "firing of volleys;" but if the vulgar could thus be reached and lifted up to God the sacrifice would readily be made. The whole terminology of the "Army" is extremely offensive to all who desire to preserve a quiet sanctity in connection with all the associations of God's worship and work, and we are satisfied cannot be adopted by those who are trained to a different style of sentiment without very serious injury to themselves. Still, if there are classes to whom it is adapted and who are benefited by it, while they would be inaccessible to appeals of another order, who are we that we should dare to forbid its use? We are not convinced of its wisdom or necessity; we have a very strong opinion as to the reflex influence on those whose use of it is not natural or spontaneous; but it is a question of wisdom in the adaptation of methods about which there must necessarily be diversity of opinion.

It is altogether different when we come to discuss the character of the organization, for here there are lines of reason and Scripture by which we may be guided. That a compact and carefully disciplined force, acting in obedience to the orders of an able man, and having behind it ample material resources, is likely to be a formidable power, will scarcely be questioned. The Society of the Jesuits was one of the most effectual agencies for arresting the progress of

the Reformation and reviving the authority of Rome; and though a similar institution would be so uncongenial to the spirit of Protestantism that it may be doubted whether similar results would be produced were it grafted on to the Reformed Churches, it is probable that it would for a time at least be attended with considerable success. But then arises the doubt whether, however successful, it would be desirable.

The external aspect of the organization is certainly sufficiently impressive. How far "General" Booth has studied the writings of Ignatius Loyola and the plans of his celebrated Order, he has certainly caught their spirit to a remarkable extent. He has infinite faith in discipline and authority, and he is himself to be the centre of all. His regulations may show considerable sagacity and judgment, but they are open to the objection that they are simple fiat of his will, and obeyed not because they are approved by the "Army," but because they are ordered by the "General." So complete is the suppression of individuality that no officer is allowed to enter into an engagement to marry without the consent of "Head-Quarters." Celibacy seems rather to commend itself to the judgment of "Head-Quarters." It would have been too much to enjoin it, but it is manifestly regarded with favour. In the meantime "flirting" is to deprive of office, and "jilting" to bring with it an additional penalty of degradation. Now surely there is no want of charity or tolerance in the condemnation of this assumption of power by one man. Leadership is one thing, the absolute power of a dictator is a very different one. For popular election and control the Order Book expresses a supreme contempt. In military organization discipline must be the ruling idea, and discipline there cannot be unless the "General" be supreme. It is difficult to imagine the state of mind which could lead a man to desire such a position, or, indeed, to accept its responsibilities if they were forced upon him; but Mr. Booth appears to have no scruple, and he has found numbers who are willing to accept his dictation. His despotism may be wise or benevolent, but it is a despotism, and a despotism is incompatible with any high development of Christian character and work. If it be alleged that the agents employed need to be kept in this state of pupilage, we can only answer that there could

hardly be a stronger evidence of their unfitness to be agents in the propagation of the gospel at all.

The case becomes worse when we remember that the "Army" has a very large revenue and property which is continually being increased, all of which is at the absolute disposal of the "General." An arrangement more utterly indefensible cannot well be conceived, and if Mr. Booth were wise he would, for his own sake, as well as in the permanent interest of the "Army," have it altered at once. He may be perfectly disinterested and unimpeachable in integrity, but he will be fortunate indeed if under such conditions he is able to escape suspicion, while there is certainly no guarantee that his successors will always possess the same virtues. Already there are signs that he himself will have to pass through the troubles which usually beset dictators. The division which has broken out at Hanley is ominous and significant. If the "General's" subordinates are able men they are sure to have some independence of spirit, and independence is apt to kick against restrictions. When it does, it is sure to evoke sympathy as it has done in the Potteries. Of course it may be argued that all these are matters of detail. They are details, however, of immense consequence, and it is far from clear that the "General" does not regard it as an essential feature, which cannot be altered without interfering with that unity of administration which is a vital condition of efficiency.

As to the secret of the power which the "Army" wields, it would be unwise to speak in a dogmatic tone. That such teaching as Mr. Booth outlines in the August number of *The Contemporary Review* has great influence over large classes of the community is a fact, and a fact to whose significance the ministers of all churches should give heed. Direct addresses on the great subjects of sin and salvation, in which sin is represented in vivid and striking language as a thing hateful to God and ever bearing fruits of misery for man, do undoubtedly impress hearts which nothing else would move. One essential to the impression, of course, is that the speakers should be thoroughly in earnest, and believe in that hell of which they warn others. But when men thus speak out of the fulness of their hearts of a sin which they have been taught to hate, of a judgment in whose reality they believe, of



a Saviour by whose grace they have themselves obtained deliverance and peace, they have a power which is not obtained by others who, with more culture possibly but less of living faith, discourse on the philosophy of religion or devote pretty sentimental essays to illustrations of the benevolence of God. The men who cannot preach the terrors of the Lord because they do not believe in them, or because they think that the refined and cultured minds of this generation ought to be approached by other influences, should at least be able to point out some "more excellent way" of reaching men's consciences. At present it is to be feared that they seldom touch them at all, and among those who most conspicuously fail in this respect are to be found not a few who are ready to extol the Salvation Army. They would leave to them the harder and rougher work of affecting and converting the impenitent, while to themselves they would reserve the more easy duty of gently leading a different class who, it is assumed, do not need this kind of repentance. A greater mistake could not well be committed. If the work of the "Army" is that which needs to be done, then ministers of the gospel should feel that necessity is laid on them to do it. The souls of all men are alike in the eyes of the common Father, and alike need to be regenerated by the Spirit of God. If Mr. Booth shows himself an efficient instrument in the carrying out of this work, it is for us carefully to examine the nature of the influence he employs. If he preaches superstitions instead of truths, then the ultimate result must be bad. But if, on the contrary, he preaches great truths, and yet produces effects for which churches and their ministers sigh in vain, then it may rather become us to consider whether we may not have failed in consequence of denying to these truths their due prominence in the economy of the gospel. Very possibly they would need to be presented in different forms, but presented they must be if men are to be saved. There is no congregation which does not need to be distinctly, repeatedly, and faithfully taught as to the guilt of sin, the need of forgiveness, the obligation of holiness, and the impossibility of securing it except through the grace of the Spirit of God.

But while saying this and accentuating it to the utmost possible extent, what impresses us most in the action of the

"Army" is the limited place which preaching holds in their operations. It is by "Hallelujah" songs or gallops, by displays of trophies, by endless excitement, so carefully planned as to preserve perpetual variety and novelty, rather than by distinct teaching, that souls are said to be saved. These kinds of influences take the place of sacrament and ritual in the Romish and High Anglican churches, and religion thus becomes an *opus operatum* in the one case as in the other. Truth there is, and because truth is taught we believe that a certain amount of good will be done; but reliance is placed upon these other means, and so far as this is done there is, to say the least, a dangerous approach to superstition. Conversion is a Divine work in the soul of man, but it is not a work in which there is an effect without a cause. The Spirit of God is the author of regeneration, but there is no warrant from Scripture to believe that the Spirit works without means. On the contrary, we have the whole process distinctly marked out. They that believe turn to the Lord; but faith cometh by hearing, and hearing by the Word of God. There is a supernatural influence, but it has a normal mode of action, even as in nature, where there must be the scattering of the seed in order to the springing up of the harvest. If this be borne in mind there will be less disposition to attach importance to the exceptional and peculiar features in the operations of the "Army," and more inclination to believe that the success realized is the result of the much more ordinary work which they do in common with other Christians.

In short, whatever special value these people may have must come to them as the consequence of a fuller or simpler or more faithful exposition of the gospel. Were it otherwise, we must give up our faith in the wise adaptation of means to an end, and must regard conversion not simply as supernatural but as marvellous also; not only as the fruit of a Divine force given to the word of teaching, but of a mysterious influence by which the minds of men are moved and their lives changed, without it being possible to give any intelligent explanation of it. How far the Salvation Army trusts to the teaching, or what is the real value of the teaching, is a simple question of fact, to which various answers are given. Probably the truth lies between the extremes. Sometimes,

especially when Mrs. Booth is the preacher, it is simple, impressive, and earnest, though even on this there is a difference of testimony. An excellent Christian woman of our acquaintance, prejudiced in favour of the movement—as she would have been in favour of anything that seemed to be doing good—went to hear this much-praised female preacher, but was so disappointed with the tone adopted towards all churches that she resolved never to go again. On others Mrs. Booth exercises that fascinating influence with which some women are so wonderfully gifted. But when she is not present, and the work is left to the ordinary officers and their brief addresses, there is, if we are to trust the accounts, little that is calculated to instruct or edify. We have before us one of the latest accounts of these meetings as contained in a letter to *The Spectator*, from a Mr. A. H. Haggard, who appears to be inspired with indignation at the thought that a Church which has received the high commendation of Mr. J. H. Shorthouse for its “true refinement,” as distinguished from the vulgarity of Dissent, should lend itself to the Army. He writes—

Mr. Shorthouse describes “true refinement of worship” to be the peculiar mission of the Church of England. A somewhat similar thought crossed my mind when I entered last evening a hall of the Salvation Army. There I saw, in the body of the hall, a number of persons standing quietly enough, but on the tiers of seats at one end were twenty or thirty men and women, some with brazen instruments and drums, singing and vociferating doggrel, and swaying their bodies to and fro. In their centre was a man brandishing his arms to mark the time. This “conductor” would every now and then make a few remarks on the glory of salvation. Once he said, turning to what I will call the orchestra, “Hold up your hands, all that feel yourselves saved!” This they did with a shout, and, frantically waving their hands, they continued the song which they were singing at first; then one after another began to pray aloud, amid a running chorus of “Amen” and “Hallelujahs.”

Now, sir, I do not cast any reflection on the sincerity of this proceeding; but if I were asked what it was like, I should say it resembled the drunken shouting and revelry of boon companions. I thought at once of Maenad choruses on the mountains of Thrace, and the orgies that one knows to be incidents of some pagan religions, and I asked myself whether it was possible that our Church of England could associate itself with so monstrous an exhibition.

Of course, if this testimony stood alone, we should receive it doubtfully, but it is only in accordance with a good deal of other evidence, and with what we know of the ordinary style

of procedure. A friend, for example, has forwarded to us the following placard, announcing a meeting in the neighbourhood of the Grecian Theatre. It is headed "Salvation," "Fire and Blood," and reads thus:

The newly converted and unconverted who have found Jesus, or who want Jesus, are invited to

## A MASS MEETING,

*In Britannia Street, City Road,*

### ON TUESDAY AND WEDNESDAY NIGHTS.

We have bespoke the attendance of "HAPPY JACK," "SAUCY SALLY," "CONVERTED SUE," and other dear brothers and sisters, who will show all the way to glory. This is the first attack on the Devil's stronghold in this neighbourhood. We will all fire together and hope to capture lots of souls, so all come and bring all your instruments, and don't forget the ammunition.

*All Officers will be in attendance at Eight o'clock in uniform.*

By order of CHIEF COMMANDER.

Are we to be gravely told that it is by means like these that the "kingdom which cometh not with observation" is to be established? What will be the effect of this kind of display on "Saucy Sally" or "Happy Jack," and how is it probable that they will be able so to present the gospel as to give their hearers a great appreciation of its truths, or to lead them to a spiritual submission to its power?

Even this placard, however, is not so flagrant an outrage on good taste and reverent feeling as one which has recently been issued at Scarborough, from which we give extracts:

## Y A N K E E L A S S

Coming to Scarborough. A week's

### GREAT CAMPAIGN!

Arrival on Saturday of this

WONDER! Dressed in AMERICAN COSTUME!

SPLENDID SINGER, Good Talker, and Proper TAMBOURINE PLAYER.

Capt. Condy, Yankee Lass, Male and Female Warriors,

IN COMMAND, AND A HOST OF

### BLOOD AND FIRE SOLDIERS

Will march all over Scarborough with

### MILITARY BRASS BAND.

At the Bugle Sound, Soldiers fall in.

Our open-air Stands, William Street, and at the end of Foreshore Road, and  
7.30 EVERY NIGHT IN THE NEW BARRACKS,

Alma Parade, opposite Station.

Sunday, 13th, KNEE DRILL, 6.30; and 10.30, PENTECOST; 2.30, we SPIKE  
THE ENEMY'S GUNS; 6.30,

ALL ABLAZE! PICKING UP THE WOUNDED.

RESTORING ORDER, AND SHOOTING REBELS!

Monday at 2.30 in Barracks, YANKEE LASS will Sing and Talk for Jesus with other Officers; 6.30, Soldiers meet at Barracks for

## PARADE IN FULL UNIFORM

Red Handkerchiefs, White Aprons and Jackets.

Great Doings all the Week! Terms of Peace given to all Rebels

Of our King, by Male and Female Warriors in Command.

THE ARMY DOCTOR will ATTEND to the WOUNDED.

By Order of KING JESUS & MAJOR CADMAN.

Can any sensible Christian approve of such methods as these? That they are successful, if success is to be measured by the gathering of crowds, we do not doubt. Human nature must be strangely changed if a multitude is not gathered by such sensational announcements and demonstrations as these. But is the collecting of a crowd the be-all and end-all of Christian effort? Is it a matter of secondary importance how it is gathered, what it is taught, and what is the result of the teaching? Or is the controversy to be concluded if it can be said that multitudes have been attracted? If the answer be in the affirmative, then the probability is that we shall have modes of action even more objectionable than those of which we have just given a specimen. But if, as must be the case with all who allow reason to have free play, it be in the negative, then arises the further question as to the effect to be produced on those who are collected by such means. It is true that those who come to see a "Yankee lass" dressed in costume, and hear her sing and talk for Jesus may be impressed by some truth which they hear; but the feelings engendered in the minds, even of the unlettered, by such sensational appeals, are surely not those most favourable to the result. It is frequently made a cause of reproach against the churches that they do not get access to the people. All we can say is that if access is to be obtained only by such means as these, they will be content to remain without the multitude. We attach as much value as any one can to the necessity of getting at the hearts of the people. If the common people will not hear us gladly, there must be some flaw either in the matter or the manner of our preaching. But we do not envy the crowds which are gathered by the announcement of the appearance of a "Yankee lass" on a bill which looks more like the advertisement of "Hengler's Circus" than of the preaching of the gospel of Jesus Christ.

The signature attached to this strange advertisement, "By order of King Jesus and Major Cadman," is something worse than mere vulgarity. The man or woman (we know not which it is) who can allow such a conjunction of names as this must be utterly lacking in that sentiment of reverence for the Lord which should be supreme in the heart of every one who dares to speak for Him. We may be told that these are mere excrescences, but they are the regular proceedings of the authorized officers of an army in which absolute and unquestioning obedience is the law. When "General" Booth undertakes to direct all his officers on every point of their procedure, he must accept the responsibility of their extravagance. But what ground is there for believing that this bill would excite his disapproval? There is, we are assured, nothing exceptional in it. When we first received it, we thought it was the work of an enemy, but when we ventured the suggestion to a friend, who knew more of the proceedings of the "Army," he simply smiled at such refreshing innocence as our incredulity betrayed. Of course the "Army" have a perfect right to resort to these expedients if they think them most calculated to promote the kingdom of God; but they have no right to ask that the workers for that kingdom, who believe that such operations are detrimental to its real influence, should withhold their protest. They are all the more free to utter it if they are to be taunted with the absence of the results which are the fruit of agencies they feel bound to condemn. For ourselves we can only say, Better that chapels should remain empty for ever than that they should be filled by devices which, however skilful and ingenious, must not only vulgarize the most sacred truths of the gospel in the eyes of those whose religious conceptions it is most necessary to refine and elevate, but must also break down those barriers of reverence which need to be strengthened, not weakened.

We are free to admit that there are diversities of taste according to the different grades of culture which men have reached, perhaps also according to the associations amid which they have been trained, and that there must be an adaptation of our modes of teaching in order to meet these varieties. But nothing can justify a procedure which debases the very idea of Christian worship and service, and which,

above all, drags in the name of the great Master Himself in a style which trenches very nearly upon the blasphemous. The attempt of certain writers in *Punch* to present a comic side of every subject never commended itself to our judgment. A "Comic History of England" was to us an offence, and we are assured that its influence was mischievous. But a burlesque of the sacred things connected with the soul and with God's dealings with it is far more unpardonable. We are told by some who have heard of some of Mrs. Booth's most touching sermons that there is nothing of this character in connection with her meetings. That may or may not be so. The "Army" is not to be judged by the exceptional proceedings of a gifted woman, but by its ordinary mode of action. "Happy Jack," "Saucy Sally," the "Yankee lass," are mere normal types of its workers, and by them its character must be tested. We might, indeed, be content to leave a movement of this kind to work itself out to its natural issue, were it not that in the meantime the scoffer seeks to profit by it, while the hearts of numbers of good men are sorely grieved and tried. We know of cases in which godly Christian ministers, who have been toiling hard for years, have been reproached because they can point to none of the marvellous results which are secured when a town is stormed by a body of these "male and female warriors," and have, perhaps, been deserted by some of their best friends in consequence. For their sakes we feel constrained to express our deep conviction that, whatever the churches need to do, the one thing they ought not to do is to borrow the instrument of a mere sensationalism such as we have described.

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### BEING AND SEEMING.\*

"Take heed that ye do not your alms before men," &c.—MATT. vi. 1-6, 16-18.

CONSCIENCE, one would think, would protect against such a lowering of the moral ideal. But experience proves that conscience itself is capable of the same deterioration, and can

\* Translated from the French of M. Bersier by Mrs. Harwood Holmden.



cease to raise its protest so long as appearances are saved, and nothing in the conduct clashes too loudly with generally received opinions. Conscience becomes transformed or deformed according to the ideal presented to it. In an atmosphere in which *seeming* is the first consideration, it will ask for little more. Look, for example, at the life of worldly men who have no other rule or standard of right than the usages of society, the maxims of so-called men of honour. You will see for the most part a well-regulated life, which harmonizes marvellously with received notions; but when you try to ascertain what lies beneath these fair seemings, what are the principles which govern these men, what, in a word, their inner life is, the result is a blank. It would seem as if they had been sent here below simply to play a part, and their one concern is to get through it as well as possible. To how many people is this world a stage, and all the people on it actors, who are striving just to win the applause of the beholders, without a thought of whence they come, or whither they are going, or what they are!

This anxiety about appearances, this striving after effect, has another consequence still more striking. Not only does it little by little sacrifice being to seeming, but it does not even obtain that which it strives after—that influence over others which is its great aim. It may be said that the more men strive to attract the attention of others, the less effect they have upon their conscience, and the less their confidence is gained. Men, especially in our day, are distrustful in matters of religion: They are ready to suspect the sincerity of believers, and where they see the least intention to act a part, their distrust changes into dislike. If prayer, instead of being a real pouring out of the soul, becomes a harangue to the hearers; if fasting, instead of being a spiritual discipline, a mortification of the flesh in subjection to the will of God, is observed with an affectation of austerity, and a studied sanctimoniousness of demeanour; if charity, instead of being inspired by real love to the sufferer, is shown only as an edifying example to others, the desired effect is lost. The world is marvellously keen in discerning the motive beneath the act. By a sort of intuition even the dullest discover this, and refuse to yield to endeavours for their good made in this spirit.

This is the level to which the religious life sinks, however sincere it may have been at first, if it sets before it as its great aim the approval of men. Let us see what it may become when it takes God as its Witness and its Judge.

This brings us to the very source of Christian morality. In order that an action may be good, it is not enough that it should be outwardly conformed to the will of God—that is to say, to righteousness; it needs that it should be also inspired by love to God and men. “Thou, when thou prayest,” Christ says, “and when thou doest thine alms, and when thou fastest, think of God who seeth thee in secret.” God is the only Judge who cannot err. God alone reads thy heart. To act truly for Him is the only sure path of safety.

Have you ever asked yourself, at the close of the day, what in the day you have done for God? I know no inquiry more truly humbling in its self-revelation than this. Set aside all other motives which may have influenced you. Take no account, for example, of anything you have done because of your profession as Christians. There is in every calling what is called professional honour, a useful motive which I would not depreciate, for we can spare no aids to right-doing. But this professional morality is apt, as we all know, quickly to degenerate into Pharisaism, and it is at best no gauge of the moral worth of the individual who rules himself by it. At every step of the social scale we have all a reputation to guard, hostile criticism to shun, sympathies to enlist, encouragement to secure. But set aside all these motives, and then ask yourselves what in the course of the day have you done for God.

Think next what you have done simply to quiet conscience, to get rid of the self-reproach which was troubling you; to silence the calls and cries of distress which wearied you. I do not say that sacrifice made for any such motive is absolutely valueless. I do not ignore such services, or any works of mercy by which others have been benefited; but you will yourselves admit that in the motives which led you to do them God had little or no place. You thought of your own personal satisfaction. Carry on this inquiry, try yourself by this pure light. Remember that it is thus you every day judge men's actions. I am only applying to you a rule which

you constantly apply yourselves. And I am convinced you will be shocked and alarmed to discover what a large part Pharisaism and selfishness play in your best works, in those which men most loudly applaud, and you will feel that for these works as for all the rest, you need the Divine forgiveness. "Act for God," says the Master. "Think of God when you pray, when you fast, when you give alms." I have already shown that this is the only way in which we can escape self-deception, and uproot the ill-weed of Pharisaism, which grows apace in all fields of religion. I may add that in this way alone can we gain any real influence over others.

It may seem paradoxical to say that the best way to gain influence over men is to shun being observed by them, and not to seek their approbation; but it is true. I boldly maintain that a life which seeks first and chiefly the Divine approval is of all religious lives the most powerful, the most effective. I say that every secret victory over evil, every temptation wrestled with in the soul, every work of charity in which the left hand knows not what the right does, is a sure pledge of power over others. How could it be otherwise? Do you not feel that every progressive step in your inner life gives you new power, makes your will more steadfast, nerves you for fresh conflicts, and gives to your convictions a new and animating impulse? And this accumulated force of the inner life cannot but make itself felt; it will shine out naturally, spontaneously, without effort, and the most indifferent will feel its effect. Many a sceptic who would steel himself against a direct attempt to gain an influence over him, is conquered by the indirect influence of a life the sincerity of which he cannot call in question. Our own consciousness bears out the truth of this principle. It may have happened to us all to discover in the life of some well-known Christian some painful sacrifice, some act of love or piety which had been carefully concealed from men and done to God alone; and we can remember the impression produced upon us by such an act, how our faith was strengthened, and we felt a profound respect for the man who could so act. I say, therefore, unhesitatingly, that if we would influence men, we must act first of all for God, and as if He alone was our witness.

We cannot leave this great subject without drawing atten-

tion to one expression in the text which seems to require explanation. Three times Christ speaks of a reward. He contrasts the reward which comes from men with that bestowed by God. What are we to understand by this?

Does it mean that the man who fasts, who prays, or who helps his neighbour is to act from motives of self-interest? Does the only difference between the Pharisee and the disciple of Christ consist in this, that the former finds his reward in the approbation of men, while the latter looks for his recompense from God alone? If this be so, men may serve God by calculation only, and the wisest man will certainly be he who sacrifices time to eternity, and seeks the crown of life instead of the applause of men.

Have we thought out the result of such teaching? Imagine a man kneeling down to pray in order that God may reward him, and attaching a meritorious value to every word he utters! Think of him as impelled by interest alone, at the very time when he seems to be exercising mercy or striving after holiness. I do not ask what will become of love in such a system. We see at once that its very germ must be destroyed, and sceptics will be justified in their cynical reproach that Christians seek the good not for its own sake, but for the reward it is to bring. But need I say that such an idea is altogether alien to the teaching of Christ and His apostles? Think of words like these, "When ye have done all the things that are commanded you, say, We are unprofitable servants, we have done that which it was our duty to do" (Luke xvii. 10). How can we reconcile this with the idea of a reward absolutely merited? Remember that throughout the teaching of Christ, love is set forth as the only motive of action truly agreeable to God. How can we reconcile this thought with the interested striving after a recompense? The gospel has answered this question in the only way worthy alike of God and men. It proclaims on every page that salvation is a free gift, offered to whomsoever believes and loves. It leaves no room for interested calculations, for the religious egoism which would purchase heaven by almsgiving, fasting, and prayers. We have ever to come back to this great doctrine of free grace as the source of all life, obedience, and holiness. How, then, shall we understand these distinct utterances of Jesus Christ

about the reward promised to all who call upon God and serve Him in sincerity? The contradiction, I reply, is but apparent, and if it seems difficult to explain it on theory, the difficulty vanishes in practice so entirely that it does not even present itself in the daily life of the Christian. No, the man who knows God and loves Him serves Him without any thought of self-seeking. He knows well that all his good works cannot merit heaven. He would never call upon God in order to entitle himself to His favour. He would never act on principles of servile calculation. He rejoices in the freeness of God's favour and lovingkindness. But at the same time he knows and believes that God, who saves him by grace, and who gives him freely day by day all that is necessary to his life, asks him in return to be a fellow-worker with Him. He knows that God, who is faithful, never rejects or disdains any effort made, any work done, any sacrifice offered in His service, not even a glass of cold water given in His name. He knows that God has linked by an indestructible chain happiness with faithfulness, sorrow with rebellion, and that this higher law will always reassert itself though it may for a time seem dormant. He knows that whenever he cuts off a right hand or plucks out a right eye in secret, God is there, not as the judge but as the faithful witness, the Father who sympathizes with all his weakness and hastens to his help. Though no thought of self-interest enters into his obedience, he does yearn to know that his loving service awakens in the heart of Him who is love, a deep corresponding sympathy, and with tears of gratitude he adores the "Father who seeth in secret." Let the stoic bow to the cold impersonal majesty of duty, let him pay his homage at the shrine of this passionless divinity. You know that his enthusiasm will be short-lived, that too soon he will sink into despair, and cut short with his own hand a life, the burden of which he cannot bear. For ourselves we welcome in the gospel a doctrine of far deeper truth and fuller response to the great needs of our humanity. We rejoice in it because, while it so bases obedience upon love, that it strikes at the very root of selfishness, it at the same time teaches men to find in the love of God the highest of all rewards, and the only motive strong enough to nerve for all sacrifice, to sustain under all suffering, and fully to satisfy the heart in time and eternity.

## CHAPTERS FROM THE LIFE OF A CONGREGATIONAL MINISTER.

### IX.—MINISTERIAL FRIENDS.

It is a sad yet interesting occupation, as the shadows of evening are creeping over one, to recall the memory of the brethren and fellow-workers of former days. So many have passed away that there must be a shade of melancholy in the retrospect, and yet it cannot fail to have a distinctive pleasure of its own. It revives recollections both of the men and of incidents which awakened an interest and even excitement at the time, which is difficult to understand now that they are contemplated from so great a distance and as part of a dead past. Owing to various circumstances it has been my lot to have a large and somewhat varied circle of ministerial acquaintances belonging to two if not three different generations, and associated with different parts of the country, as well as with separate stages in my own history. The circle has been sufficiently wide to give me some little insight into the distinctive feature of the type of character developed under different systems; but it has been with the ministerial brethren of my own denomination that my acquaintance has been most intimate, and it is of them chiefly that I am able to speak.

In the district where I commenced my ministry there was at the time a little knot of three men who were regarded with universal respect, and all of whom exercised an influence in the Association, which occasionally provoked unworthy jealousy. At my ordination one of my old tutors who had a very kindly solicitude about my welfare, the grateful remembrance of which has not been effaced by subsequent differences of opinion, told me that he had travelled down with a well-known London doctor of divinity, who has long since passed over to the majority, who had told him to caution me against these three leaders of Congregationalism in the county. The message may have been kindly meant, it was certainly conveyed in kindness, but I am thankful to feel that it never exerted any appreciable influence on my conduct or even feelings towards good men, from whom I never received anything but kindness.

This worthy doctor, whom I will designate as Dr. Hardy, was a gentleman of overbearing spirit, who did not like to be crossed. He had a short time previous to this conversation been in hot controversy with these three brethren about a favourite of his own, who had incurred some discredit in the neighbourhood. The particulars of the discussion are not worth recalling, even if it were possible to remember them. But there could be no doubt that these gentlemen were actuated solely by a sincere desire for the honour of the Church, and that they were substantially right. But they did not please Dr. Hardy, who chose to represent them as persecuting his friend. The simple fact was they did not submit to the great doctor's dictation, and that was sufficient to ensure condemnation. Hence the amiable endeavour to sow dissension between a young minister and his elder brethren in the district.

Dr. Hardy afterwards filled a secretarial office, which brought him into close relations with our County Association after I had become its secretary. I did not then find any of that friendly spirit and considerate thought which his first message might have led me to anticipate. If he conducted himself in other counties as he did in ours it is not marvellous that there should be a prejudice against centralization and London secretaries. From my own experience at that time, I can testify that there were some London ministers who took care to impress on us poor provincials a sense of their own high metropolitan dignity. The men who did so were rarely those who held any important position at home, but rather those dressed in a little brief authority, perhaps as the representatives of some society, whose interests were certainly not promoted by their demeanour. I well remember being extinguished by one of these gentry. Of course he was a doctor, but not one of those men to whom the title is only an official recognition of the honour universally accorded to them. He was rather one of those whose title always provokes the inquiry as to why it was given, if, indeed, it was given and not purchased. A conversation arose at a table, where we were together, as to the size of the old Stepney meeting-house, which this gentleman asserted would hold at least 2,000 persons. I meekly observed that I had only recently preached



there, and my impression was that 1,200 would be much nearer the mark. My presumption received condign and suitable punishment. "I am a London minister, sir," was the stern reply, "and ought to know." Of course I was silent; whether my respect for the London ministry was increased is a very different matter.

But Dr. Hardy was, in some points, the worst of the class with whom it was ever my misfortune to be brought into contact. I remember another who was perhaps as unpleasant, but his offensiveness was due entirely to an overweening conception of his own dignity, which prevented him from understanding how sorely he wounded the feelings of others. For cool superciliousness and arrogant dictation, I never met with any one to match Dr. Hardy. He was able, incisive, vigorous, and there was a strong vein of amiability in his nature, little suspected by those who had never happened to reach it, and who knew him only by his overbearing dogmatism and *brusquerie*. A difficulty had arisen at one of our mission stations, one of too common a kind, and which ought to have been easily settled. The agent had been an excellent missionary, but he was singularly unsuccessful in the village pastorate he had undertaken, and the dissatisfaction was so general that it was evident that his removal was desirable. He was an excellent man, a devoted worker, a welcome visitor in the homes of sickness and sorrow, but he could not preach, and at the place where he was labouring a preacher was imperatively needed. The obvious course was to remove him to a sphere more suited to his special qualifications. So thought the committee of the Association, but the London secretary, still remembering his former encounter with the three leaders of which I have spoken, thought otherwise, and came down from London to interpose in the case. On his arrival at the village where the good man resided, he found that he was away at a cottage service some miles distant. Having hired a conveyance, however, and persuaded the missionary's wife (a woman of remarkable gentleness and goodness) to accompany him on his extraordinary errand, the doctor himself went to the service in order that he might form his own opinion of the preacher's qualifications. He listened for sometime, and then taking the good wife aside,

he said to her, with his accustomed confidence and bluntness, "Madam," he said, "Providence has imposed a special duty upon you. Your husband is an excellent worker, but he has mistaken his calling. He has no fitness to be a preacher, and it is your business to tell him so." The feelings of the poor woman may be more easily imagined than described. If such occurrences or any resembling them were frequent it was a matter of course that strong prejudices were awakened, the intensity of which it is difficult for those who know nothing of their origin to understand. Dr. Hardy was a London secretary, but it is fair to say that these qualities were developed in him long before he was appointed to the office, that they were associated with others of a very different order, and that he himself was unconscious of the harshness he infused into his administration, and really acted from a desire to do his duty. He was not without light, but he certainly lacked sweetness, and from this very defect was disqualified for the "leading" to which he aspired, and for which otherwise he was well fitted.

But Dr. Hardy has led me away from the three good men about whom he sent me so emphatic but so unnecessary a warning. They were a distinctive little group of whom it would not be uncharitable to say that they formed a "Mutual Admiration Society." Mr. A. was the scholar, Mr. B. the administrator, Mr. C. the preacher, and each one was believed by the other two to have very high merit in his own department. Probably the world would not have accorded to any of them the same number of marks which they gave to each other; but they were all held in universal respect, and did true and honourable work in the world. Mr. B. was my own neighbour, and he is the only one of the trio who survives, and in a green old age retains the esteem of all by whom he is known. His career was marked by heavy trials and vicissitudes. When I first knew him he was a minister of established repute, to whose simplicity of spirit, singleness of aim, and untiring zeal all the world bore witness. No man could have a higher reputation for blamelessness of life and abundance of labours than he enjoyed, and it was in every sense deserved. But his chapel was situate in one of the worst localities in the town, and the congregation did not grow.

In an evil hour a railway company found it necessary to buy the property, and my friend had the satisfaction of finding himself removed to a new building in one of the most rising parts of the town. But his success in the new chapel was not equal to the sanguine hopes of some of the people, and he was subjected to an inconsiderate and ungenerous treatment, which it is to be hoped has not many parallels in our ministry. He was driven to resign, but, strange to tell, the resignation was followed by the most striking success achieved in his pastoral life. It happened, for some reason which I have forgotten, that an episcopal church, situated in another district of the town, was for sale, and it was bought by friends indignant at the usage their pastor had received. Here he established another church, and gathered around himself a fairly numerous congregation. He was a man of extreme modesty, of gentle spirit, and of considerable business capacity. He was specially fitted for the work of organization, and rendered invaluable service as the Secretary of our Union for a long series of years.

Mr. C. obtained a position far beyond his intellectual merits by sheer force of goodness and geniality. A kinder heart never breathed. Wherever he came he was as a bright ray of sunlight, bringing cheerfulness and peace. His preaching was certainly not striking, though always useful and earnest, and those who heard him, and judged by the sermon without knowing anything of the man, wondered how he had achieved the success he had undoubtedly realized. But the closer their acquaintance, the less their wonder. Whatever his hearers might think of the preacher, they loved the man. In every season of affliction and sorrow he was a sympathetic friend; whenever it was in his power to minister help and succour he was never lacking. Something was due to the wisdom and sagacity which a long experience had given him, but much more to his sunny nature. He was looked up to as a leader through the whole district, and well deserved the respect he received. But he was a Scotchman, and there were those who fancied he was Presbyterian in his tendencies. No charge could be more utterly without foundation. He had a love of order, a sincere attachment to his denomination, and a desire

to maintain its character and extend its influence. But beyond this he had no Presbyterian proclivities. He was on friendly terms with Presbyterian brethren, as, indeed, with all others, for he was a man of eminently catholic temper. An index to his character is furnished by the fact that not only among his friends and brethren and in his own congregation, but throughout the country, he was known as "Good Father —" The title expressed not only respect for his years and long service, but an affectionate esteem for himself, the fitting return of the spirit which he everywhere manifested. Only one other man have I known who illustrated so fully the power of character. In both there was an absence of genius, even of conspicuous ability, but they were both men of amiable spirit, devoted loyalty to their principles and their denomination, of ready sympathy, and cheerful activity, and they both attained positions which would have been vainly sought by men of more brilliant gifts, but without their graces.

The third member of this little band was of a type not very common even then, but still more rare now. A minister of a small country church, he had employed his leisure in study, and if we were to trust the testimony of his friends—who, however, may have been too partial—was a scholar. How far this was so I have no means of deciding. Probably he had very respectable attainments, especially in the region of theology, for the day. But in an evil hour for himself he was invited to be the Principal of one of our smaller academies, and for this he was certainly unsuited. He belonged to a school that was passing away, and was somewhat conservative in views, as well as formal and precise in style. How any one could have supposed him fitted to manage young men was always a puzzle to me. A man of saintly spirit, he lacked—not human sympathy, but tact in manifesting it. He was not likely to understand youths in their student stage, and they were sure to misunderstand him. His manifold virtues and ability deserved a better fate than to be consigned to a position so certain to bring with it difficulty and trouble.

These were some of my own brethren, with whom I was chiefly thrown into communion at the outset of my ministry, and of all of them I cherish an affectionate and grateful recollection. Of course our views sometimes came into col-

lision. They were more or less under the influence of the associations and prejudices of a former time, and doubtless thought me too Radical and progressive ; but this is simply inevitable if each new generation is to do its own work. For myself, I fear I often shocked the prejudices of my elders by a want of becoming deference for established institutions. I remember, many years after the time of which I am writing, venturing, at a college committee, to express an opinion which I had long held, that our colleges should be simply theological halls, and the students left to get their literary training elsewhere. "What a Radical you are ! you would overturn everything," was the immediate reply of an elder minister, a man who from his own distinguished position as a scholar and theologian might have been expected to sympathize in such a view. I had spoken in absolute unconsciousness of the enormity of my transgression, and I am bound to add was not very penitent after the rebuke. Perhaps it is well that reforms should have to encounter this kind of opposition at the outset, for, as the result, they are more carefully tested and have a greater prospect of permanence. In the meantime it is happy if the representatives of the two generations and two different tendencies are able to preserve as happy an understanding as that which existed in the circle of which I have been speaking.

Presbyterianism was very strong in the district, and Presbyterian and Congregational ministers were on terms of close friendship. The English Presbyterian Church had not yet been formed, and the various Presbyterian communities in the town were in connection with the churches in Scotland. It was with them, even more than the Established Church, that we were brought into competition ; and though I do not remember that we were engaged in public controversy, the two parties were sufficiently sensitive as to the merits of their respective systems. At all events in those polemic "Introductory Discourses" on church principles, which are happily going out of use, but which then were universal at ordinations, a defence of Independency against Presbyterianism was much more frequent than a comparison between the former and Episcopalianism. Still there was a close friendship between us and our brethren, especially those of the United Presbyterian Church.

Of three men of that church I have a recollection more or less pleasant. The first was a venerable man, who had earned universal respect by his long-tried consistency. His opinions were what would be described as extreme. He belonged to that school of voluntaries of which Dr. King and Dr. Heugh were such distinguished members, and which did a service in Scotland the full extent of which it is not easy to measure. He became a member of the Anti-State Church Society, therefore, naturally; for with his principles and his view of their importance it was impossible for him to do otherwise. He was not harsh, but he was decided and courageous. He never trimmed his sails to catch the breeze of popular opinion, and never was turned aside from the path of duty by fear of consequences. Yet every one honoured him. He was ever ready to throw himself into the breach where there was a hard battle to fight; and right bravely did he struggle; but he made no enemies, for, like most valiant soldiers, he was the soul of chivalry and kindness. One of his brethren, who still survives, was a man of a similar temper. They were two sturdy Scotchmen who stood firmly by their principles, without any sign that they thought it a wonderful thing to do, or, indeed, anything more than that simple fealty to truth which "woe was unto them" if they did not render.

A very different man was their colleague, whose one ambition was to stand well with everybody. I never knew either of the other two do a mean or unworthy act. I never knew him do a brave or noble one. Where they would be in every question of difficulty that arose might have been predicted beforehand; where he would be found no wise man would undertake to say; unless, indeed, he could discover the place of perfect security, and there it would be safe to calculate on finding him. He was a man of agreeable manners, taking address, considerable information, and, if he had been industrious, of undoubted power. In social life he was liked, but in public affairs he was a nonentity. Nature had made him without backbone, and, instead of seeking to supply the deficiency, he was too satisfied with his invertebrate condition, and too well convinced that in it was to be found happiness, or, perhaps, that general favour which he valued above every-

thing else, to desire any change. His vanity was egregious, and inspired him with a desire to be universally acceptable, that betrayed him into perpetual inconsistencies, and prevented him from exercising that real influence to which his undoubted ability would otherwise have entitled him. He was one of a class who lower the Christian ministry by a failure of decision, a cowardly shrinking from speaking unwelcome or unpopular truths, a desire to prophesy smooth things at all times and to all kinds of people. Such men are everywhere commended for their amiability, but despised by all true men in their hearts for their sad want of robustness and courage. Unfortunately, they give the world the impression that the ministry of the gospel is a mere profession, and that the chief end of those who are in the office is to make it as agreeable and pleasant for themselves as possible. The gentleman of whom I am speaking found his home at last in the Established Church. It was a melancholy thing to see a man who had already grown grey turning his back upon the professing principles of his entire life, and, after being a minister of Christ's gospel for many years, practically confessing that he was unsent by seeking ordination from an Anglican bishop.

An illustration of his character is supplied by an amusing incident which occurs to my mind as I write. He was, as from the description already given might be inferred, a devoted supporter of the Evangelical Alliance, and at the meeting in Leeds had made some little speech about which Dr. R. W. Hamilton had said some pleasant words of compliment, which greatly flattered the good man's vanity. He returned home full of the meeting, and especially of his own speech and the impression it had produced. Every one whom he met was buttonholed in order that the tale might be repeated to him. It so happened that James Parsons was preaching at my chapel a day or two afterwards, and, after the service, the Presbyterian divine, who had been one of the congregation, came into the vestry, and in his usual gushing manner, addressing Mr. Parsons, said, "I saw you at the Evangelical Alliance meeting at Leeds, Mr. Parsons." I felt that we were in for the inevitable story. But Mr. Parsons was equal to the occasion. With that characteristic twinkle of the eye which



could never be forgotten by any one who had once seen it, and which was always the sign of mischief, he said, after a brief, preliminary cough, "Yes, Mr. —, I was there, but—I did not hear your speech." It was a complete extingisher, as complete as that which silenced poor Dr. Massie after one of his displays of pertinacious opposition at the Union meetings at Bradford. "Dr. Massie," said Mr. Parsons, with the same expressive twinkle, "will remember that I had a story for him at Sheffield. I have another ready for him to-day, if he wishes it."

But to return to my Presbyterian friends. We were always on terms of cordial understanding, often of close association. We were all Nonconformists, and had a common interest in the work of Nonconformity. The party who have an idea that Presbyterianism has a special mission for England, and that it can only be fulfilled by Presbyterians, who are not as other Nonconformists are, but are more orthodox and less political, with a more kindly feeling towards the Established Church, and altogether with a better odour of respectability, had not yet arisen. There were individuals with something of this spirit. Even they had not the aggressive temper, but they had the cautious and conservative tendency characteristic of the Free Church of that time, and they regarded Congregationalists with some distrust. But they were the few. To-day there is a party in the Presbyterian Church of England which pursues the not very amiable and dignified policy which I have outlined. Their action is all the more remarkable because their own friends in Scotland are adopting an entirely different course. No one who is acquainted with English opinion will believe that they are likely to be very successful in their proposed policy. They will separate themselves from other Nonconformists without gaining any real sympathy from Churchmen. That they will make any extensive conquests for Presbyterianism we do not believe. In this country those who lean to authority and organization prefer Episcopacy; or, if they want order without the hierarchical element, Methodism. On the other hand, those who desire freedom chiefly are Congregationalists. On which class Presbyterianism is to make impression is not very obvious. Of course it has its own work, and there is no reason why in doing it they should cross the path of other Nonconformists.

## WORDS FOR YOUNG FOLKS.

### SERPENTS.

You will perhaps think that this is not a very pleasant subject. Perhaps also you may suppose that about serpents there is not much to be said. But the truth is I might tell you so many things about serpents, and things that I am sure you would find both interesting and instructive, that I hardly know where to begin, and the only reason for leaving off will be the fear of making my lesson too long for your attention. First, let me remind you that every creature of God is good. Serpents are created by the same loving Being that has made the dove, the kitten, and the intelligent dog. We are not to think of any creature with unkindness. But you can easily understand that when animals are chosen as symbols to represent certain moral qualities, the serpent, because it crawls along the ground, and because some kinds have deadly and fatal poison, is often used as a symbol of deceit and wickedness; as the lion is the symbol for courage and the lamb for innocence. Whole books have been written on the subject; indeed, there is not a beast of the field, or fowl of the air, or fish of the sea that has employed the attention of men as much as the serpent.

The reason of this is that almost throughout the world and for many thousands of years the serpent has been an object of worship. It has therefore been closely mixed up with the history of mankind, and especially with their religious thoughts and feelings.

The Egyptians adopted a venomous serpent as the symbol of royal power. You see this representation on the crowns of all the Pharaohs. The Pharaohs were the kings of ancient Egypt. Learned men tell us that the serpent was chosen for this purpose because of the quickness and the certainty with which it could destroy life. They called this creature "the poisonous, horned, Uracus." An Egyptian picture intended to represent good overcoming evil shows a man with a long spear thrusting its point through the head of a snake. You see the same idea in pictures of St. Michael and the Dragon, and St. George and the Dragon, for "Dragon" is only another name for serpent. "Bel and the Dragon" is the name of a book

of the Apocrypha. It is the story of the destruction by Daniel of the Babylonian idol Baal (or Bel) and a great idol serpent. The Hindoos, whose religion has millions of believers in India, think the serpent is the emblem of evil, and it is represented as being trodden under foot by their god Krishna.

In Persia a common idea of idolatry was that there existed a deadly serpent with three heads and necks, and that it had very great power, and was filled with hatred to mankind. It is curious that in the Persian fable the serpent is said to have tempted mankind by the fruit of a tree.

The first Christians continually had to meet idolatrous serpent worship. One of the early Christian writers says to the heathen, "Along with each of those whom you esteem gods there is painted a serpent, a great symbol and mystery." Unhappily, some who professed to be Christians themselves were led away from the faith of Christ into a kind of worship of the serpent. But they regarded the serpent as the sign of wisdom and as delivering man from false gods.

A long time after this, when Mexico was first discovered by Spanish travellers, they found an immense idol image on a large square stone. From each corner of the stone there came the likeness of a serpent, and round the waist of the great idol was a large serpent made of gold.

Formerly also in the South Seas worship was offered to a god who was supposed to be an enormous serpent, and who would inflict terrible evils if he was not kept in a good humour. So you see that in almost every part of the heathen world, all over Asia, where the human race began, and even on the other side of the world in America, the serpent has been looked upon as a sign of evil powers, and has been regarded as the means whereby sin was brought into the world. It is as though all these nations had heard imperfectly that simple story of the fall which we read at the beginning of the Bible. But they have become idolaters and have worshipped the serpent because they have thought it the cause of their calamities, and have therefore endeavoured to secure its friendship. They have regarded it also as the symbol of wisdom and knowledge. It is this idea which is employed by our Lord when He says, "Be ye therefore wise as serpents, and harmless as doves."

A complete history of the way in which various nations have regarded the serpent would, I think, show that there is scarcely any power which men attribute either to the true God or to false gods, or even any power of nature, of which the serpent has not been made the sign.

Serpents make a hissing sound, and so represent the uncertainty of the whistling wind ; they move along stealthily, and with a gliding, insinuating movement, and so they are the picture of slyness and secrecy ; they crawl upon the earth, and if they do not intentionally eat the dust, their food is mingled with it, hence they are the symbol of what is grovelling, and mean, and unclean. They are often very beautiful, their skin being marked with brilliant colours and elegant patterns, and yet some of them, though not those that are found in this country, can inflict a poisonous and deadly bite. The serpent is therefore the emblem of sin, which may have many attractions, but which is fatal in its effects.

Perhaps you will take a greater interest than you have hitherto done in those accounts of serpents which you read in the Bible now that I have told you these things about them. As you read of the serpent tempting Eve in the Garden of Eden, of Moses casting down his rod and its change into a serpent, of the fiery serpents that bit the children of Israel in the wilderness, and of the brazen serpent which was made at that time and which the people were to look at and be healed, you will remember that the serpent has attracted to itself a very great amount of the thoughts of men.

But there is one thing I want you to remember more than anything else. *Sin*, of which the serpent is often the symbol, is the most deadly and dangerous thing in the world. You may not at first believe in its deadly character, just as there are snakes that lie torpid for a long time, and you might think them quite harmless. But I trust and pray that you may never doubt the fatal character of sin. Never allow yourself to be attracted by its false appearance. There is a snake called the Cobra, which has the power by its peculiar fixed and staring appearance of tempting its victim nearer and nearer, till presently it darts forward and seizes its prey. Temptations that are trifled with as though sin was not of much consequence serve the careless in that way. Some serpents

kill by poisoning the blood of the creature they bite, and by causing a sleep to creep over the bitten creature from which it never awakes. Some—the very large serpents—kill by folding themselves round and round their victim and crushing him to death.

You cannot wonder that the serpent should be used to illustrate sin, for these terrible effects are just the kind of effects that sin produces on our souls. It attracts, it deceives, it poisons, it lulls to sleep, it binds. We need a power very strong indeed to overcome it. And we have such a power. The brass serpent of the wilderness was the sign that the Messiah should come and should take upon Him our sins, and be lifted up before all, that men might look upon Him and live. And He has come and has healed by thousands those whom sin has poisoned, and has set at liberty those it has bound. Take care, then, to put your trust in Him, "lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

THOMAS GREEN.

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### THE TORY COLLAPSE.

THE curtain has fallen upon the first part of the Parliamentary Session of 1882, and the actors are left in a position which even the most sanguine of Liberal prophets could hardly have dared to predict three months, or indeed even a month ago. An able writer in *The Liverpool Daily Post*, commenting on the present stage in the Egyptian campaign, and comparing the actual struggle to the mimic warfare of chess, remarks that in both cases it is comparatively easy to judge of the opening and the closing parts of the strategy, but of the middle part, when the combinations which are to produce the final result are being made, no one can be a fair judge who does not understand the precise object at which the general is aiming. The same may be said of the political conflict. A short time ago we seemed to be in the midst of muddle and confusion. According to Tory critics, there was a tampering with treason in Ireland, a vacillating and aimless policy in Egypt, weakness and uncertainty everywhere. There were

numbers, of course, who did not believe it, but not a few Liberals, especially of those who had come under the influence of London society, had misgivings, which certainly the Liberal press of the metropolis did but little to remove. It is a common complaint, which those of us who mix with the Liberals in the country continually hear, that the Government is badly served by the Liberal press of London. Our journalists are a trifle too wise, and if not too independent, more than a trifle too captious. We feel as strongly as any of them can that papers which are written to order, and are such docile followers of a Ministry that they never dare to hint dissent from any of its actions, render little substantial service, and may easily mislead it as to the state of public opinion. But a Government like the present, which has to encounter special difficulties because of its honest endeavour to embody sound Liberal principles, has a claim to peculiar consideration from the journals which claim to be the exponents of those principles. It is not enough that they are admiring and jubilant when the difficulties are past and success achieved. They ought to be loyal and courageous when the battle is being fought, and especially at times when it may seem to be going against their party. It is not expected from them that they preserve a calm, judicial tone; and, indeed, if they seek to do this, their balanced and qualified utterances are sure to be quoted as admissions against their own friends. We greatly admire the independency of the metropolitan Liberal journals, but we cannot but think that they would be improved by the infusion of a little more enthusiasm for a Ministry which has so hard a task, and such bitter foes, and which has so many claims on the confidence of Liberals everywhere. These critics of the press have more than once seemed to lose heart and confidence amid the perplexities of a Session of more than common anxiety. Now that the recess has come and the outcome of the Ministerial policy begins to be more clearly discernible, they, in common with all the rest of the party, may be prepared to recognize the extraordinary combination of qualities never more conspicuous than in the closing days of the Session, by which our veteran leader has once more proved himself the greatest statesman of his day.

Never was his superiority to the Tory chief more manifest than in the extraordinary tact which he showed in extricating the two Houses of Parliament from the tangle in which Lord Salisbury's rashness had involved their relations. That distinguished hero of the Tory party, Mr. Edward Clarke, of whom we shall have more to say afterwards, had indeed the effrontery to try and persuade the people of Newcastle that the Prime Minister had made a surrender to the Lords, and, what was worse, to assert, in scornful indifference to facts, that the surrender was made in a speech which his own party received without a cheer. The echo of his words had hardly died away when his chief, with a passionate vehemence which must have disturbed the composure of the Peers, was emphatically repudiating the suggestion by which his too zealous friend had sought to mask his defeat. The Arrears Bill had so many details which Englishmen are unable to understand that there was an opening for this pleasant kind of misrepresentation. Just as Arabi assures the people who follow him that in some mysterious way his retreat from Alexandria was due to a defeat of the English, and that from time to time our troops have suffered similar repulses, so *The Standard* sought to console its friends with the idea that concessions which did not touch the essence of the Bill were a virtual surrender, and Mr. Edward Clarke talked the same transparent nonsense. Lord Salisbury disposed of it all by the trenchant vigour with which he assailed the Bill, and, though he knew his army would not fight, boldly nailed his colours to the staff. We are grateful to Lord Salisbury for his consistency and his honesty. He is not wise, he has proved himself the most rash and indiscreet of leaders, but in his very passion there is truth, and truth which we commend to the attention of special pleaders like Mr. Edward Clarke. The virtue of Mr. Gladstone's action was that he saved all that was essential in the Bill and yet did so much to conciliate reasonable opponents who were willing to be conciliated. The clever barrister contrasted the defiant tone with which the Lords' Amendments were first met with the humble concessions afterwards made. He drew on his imagination for his facts in both cases. Every one knew that there could be no concession on the vital point involved in the first Amendment.



But Mr. Gladstone had not said even so much. From the outset he spoke of the issue as so momentous that the question could not be touched without first giving time and opportunity for calm deliberation. When he did speak, he spoke with equal authority and moderation. He was conciliatory but firm, and with characteristic dignity disdained the idea of huckstering with the Lords, and clearly announced how much it was possible for the Government to yield. Had he taken the *non possumus* attitude on every point there would have been sufficient to justify him in the fierceness with which he and his policy had been assailed. But he looked at the interests of the country rather than any personal or party feeling, and rose to a height of statesmanship which his critics seem unable to appreciate. *The Times*, indeed, went so far as to say that his concessions relative to what has been called the "dormant mortgage" proved that there was much to be said on behalf of the view embodied in the Lords' Amendment. It proved nothing of the kind, and indeed nothing more than that Mr. Gladstone felt that the change could be made without serious injury to the measure, and might induce the Lords to accept it when otherwise they would reject the Bill.

Lord Salisbury has acted as a foil to the Premier in this matter, and his humiliation in the House of Lords was not less remarkable than the triumph of Mr. Gladstone at the Mansion House. In every quality of true Conservative statesmanship—in enlightened patriotism, in self-restraint and moderation, in desire to avoid that exaggeration of abstract right so dangerous in a country whose constitution bristles with anomalies, in the capacity to distinguish between vital principles which must be fought for to the death and mere accidental details—his lordship has shown himself distinctly inferior to his Liberal rival.

The result was the unexampled collapse of his leadership. We know nothing in our history parallel to the scene in the Lords on the final consideration of the Arrears Bill. There have been differences of opinion between parliamentary leaders and their supporters, but these have been on matters of secondary importance, or at all events such as did not affect the vital points of their immediate policy. Sometimes it may have happened that, in the private councils of the party, a

leader has had to sacrifice his own preferences; but when this is the case a wise strategist does his best to minimize the points of difference, and so to speak as not to disturb the unity of the party, and to reveal as little as possible of its interval divisions. Lord Salisbury reversed all these maxims of political prudence. He spoke with a frankness which would have been refreshing if it had not been so manifestly the outcome of passion, and of passion full of danger to his own friends. What end he expected to accomplish by his ill-tempered protest it is hard to see; but what he did accomplish was the loss of his own prestige and the temporary collapse of the Opposition. With a little more self-control he might have escaped from the full mischief to which his rash declarations had committed him. It is to be said for him that he had, by his reiterated outbursts of violence against the Bill, made it impossible for him to accept it without a sacrifice of self-respect. But when he found that his usual majority would not follow him in his reckless course, it was still possible for him to retreat with honour. Protest was to be expected, but protest might have been calm and dignified, so as to secure the respect even of his triumphant rivals. But Lord Salisbury would not listen to any suggestion of this character. His pride was wounded, his passion was roused, and he was determined to let all parties know what the wrath of the heir of all the Cecils meant. We cannot fancy that his brother peers will easily forget the episode. It is certain that it will long be remembered by sober-minded politicians of all parties.

To scatter the powerful Tory majority in the House of Lords might have seemed to be a task beyond the ordinary powers of mortal. There has been no reproach which Tory critics have been more fond of directing against Mr. Gladstone than that resting on his supposed inability to keep his majority. After the scene which marked the close of the Session this can be said no more. In the House of Commons the Minister was supported by the decisive majority of one hundred and thirty-six, which would have been increased had not a few Liberal members foolishly calculated on the prolongation of the debate. In the Lords, the Tory chief, supposed to be so omnipotent that even the most sanguine Liberal did

not venture to calculate on more than the reduction of his majority, was forced to abstain from a division because, on his own confession, an "overwhelming majority" of his friends had refused to follow him. Some egregious errors must have been committed before this point could have been reached. There were, in fact, errors in strategy, errors in temper, errors in taste which must have excited distrust of their chief in the minds of all rational Tories. The exhibition of the previous week, when Lord Salisbury descended to angry vituperation of a rival chief who was not there to reply for himself, must itself have been extremely painful to those peers who have not forgotten the best traditions of political warfare, which have hitherto been quite as dear to Conservatives as to Liberals. The disputes between great historic parties have not often assumed the character of personal wrangles, worthy only of Billingsgate; and to high-minded English noblemen it must have been extremely mortifying that their own leader should have stooped to this kind of warfare without even the poor satisfaction of provoking his adversary to retaliation. Railing out of doors was bad enough, especially when it produced no effect either in exasperating its victim or in inducing the people to believe the evil that was said against him, but railing in their own House was worse still, and must have been distasteful to many who could not but wince under Lord Granville's dignified and well-merited rebuke.

This might have been forgiven, however, if the strategy of Lord Salisbury had commanded approval; but that again has been one huge blunder—wrong in its aims and mistaken in its methods. After the article in *The Quarterly Review* of April, it was not fairly open to the Tories to take up the ground of high principle in opposition to the Arrears Bill. It may be that the Review does not maintain as close relations with his Lordship as has been sometimes supposed, but it is at all events the ablest exponent of Tory principles, and it pronounced itself in favour of a measure based on the principles of the Bill which Lord Salisbury has denounced as an act of robbery. Here are the words:

It would be of comparatively little use to say to a man, "We will put you in the way of owning the land which you cultivate, in terms adopted with special reference to your convenience and interest," if the day or the

week after he had entered upon the new arrangement he was liable to be proceeded against for old debts. Landlords in Ireland have always been easy with their tenants, and the custom of the country is not to pay rent down to the day it is due, but to let it run back in many cases till it can be overtaken. Arrears of six years' rent are common enough—two or three years may be regarded as almost the rule. It is quite certain that the majority of tenants are not now in a position to settle these old claims. To deal with their future condition first would, therefore, be beginning at the wrong end. It is their past about which most of them are anxious. What, then, is to be done with these arrears? It appears to us there is very little choice before us considering the position in which Mr. Gladstone has placed landlords and tenants. The landlords must do as other persons are obliged to do with defaulting debtors—they must accept a composition. The whole is better than two-thirds, but two-thirds is better than nothing. If the State will pay the landlords, say two-thirds of their arrears, one-third should be remitted altogether, and the tenantry would start afresh without the millstone of debt around their necks, and with good hope and good prospects before them.—*Quarterly Review*, April, 1882, p. 601.

After that it was outrageous to try and fasten on the Liberal party the charge of confiscation for making proposals precisely the same in character as those set forth by the *Quarterly* organ of the most rampant Toryism. No doubt they were objectionable, contrary to the sound maxims of political economy, opposed to the still more venerable and authoritative teachings of morality, which require that every man should pay his own debts. Just as much may be said against any act of bankruptcy. Lord Salisbury was manfully prepared to go to the constituencies and ask them whether they were prepared to sanction a departure from the old law of righteousness, that the debtor should pay his own obligations. But his difficulty would have been to find any one to oppose him in the contention. The Liberal party fully believe in the obligation not only of individuals but of nations also to pay their debts, and on that very ground objected to the system of finance which the Government of which his Lordship was a member adopted. But here is a case of insolvency, and of insolvency which was fatal to the good order and prosperity of an important part of the Empire, and which was so exceptional that it must be dealt with by extraordinary expedients. Lord Salisbury's own friends had admitted this, and it is useless for him now to adopt a lofty tone of political purism, and declare the Government plan inadmissible. It was

shrewdly suspected, indeed, that if the Ministry had not proposed the Bill, the Opposition would have introduced a similar one. The article was written at the time when the Tory leaders seemed to contemplate a bid for the Irish vote, and were engaged on the preparation of that notable scheme of which Mr. W. H. Smith was to be the foster-parent. All those anxious scruples about the violation of economic laws, or the imposition of heavy burdens on the taxpayers, of which we have heard so much lately, were brushed aside easily enough then; if, indeed, they were entertained at all. *The Quarterly* laughed at the idea of cost, and with great practical wisdom suggested that it would be trifling as compared with the cost even of a small war. The release of the suspects and the change in the Irish Executive spoiled the little game, and from that time there has been an unceasing denunciation of the Kilmainham compact, and the iniquity of the Government in taxing England for the payment of Irish debts. We do not mean to identify Lord Salisbury with *The Quarterly Review* so far as to make him responsible for its utterances, but it is curious that this organ of Toryism *pur et simple*, which has on more than one occasion been the interpreter of his Lordship's own policy to the nation, should have advocated in April what he himself has denounced with such vehemence of moral indignation in August.

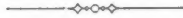
His Lordship's opposition was as objectionable in method as in the special point selected for attack. If the principle of the Ministerial measure was open to the severe condemnation he has pronounced upon it, then that principle itself should have been challenged and the measure rejected on the second reading. But his Lordship has fallen upon the notable expedient of allowing the second reading of measures he dislikes to pass unopposed, and reserving himself for a peculiar transformation scene in committee. It has proved so unsuccessful in the two notable cases which have disturbed the closing period of two successive Sessions, that we may hope it will not be repeated. It is objectionable even from the standpoint of the Opposition chief himself. He has manifestly winced under the criticism of Liberal speakers who have fastened on him and the Lords a responsibility for the Irish Land Bill, and he was determined not to expose himself to

such retorts again. But the result of his peculiar policy is to leave him fairly open to them still. He has protested against the passing of the Arrears Bill, but that does not get rid of the awkward fact that he was a consenting party to the affirmation of the principle. *The Times* is too eager to soothe his Lordship's wounded feelings when it tells him that he is needlessly sensitive about the criticism. That criticism is perfectly just. If one-half that Lord Salisbury has said about the Bill be true, he ought manfully to have moved its rejection. If he shrunk from a step which must have thrown all our political arrangements into confusion, letting "I dare not" wait upon "I would," he must accept the responsibility which he incurred by allowing the principle of the Bill to be affirmed. Of course he meant to transform it, but it was the original Bill for the relief of insolvent tenants, not his transformed Bill for the protection of landlords in rights they have already abused, which, with his consent, was read a second time.

The full results of the extraordinary scene in which the great Tory leader assailed his own followers with such bitter reproaches will not be all at once developed. In the meantime there are one or two consequences which are evident enough, and which we note with extreme satisfaction. The celebrated theory of the functions of the Upper House, which was propounded at Liverpool at the great Easter demonstration, is gone, and its utter destruction is a fortunate thing for the Peers themselves. The feeling which would have been awakened had they supported the contention of their chief may be gathered from the keen and incisive letter of Mr. Heneage, one of those moderate Liberals who might have been calculated on for a favourable view of the privileges of the Lords. Those who are anxious not to have an inevitable conflict precipitated, may rejoice that what seemed a serious danger has at least been postponed. If the question of the position of the House of Lords is to be raised, it is to be hoped that it will not be complicated with any Irish problem.

Mr. Edward Clarke, however, seemed quite prepared to risk all the perils of a General Election, in the confident assurance that the result would be a majority for the "Constitutional party." The self-complacency of this aspiring barrister is not easily troubled, but we fancy even he may have been

disturbed when he found that while he pronounced so decidedly on the secret mind of the constituencies, events proved that he was utterly ignorant as to the views even of the Tory majority in the House of Lords. When his own order and party will not follow Lord Salisbury, it requires something more than the flippant assertion of a successful lawyer to convince the Tories themselves that the country is longing to commit the reins of government to his hands. There is much more reason to believe that the Ministry is stronger and more popular to-day than at any period in its history.



### NOTES OF THE MONTH.

ONE of the last incidents of the Session was the ignominious collapse of the Bill for the release of Mr. Green from Lancaster gaol, and for the prevention of similar unfortunate incidents in future. Its most bitter opponent could desire for it no worse fate than that which actually befell it—to be defeated by a count-out under a speech from Mr. Warton. But, in truth, it did not deserve to succeed. Had it been a simple act of grace to the contumacious priest who has kept his prison locked on the inside, there would have been no opposition. But the opportunity was taken for the introduction of a general measure intended to relieve all clergymen disposed to show a similar contempt of the law, and to glorify it as a martyrdom “for conscience’ sake.” Of course the remedy for the evil was the panacea to which we have all become so well accustomed, “More bishop.” The judge was to have the power of releasing a contumacious cleric *at the request of the Archbishop of the province*. This was a much more serious matter than the release of Mr. Green, and one which was likely to provoke more discussion. As the Attorney-General well said, “the Bill violated all sound legal principles,” and this is rather too costly a sacrifice to be made for the release of a man who can be free at any moment he likes. The tone of the advocacy did not serve to remove or modify the opposition the proposal itself was fitted to provoke. Mr. Talbot and Mr. Beresford Hope and Mr. Hubbard were bent on exalting their client



as a martyr, and demanding for him, and others who might happen to feel like him, the same relief that was extended to a Nonconformist like Mr. Thorogood. The attempted parallel is a delusion so transparent that it is difficult to understand how any one can be misled by it. The rights of conscience are no doubt compromised by the existence of a State Church, and if Mr. Green were forced into Nonconformity by the enactment of a law for the Church which he could not obey, he would have the same reason to complain of injustice as other Dissenters. But we have not heard that the gentlemen who are so sensitive to the wrong which he suffers have shown any corresponding feeling in relation to Dissenters.

If a clergyman cannot acknowledge the jurisdiction of a Court which the Legislature has established for the government of the Church, the obvious course is that he should resign the position which the State has given him. Under any conditions we regret that he should be imprisoned, but it must be remembered that this is a penalty for a distinct refusal to acknowledge a legal and regularly constituted authority, beyond whose jurisdiction he could have placed himself by abandoning the status and emoluments he enjoys on condition of obedience to the law the State lays down. All this may seem hard reasoning, but great public institutions are not ruled by sentiment. Spiritual men may regard it even as very worldly, and so it is, but it is of the very nature of an Erastian Church that it should be worldly. We do not wonder that men who believe in a spiritual Church, of which Christ is the head, should revolt against the authority and the reasoning by which it is supported. But they will never get free from it by such methods as Mr. Green adopts. If the State maintains a Church, it will insist upon having control over it, and they who choose to remain in the ranks of its clergy must submit to that control. The ingenious devices to get rid of the unpleasant pressure of a system to whose benefits they eagerly cling are a hopeless struggle against the inevitable. "It is vain to kick against the pricks," and it is as useless to complain of others when the mode of deliverance is entirely with themselves.

We do not write this as approving of the imprisonment of Mr. Green, for, on the contrary, the punishment is, in our

view, absolutely unsuited to the offence, and so contrary to public opinion that the Ritualists, had they managed their case with ordinary tact, might have opened the doors of the gaol long before this. The proper penalty for a refusal to fulfil the conditions of a particular office is the loss of the office. Suspension first, and in case of continued contumacy deprivation should be the legal, as it certainly is the natural and proper, consequences of disobedience like that of Mr. Green. Had the law operated in this way, Mr. Green could hardly have posed as a martyr, and the school of which he is a representative might have been brought to a truer conception of the injustice under which all Nonconformists suffer. We have no wish that the State should defend the "vested rights" of Protestantism, but we do desire an impartial application of the law as the surest path to the establishment of religious equality.

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It must be said in extenuation of the policy of these Ritualists that their bishops, who ought to know better, do not a little to foster the delusion by which they are misled. Here is a recent act of the Primate, which certainly suggests the idea that Lord Penzance is a nuisance and his Court an officious impertinence which must be evaded if it cannot be absolutely effaced. "At the present time," said Mr. Jeune, in a recent application to the Court of Appeal, "Lord Penzance is Judge of the Court of Arches, but he is unable to transact the business of the Court, because these proceedings raise the question whether he has a right to sit at Westminster." The Master of the Rolls, evidently thinking that Lambeth Palace was the natural place for the Court, which is in law the Archbishop's own Court, asked why Lord Penzance did not sit there. The answer was most suggestive. "*Because the Archbishop of Canterbury will not allow him.*" There is something ridiculously absurd in the *contretemps* by which an important suit is left unheard because there is no Court provided for the Judge by whom it is to be tried; but it is worse than absurd that the Archbishop, whose authority the Judge represents, should be a party to this vexatious interference with the course of law. Well may the recalcitrant

clergy regard this as a significant indication that their Primate is in sympathy with them. He cannot, indeed, have the same ground of objection to the Court that they have. They complain that Court and Judge have been imposed upon the Church, but if so there is no one who has had so much to do with imposing them as the Archbishop himself. The Bill that established Lord Penzance and gave him his jurisdiction was the Primate's own measure. There can, therefore, be no conscientious objection on his part to the constitution of the tribunal, but its working has become practically inconvenient. "We are disposed," says *The Spectator*, "to believe that it is the Archiepiscopal way of showing regret for the part he had in the passing of the Public Worship Regulation Act." But who is the Archbishop that he should thus assume the right to interfere with the operation of a statute of the realm? In his character as a legislator, and the legislator to whom of all others Parliament has a right to look for guidance on matters relating to the Church of which he is the chief ruler, he advised the passing of a certain disciplinary measure. That measure has not answered his expectations, and has, in fact, become the cause of serious dissensions, and now he is to show his penitence, not by seeking its repeal, but by setting his clergy an example of contempt for its provisions.

Obstruction must surely be in the air when even an Archbishop is prepared to adopt tactics worthy of Mr. Biggar or Mr. Healy in connection with one of the most important controversies in his own Church. His conduct raises questions of no ordinary gravity as to the prerogative of bishops and their relation to the law. It is certain that in no other department but the Church would such action be tolerated for a day. That Ritualists are encouraged in their contempt of a Court, which its own author treats as though it were no Court, is only natural. Worse policy on the part of the Primate cannot easily be imagined. His vacillation is pitiable enough under any circumstances, but when exhibited towards a party characterized by unbending resolution and persistent aggressiveness, it is a fatal weakness. He will not lessen his difficulties with them by this sign of his readiness to yield to determined resistance, and he will certainly not strengthen his hold upon the laity of England who, assuredly, are not

prepared to see their Church turned into a preserve of sacerdotalism. The Archbishop is, doubtless, considering the security of the Establishment, but if the people once perceive that priests are supreme within it, its existence will not be prolonged.

The Archbishop is not more happy in his treatment of questions relating to patronage than of Ritualism. Of course he recognizes that essential distinction between the sale of advowsons and the sale of next presentations which is so clear to Episcopal understandings, and so undiscernible by all who are not under the influences as those by which the rulers of a State Church are affected. This is so common, however, that it would not have called for comment but for a further observation by which the Primate sought to carry the war into the adversary's camp.

In regard to patronage a real distinction, he thought, might be drawn between the sale of advowsons and next presentations. The sale of the former was spoken of by Nonconformists as an awful blot on the Church; but he could not distinguish its principle from the purchase of a share in a chapel, which in Wales was thought to be a justifiable and a very profitable way of investing money. If a man bought a chapel and placed in it a person in whom he was interested, that was not distinguishable in principle from the sale of an advowson, and therefore the Church was not to be condemned for having failed to get rid of patronage.

This is miserably small as well as distinctly untrue. Supposing it could have been proved that such a practice prevailed in certain poor districts of Wales, what then? It would not prove the proceeding right; it would not even silence the objections of Nonconformists, unless it could be shown that they had in some way expressed their approval of this mode of ministerial appointment, and identified themselves with it. That this is not so the Archbishop knows well. He must be well informed as to the principles and practices of the Presbyterianism in which he was trained, and if he were not acquainted with the mode of electing ministers among the Congregationalists and other great Dissenting communities in England, it would be to his own discredit. But we can have no doubt that he is perfectly familiar with them, and the impression is confirmed by the silence he maintains in regard to them, and his appeal instead to a calumnious statement

relative to some chapels in Wales. What bearing it has upon the policy of his own Church is certainly not very obvious. "If a man bought a chapel, and placed in it a person in whom he was interested, that was not distinguishable in principle from the sale of an advowson, and therefore the Church was not to be condemned for having failed to get rid of patronage." What possible nexus is there between the premisses and the conclusion here? If Nonconformist bodies had acted on a wrong principle, that is no reason why the Church should not be condemned for acting on the same. Much less is such a justification to be found in the action of irresponsible and anonymous individuals.

The worst of this contemptible *tu quoque* is that it is absolutely untrue. What individuals may have done no one can say. There is no limit to idiosyncrasies. There is, for example, a notorious Archdeacon Dunbar, for whom we fancy neither the Archbishop nor the Bishop of London would like to be held responsible. We can hear nothing of the eccentric Nonconformists of whom Dr. Tait speaks, but if they have an existence no charge is thereby established against the Nonconformist Churches of Wales. That they have no such custom, and that they would reprobate any procedure of the kind on the part of individuals, is certain. The record of religious work in the Principality is so humiliating to the Anglican Church that we should have thought the Archbishop might have felt that the fewer references to Wales the better. He has not hesitated, however, to hurl this undeserved aspersion at bodies of earnest and devoted Christians, to whose self-sacrificing efforts it is due that Wales is not in a condition of practical heathenism to-day. He will not benefit his own Church by this undignified and unrighteous attack, but he will do something towards widening still further a breach, which he should be desirous of healing, between his Church and the people of the Principality.

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Our defence of the Government policy in Egypt has exposed us to a kind of attack which we expected. We do not care to enter on any elaborate reply, but there are one or

two points we must briefly notice. Our expressions of abhorrence for the war, which most reluctantly we are compelled to regard as a necessity, have given special offence to some of our critics. They are the only true friends of peace, and all who cannot accept their view are Jingoese, and ought to speak in the Jingo tongue. We are not moved by this kind of intolerance which is only too common, but which is somewhat strange when found in connection with an extreme Liberalism. To us it is surprising that these uncompromising opponents of war do not see how much they weaken their own case by treating all wars as being of the same character. We understand the principle which condemns war under any conditions, and thoroughly respect those who consistently maintain it, but we cannot see why they should ignore the difference of circumstances which separates one class of wars from another. They are bound to object to the expedition against Arabi as much as to the war in Afghanistan; but they should, nevertheless, be able to see how the one may be justified on grounds which cannot apply to the other. The one was an act of unprovoked aggressiveness, a wanton attack upon an unoffending Indian potentate who, unfortunately for himself and his people, happened to stand between Russia and ourselves, a boastful display of our Imperial strength for the purpose of impressing a rival and adding to our prestige. But this cannot be said of the other, which we hold to be as justifiable as it is certainly unsought, a necessary act of self-defence to free our own commerce and that of the world from the obstruction interposed in its path by a military usurper. For such Arabi unquestionably is. Whether he be a man of the high qualities which Mr. Wilfred Blunt ascribes to him or not, may to some minds be a matter of doubt; but it is certain that he has risen to his present position solely by force, and that he is neither more nor less than the leader of a great military rebellion against his lawful sovereign. That numbers of the ignorant people have been misled by him, and that, were he victorious, the nation might bow to his rule, may be true, but it does not alter the fact that what he is he is as a soldier, and a soldier who has used his power to coerce his sovereign, and to sweep out of his path everything that stood in the way of his despotic rule. The champions of peace are not serving their own cause by under-

taking the defence of Arabi, representing him as a great national hero who is to be placed in the same category as Garibaldi, and treating opposition to him as an arrogant abuse of superior power like the attack on Cetewayo.

At all events there are two opinions on this subject in the Liberal party, and there can be no doubt as to which is preponderant. Sir Wilfrid Lawson has the valuable support of Mr. O'Donnell, and we believe, to some extent, the sympathy of Lord Elcho, but this is scarcely likely to prejudice the Liberals of the country in his favour. They hate the war as much as he does, but they know that Mr. Gladstone's hatred is not less than theirs, and yet that he sees no mode of escape from it, and despite the unworthy sneers at them for their devotion to an "idolized leader," they feel that this is no unimportant point in connection with the difficult problem of this war. The question is one on which there must be mutual tolerance. The majority have no desire to ostracize the minority, but the minority will act very unwisely in the interests of their own peace principles, much more than of Liberalism, if they retire to their tents because of their discontent on this point. Secession on such ground must mean their withdrawal from political life altogether, for it is impossible that any Ministry which could hold office for a month would be more in sympathy with their views than that of Mr. Gladstone. The one drawback to its influence has been the idea of numbers that it would sacrifice too much for the preservation of peace, and its popularity has been enormously increased by the vigour it has shown in the preparation of this Egyptian expedition. To us this is a melancholy fact, but it is a fact nevertheless, and one of which the leaders of the Peace Society should take account. We doubt whether their discontent would materially diminish the strength of Liberalism, but if it did, it would prepare the way for the triumph of Lord Salisbury. Whether this would advance the cause of non-intervention its advocates must be left to determine. We would hope, however, that they will be guided rather by counsels of unity. We expect protests, remonstrances, criticisms. All we ask is that they should show the same respect for the convictions of others which they claim for their own; that they should not make a



solitary difference of opinion a reason for separation from the party to which they belong, and that, above all, they should not join the Tory pack in howling at a leader who has so many claims on their confidence and their loyalty.

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### THE CHIEF END OF REVELATION.\*

It is an undoubted fact that the line of Christian defence is not, and cannot be, drawn now where it was formerly, and even but a very few years ago. But no man who has a clear and settled faith in the ever-living Christ will see in this any reason for surprise or for alarm. And Christian truth has not been *forced*—as some would have us believe—into the adoption of revised methods of defence. Christianity fearlessly invites the scrutiny of every light it has enkindled or has fostered. It is itself the parent of inquiry, of free criticism, and of intellectual and spiritual activity. The forces it has evoked will not turn and rend their parent. Parricide is impossible.

We hold that the means and methods of Christian defence have vastly overtaken the attack. The literature of apologetics has of late been enriched by productions of the highest order; and the way in which the assaults of the sceptic are met strikingly illustrates the leading ever given by the Holy Spirit to the Church, and confirms the principle that things seemingly adverse and threatening are made to work together for good.

We welcome Dr. Bruce's book, not only for its many admirable qualities, but because it serves as an index showing the position at which the Christian "apology" now stands. The intelligent, evangelical adherent of the fundamental bases of the gospel finds in Dr. Bruce's work a clear and well-reasoned argument. Perhaps had it been published thirty years ago it might have been received by the more impetuous champions of the faith with some degree of suspicion and trepidation. Even now there are those who have said or

\* *The Chief End of Revelation.* By ALEXANDER BALMAIN BRUCE, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. (Hodder and Stoughton.)

implied that Dr. Bruce has yielded too much. But the Free Church Assembly having, we understand, discussed the work under the suggestion that it was adverse to the Evangelical view, and was, in part, a dangerous forsaking of the old lines, did not assent to this implication, and declined taking any further action. The fact, however, that the book received even so much as this of ecclesiastical attention is significant, though we cannot doubt that the Assembly was as prudent as it was sincere in letting Dr. Bruce alone. "The apologist's task," as Dr. Bruce very truly says in his preface, "is a delicate one." But it must be undertaken, and few are better qualified for the work than the author. We might be sure he would bring to his undertaking adequate knowledge, a trained mind, a judicial spirit, and a lofty moral purpose, and we are not disappointed. He is in a field congenial with his powers, and we think he has succeeded in placing the defence of the faith of Christ on a true and sound basis. He holds that if the main design of revelation is understood, very much criticism that is supposed to be adverse would be seen at once to be really quite irrelevant. He divides his book into six chapters, of which the first points out and removes several misconceptions as to the chief end of revelation. Such misconceptions fall into two classes—those taking a theoretical or *doctrinaire* view of revelation, and next, those that go to the opposite extreme by taking an exclusively practical or ethical view. Believers and unbelievers may be found together on either side of this division; opponents, therefore, can assail revelation on whichever of the two suppositions it may be most convenient to attack. Some defenders allege that it is a system of doctrine, and this view lays them open to very serious assault. Others contend that it is a manual of practice, and these equally may be assailed with great force. The first class dealt with by Dr. Bruce are those who hold that revelation is to be identified with the Bible, and that the Bible was given by God chiefly for communicating doctrinal instruction. This theory is seen in its extreme form in the Jewish *Kabbala*, which made of the Old Testament a book of science, philosophy, magic, moral law, and religion. And this old idea is not completely extinct. Dr. Bruce gives an instance of its reappearance in our own day,

but such instances are rare, and are vanishing away. A much more tenacious hold upon general belief is maintained by the theory of the dogmatist, who, without going as far as the *Kabbala*, uses the Bible as though it were designed to be a theological textbook, given to convey doctrinal religious instruction which it becomes his business to exhibit in distinct and systematic propositions. Dr. Bruce does not deny "the competency or the utility of systematic theology," but he reminds us that to use the Bible as a quarry from which we are to dig proof-texts is apt to render the mind insensible to everything in the Bible that is not available in that particular way. And of this there is a very great deal, and of the highest value. The dogmatic mind has no notion of progress in revelation; and if, as the dogmatic conception of revelation implies, salvation is dependent upon the adequate knowledge of certain doctrines, the patriarchs must have possessed such knowledge, and therefore traces of it are to be found in the oldest parts of the Bible. So, it may be added, the dogmatic mind "lacks all sense of proportion." Any proposition whatever that can be substantiated by proof-texts is to be received as matter of religious faith. Under such a system we get "a mere encyclopædia of theological opinions," and the student loses sight of the truth, "that in the Scripture we have the record of the manifestation of a gracious purpose evolving itself in the course of ages, and finding its eventful fulfilment in Jesus Christ." It is the object of Dr. Bruce's work to show that this revelation of grace is the true function of Scripture.

The Deist, not less than the dogmatist, has a *doctrinaire* idea of revelation, but he believes that the truths taught by God through a special revelation are extremely limited, not exceeding three in number. Dr. Bruce briefly, but with candour and penetration, passes in review a few of the leading theories of this school. Lessing assumed "that the time might come when Christianity itself, as taught in the New Testament, should be superseded by the religion of reason, even as the Jewish religion was superseded by it; whereas according to the teaching of the New Testament, and in truth, Christianity is the perfect religion; God's last, because His full, adequate, absolutely true word to men." "As well,"

eloquently adds Dr. Bruce, "might we think of outgrowing the sun; for Christ is the Sun of our souls, because He is the Saviour of our souls; and no one who recognizes in Him the Redeemer will ever dream of the possibility of His being superseded."

The name of Reimanus may perhaps not be familiarly known to all our readers. He wrote, but did not publish, a work entitled "A Defence of the Rational Worshippers of God," and he is referred to because Lessing and Strauss have avowed their indebtedness to him. His attack on revealed religion is based on the theory that if a revelation were given, it must be presented in the form of a system, and conveyed by men of blameless lives. It was a great stumbling-block to him that the Bible did not answer to this requirement. It is not a systematic compendium of religious instruction; but, as Dr. Bruce points out, this need have been no stumbling-block at all if the right idea of revelation had been seized—the idea that revelation consists in a self-manifestation of God as the God of grace. The same remark meets the objection of Mr. Greg, the author of "The Creed of Christendom." Dr. Bruce does not expend much space on Mr. Greg, but we think he presents that able writer's position clearly, and gives a conclusive answer to his argument. Dr. Bruce insists—and this is really the burden of his book—that God reveals Himself by *doing* a certain thing, "and the doing of it is the revelation. Christ's death on the cross is the most important part of His revelation; far more important than His words of wisdom, precious as these are."

At the head of those who have taken a purely practical or ethical view of the chief end of revelation Dr. Bruce places the father of modern pantheism—Benedict Spinoza. The fierce disputes on predestination, human depravity, and similar topics led Spinoza to ask whether Scripture was not being employed for a purpose for which it was never designed. But he went on to argue that the Bible was not intended to communicate definite doctrines concerning either God or man, but merely to aid practical piety. Kant and Fichte equally advocate the doctrine that revelation exclusively has in view practical conduct. Dr. Bruce, passing rapidly from the German philosophers, comes to Mr. Matthew Arnold, and

points out that the apostle of culture regards the Bible from a standpoint more in affinity with that of Spinoza than of the German critics. We are reminded of a remark of Dr. Mansel in his "Gnostic Heresies." He says, "The Kabbala has been asserted to be the parent of the philosophy of Spinoza." If this view is correct the Kabbala is Mr. Arnold's ancestor. The chief illustration of the "theoretical" misconception and the most dogmatic representative of the "practical" misconception are thus closely related through Spinoza. There appears to be a contradiction, which we may leave our readers to reconcile; but of course we cannot tell whether Mr. Arnold would acknowledge the genealogy.

We think Dr. Bruce makes too much of Mr. Arnold. Whether correct or otherwise, the impression that Mr. Arnold, when he writes on theology, allows his passion for sarcasm and misrepresentation to warp his judgment to an extent that renders his opinions valueless, and makes it evident that truth is quite an inferior consideration with him, is an impression so wide and deep, and has so much to justify it, that one is apt to grow a little impatient when his oracular utterances in theology are dealt with seriously. When Mr. Arnold comes smiling on to the stage, people who are interested in theology observe him with some attention, but certainly not to have their minds informed, or their search for truth assisted, still less to receive any healthy stimulus to their best moral and spiritual aspirations. They look at him with curiosity, simply to observe how nimbly and cleverly he will go through his part. They are seldom disappointed at his skill, but when they have witnessed that, they have obtained all they hoped for.

It was necessary for Dr. Bruce to advert to widespread and important misconceptions before unfolding and applying his own positive doctrine. When this needful work has been done he tells us explicitly what he regards revelation to be. "Revelation does not mean causing a sacred book to be written for the religious instruction of mankind. What, then does it mean? It signifies God manifesting Himself in the history of the world in a supernatural manner and for a special purpose. Manifesting *Himself*! for the proper subject of revelation is God. The Revealer is also the Revealed." The

"special purpose" is thus expressed: "The revelation recorded in the Scriptures is before all things a self-manifestation of God as the God of *grace*." This is the key-note of Dr. Bruce's book, and we hold it to be a truth of surpassing importance in the present day. God is more than a God of righteousness, more than a Power not ourselves that makes for righteousness. That is but one step. God is a Power making for *mercy*. This takes us far higher, and gives hope and all else worth having to man. God cannot be said to have revealed Himself till He has been revealed in this aspect. In a masterly argument, which we must forbear giving in detail, Dr. Bruce shows that the revelation given in the Bible relates to a *purpose of grace*, and that its great watchword is *redemption*. He traces the history of this idea in the Scriptures, and devotes considerable space to the discussion of the degree in which it was made known to Abraham.

Dr. Bruce more than once refers to Mr. Newman Smyth's book on a kindred subject,\* and speaks of it in terms of high commendation. On the spiritual significance of the sacrifice of Isaac the two authors, as in many other instances, are in accord, and, we think, have fully met the objections that have frequently been taken to that conspicuous incident in patriarchal history. It was "a remarkable manifestation of grace; for while it negatively revealed the *humanity* of the Divine character, it positively revealed God's delight in self-sacrifice, and thus brought to light possibilities of sacrifice for God Himself, which one could hardly dare to regard even as possibilities until they had actually been realized."

In vindicating the slow and gradual progress of the revelation of grace, Dr. Bruce gives us a chapter abounding with just and penetrating remarks. He proves that "grace submitting to delay is only love consenting to be guided by wisdom." The selection of Abraham and the Jewish nation, the moral difficulties in the Old Testament, the religions of paganism, and the general condition of the pagan world, are suggestive of difficulties which Dr. Bruce does not evade. Such topics would of course bear much fuller treatment than he has been able to give them in the compass of a small

\* *Old Faiths in New Light*. By the Rev. NEWMAN SMYTH, D.D., of Illinois, U.S.A., with Prefatory Note by Dr. Bruce.

volume, but in so far as they bear upon the question he is discussing—the long delay and the slow movement in the process of the development of revelation—they are touched with a firm and efficient hand.

Perhaps the portion of the book that has the closest application to immediate controversies is the chapter on "The Function of Miracle in Revelation." It forms an admirable supplement to Prebendary Row's luminous rendering on the same subject in his Bampton Lecture of 1877. There are teachers not to be despised who contend that historical facts are not at all essential to Christianity. There is, they tell us, no need for us to waste our energy in the attempt to make out the objective truth of any of the facts of the life of Christ; and as for the miracles, the religion of Christ will get on better without them. Such views as these may be presented with a plausibility that is captivating to many minds, and they are often met by arguments that cannot be deemed satisfactory. Dr. Bruce, in common with Row, emphatically dissents from the view of the evidential character of miracles held, for example, by Dr. Mozley, and which renders formidable the attack of such opponents as the author of "Supernatural Religion." Dr. Mozley considers Christianity as a system of dogmas beyond human discovery, and therefore requiring miracles to attest it. They are given to prove the revelation. Without them we could not know that the revelation is a true communication from God. Dr. Bruce's view we take to be far nearer the truth: "Our Lord's miracles were an integral part of His ministry, and therefore of the revelation of grace made therein, not mere credentials of that ministry and revelation; that in so far as they were evidential, they were so just as His ministry in word was, and that the evidential value of all alike and altogether lay in this, that they were a revelation of God in the fulness of grace and truth." This is safe ground, and we are not afraid to rest the case there.

Our space fails us, or we would gladly notice Dr. Bruce's discriminating remarks on the "Function of Prophecy," especially as here he deviates more than anywhere else from the views that were till recently almost universal in Christian churches. We must be content to say that we regard our author as bringing into a more vivid light than ever the



cardinal truth, that to the Messiah give all the prophets witness. "The testimony of Jesus is the spirit of prophecy." We trust we have said enough to commend Dr. Bruce's valuable work to those of our readers who have not yet seen it.

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### REVIEWS.

#### SIR JOHN LUBBOCK ON ANTS, BEES, AND WASPS.\*

This book of Sir John Lubbock's will be, as it deserves to be, popular. It is so admirable as to make us regret that the author does not confine himself to the subjects in which he has here shown himself a master, instead of rushing into others in which he is a mere dabbler. We have profound respect for his scientific abilities, but we have just as little for his political conduct. We are often told that he is a sound Liberal, but such commendations only remind us of an old Scotch story of a probationer, who, desirous of ascertaining his own chances of success, got into conversation with the minister's man of the parish, supposing that he was himself unknown to him. After learning that two or three of his competitors had been pronounced "nae sound," he proceeded to ask if the man had heard anything of the preacher who was to occupy the pulpit on the following Sunday—that was himself. "Yes," was the reply; "they do say he is a 'sound.'" We should be very sorry to say that Sir John's Liberalism is all sound, but certainly there is little vigour and practical energy about it. We feel as if we could understand it better after reading the remarkable book before us. The very habits of mind necessary for the prosecution of observations such as those of which he has here given the world the results, are unfavourable to the formation of those broad and comprehensive views which are essential to true statesmanship, still more of that political courage without which there can be no really progressive Liberalism. The information he has to communicate is novel and curious, and if the whole business of man was to understand the ways and manners of the insects, here so carefully watched and so accu-

\* *Ants, Bees, and Wasps.* By Sir JOHN LUBBOCK. (Kegan Paul and Co.)

rately described, would be invaluable. As it is, we recognize in it a most important addition to the materials on which science has to work, and greatly admire the patient diligence with which they have been collected. Our only feeling is that it is not amid such pursuits that a man gains either the intellectual qualities or the experience which would prepare him to solve the great political problems of the day in the courageous spirit of earnest Liberalism. The *clôture*, for example, is one of the questions of the hour, and we hardly know one which is a better test of the political capacity of men. Sir John Lubbock's proposal is precisely that which we should expect to commend itself to one who has spent so much time upon minutiae which are of infinite moment in scientific inquiry, but excessive regard to which is rather apt to interfere with a judgment on moral and political questions, into which the exact calculations of science cannot be introduced.

But enough on the author and his action in a sphere altogether outside that of pure science. Whatever we feel about his politics, we must express our great admiration for his book. In every point of view it is instructive. In the first place, it reveals the enormous amount of care men of science take for the purpose of securing absolute accuracy, and at the same time gives some idea of the extraordinary results which this diligent study may attain. Sir John Lubbock has opened to us a new world by his observations on creatures which to many seem at so low a point in the scale of animated being as hardly to deserve notice at all. Ants have a certain interest because of the lesson which the wise man has taught by means of them; bees have a greater attraction, partly because of their proved utility, and partly because of the industry with which they prosecute their operations; but wasps are regarded as nothing better than one of the pests of creation, about whom the less we see or know the better. Our author has shown that, humble as these creatures are, they all have lessons to teach us. They live in communities of their own, which seem to have certain definite regulations that, in some mysterious way, are understood and observed by their members. They are guided by instincts which in some respects are so wonderful as to come within measurable

distance of reason. They present in all their actions, their provision for their own sustenance, their relations with each other, their friendships, and their hates, ample material both for observation and reflection. Very few men could or would have used that material as Sir John Lubbock has done. We hardly know whether to admire most his diligence in the collection of facts or his skill in utilizing them. To a man of a different order of mind the observations would have supplied little more than mere data, out of which Science might weave her own theories. But he allows his fancy to have play, gives to the little insects he is watching a personal character, weaves a history out of them, clothes the dry bones with life and flesh. As the fruit, we have a book which really has all the charm of a romance, and yet is based on the most minute and laborious research of science. Take such a passage as the following. Of course it is to a certain extent the work of the imagination; but it is the imagination putting together the different observations on the several families of ants. It suffers from being separated from its context, but it may serve to give some conception of the character of the work and the charming style in which it is written.

I would venture to suggest that the male and female *Anergates* make their way into a nest of *Tetramorium*, and in some manner contrive to assassinate their queen. I have shown that a nest of ants may continue, even in captivity, for six years without a queen. If, therefore, the female *Anergates* could by violence or poison destroy the queen of the *Tetramorium*, we should in the following year have a community composed of the two *Anergates*, their young, and workers of *Tetramorium* in the manner described by Vans Hagens and Forels. This would naturally not have suggested itself to these naturalists, because if the life of an ant had, as was formerly supposed, been confined to a single season, it would of course have been out of the question; but as we now know that the life of ants is so much more prolonged than had been supposed, it is at least not an impossibility. It is conceivable that the *Tetramorium* may have gradually become harder and stronger; the marauding expeditions would then be less fruitful and more dangerous, and might become less and less frequent. If, then, we suppose that the females found it possible to establish themselves in nests of *Tetramorium*, the present state of things would almost inevitably be by degrees established. Thus we may explain the remarkable condition of *Strongylognathus* armed with weapons which it is too weak to use, and endowed with instincts which it cannot exercise. At any rate these four genera offer in every gradation from lawless violence to contemptible parasitism. *Formica sanguinea*, which may be assumed to have comparatively recently taken to slave-making, has not

yet been materially affected. Polyergus, on the contrary, already illustrates the lowering tendency of slavery. They have lost their knowledge of art, their natural affection for their young, and even their instinct of feeding. They are, however, bold and powerful marauders. In *Strongylognathus*, the enervating influence of slavery has gone further, and told even on the bodily strength. They are no longer able to capture their slaves in fair and open warfare. Still they retain a semblance of authority, and when roused will fight bravely, though in vain. In *Anergates*, finally, we come to the last scene of this sad history. We may safely conclude that in distant times their ancestors lived, as so many ants do now, partly by hunting, partly on honey; that by degrees they became bold marauders, and gradually took to keeping slaves; that for a time they maintained their strength and agility, though losing by degrees their real independence, their arts, and even many of their instincts; that gradually even their bodily force dwindled away under the enervating influence to which they had subjected themselves, until they sank to their present degraded condition—weak in body and mind, few in numbers, and apparently nearly extinct—the miserable representatives of far superior ancestors, maintaining a precarious existence as contemptible parasites of their former slaves (pp. 88, 89).

This extract is sufficient to show that Sir John Lubbock has succeeded in weaving a very attractive story out of materials which seemed to promise very little. A book whose title would lead us to expect dulness, is full of variety and life, as amusing as it is instructive. In truth, we prefer the amusing part of it. We are interested in the record of the observations, and marvel what motive could sustain the observer in devoting himself so diligently to subjects at first sight so uninviting. We are not prepared to accept literally, as representations of actual scientific fact, such an account as that we have quoted above. But what most charms us is the liveliness of the imagination, the wonderful art in putting together the isolated facts which seem to sustain the theory, the ingenuity of the speculations, and the skill with which they are wrought out and sustained. Perhaps there may be a secret desire to accustom the mind to the idea that the gulf which separates men from the lower creation is not so wide nor so hopelessly impassable as has been supposed. But that does not trouble us. What science has to teach, religion is prepared to accept on adequate proof, assured that it cannot rob it of a single precious truth. We are grateful for this romance of natural history, with all its rich suggestiveness. If all its conjectures or fancies were shown to be facts, our faith would not be dis-

turbed. We are so interested, that when Sir John tells us that his parliamentary duties interfere with the attention he would otherwise give to these insects, we can only express our willingness that he should be relieved from these political avocations that he may give himself exclusively to these scientific pursuits.

#### DR. MACLAREN'S NEW VOLUME.\*

A well-known clergyman—a man of some literary distinction—recently asked a Dissenting friend if he knew a Dr. Maclaren, with a volume of whose sermons, which had been sent him, he was extremely pleased. The incident was curious as illustrative of the difference in the attitude of Churchmen and Dissenters respectively in relation to the literature of the other. We cannot conceive that any Nonconformist, certainly any Congregational minister holding a position like that of the gentleman who asked the question, could have needed to inquire in relation to any Anglican preacher who approached even remotely to the eminence and popularity in his own Church which Dr. Maclaren enjoys, not only within the circle of Nonconformity, but far beyond. If it be said that the clergy of an Established Church cannot be expected to take the same interest in the works of Dissenting preachers which the latter take in those of Churchmen, we can only say that this tells very badly for the influence of the State Church, and is not easy to reconcile with those claims to breadth of sympathy and catholicity of which we hear so much. That a divine who takes any interest in the preaching of the day should know nothing of Dr. Maclaren is to us as passing strange as it would be to a clergyman to find a Dissenter who had never heard of Canon Liddon. The preaching of these two men has many points of difference, but the Nonconformist has no need to fear comparison with the eloquent Canon of St. Paul's. In Dr. Liddon's sermons may be found more of the theological scholar. They are more elaborate, more frequently occupied with the discussion of dogma, perhaps more finished as purely intellectual exercises. But in fresh and vivid illustration, in that deep spiritual insight which pene-

\* *The Secret of Power, and other Sermons.* By ALEXANDER MACLAREN, D.D. (London: Macmillan and Co.)

trates to the heart of a text, and that clearness of exposition which brings it vividly before the minds of the hearers in forceful and eloquent appeal, in short, in all those higher qualities which mark the preacher as a man of genius, and not of mere talent and culture, we hold that Dr. Maclaren is distinctly superior. We have no intention of hinting the slightest depreciation of the Canon when we say that he is rather a lecturer than a preacher *pur et simple*. The combination of so much thought and reading with such glorious rhetoric and fervid feeling is very rare, and as admirable as rare; but it is one thing to read discourses so carefully prepared and so finished in form and style, and another to rise to that prophet-like inspiration and fervour which distinguishes Dr. Maclaren's best efforts. We introduce the comparison, not with any idea of disparaging the one in order to exalt the other, for neither of them needs so questionable a tribute to his power, but only to indicate our own sense of the pre-eminent position which Dr. Maclaren is entitled to hold among preachers.

The volume before us contains several of the powerful sermons which Dr. Maclaren has preached on public occasions, and of some of them many of our readers will have very vivid recollections. The opening one, which gives the title to the volume, was preached at Surrey Chapel, at the anniversary of the London Missionary Society, and those who had the privilege not so much of hearing it as of coming under the spell of its intense spiritual earnestness, are not likely ever to lose the recollection. The audience felt that the spiritual power, of whose secret the preacher was discoursing, was singularly developed in himself. There was freshness in the idea which was laid down with such beauty and simplicity as the central thought of the sermon; there was singular felicity in the illustrations employed to set it forth; there was throughout that touch of genius which lends an indescribable charm to any speech. But it was not to these attributes alone that the remarkable effect which it produced was due. It was the inspiration which glowed through the whole that affected men accustomed to preach as well as to hear, and not likely to be carried away by mere emotion. Thomas Binney was this, and no man was more deeply thrilled or more completely subdued;

and as he felt, so felt his brethren. Even genius does not produce such a result as this, for men were not so filled with admiration of the preacher as they were bowed by the force of the preaching; and for this there must be soul. This was, indeed, the characteristic of this great discourse. We can believe it possible that some who read it as it is before them on the printed page may not be able to understand the secret of the extraordinary impression which it undoubtedly produced at the time. That involves no reflection on the preacher, but the very opposite. It would be a poor thing if there was nothing due to his own personality apart from the eloquence of his words or the originality of his thoughts. The last man of whom this could be said is Dr. Maclaren. On the occasion to which we refer he spoke as one possessed with his theme, and everything about him lent additional force to the words he uttered, as one who felt himself charged with the delivery of a Divine message. As we read the sermon now we can admire the artistic skill which it displays, the vigour of thought, the chasteness of its style, the tenderness of its pathos, the glow of its eloquence; but as we heard, the one thing that was present to the mind was its living power.

It is not too much to say of the present volume that these sermons exhibit the preacher at his best. They are so clear both in thought and style that intelligent readers might easily conclude that they have cost but little effort. But their very simplicity, while it is one of their charms, is itself the result of the highest care. It is the business of the preacher to find out "acceptable words," but those words alone can be truly acceptable which have distinctness of meaning as well as beauty of form. Here we find one of the chief excellences of these sermons. The rhetoric, attractive as it is, is never a superfluous ornament. Words are used to represent ideas, and are always happily united to the thoughts they have to express. But while Dr. Maclaren is thus careful about form, this artistic skill is far from constituting the chief value of his sermons, which are beautiful chiefly in their deeply spiritual tone, their vivid and striking presentation of Evangelical truth, their fresh views of Scripture teaching, their intense sympathy with all the deeper realities of spiritual life and experience. Their devoutness is free from



any touch of cant, their sentiment is as elevated and tender as their thought is scriptural and evangelical, their sympathy with souls in tribulation, sorrow, and doubt as touching as their calls to heroic service are spirit-stirring and stimulating. Most heartily do we commend the volume as a delightful companion for solitary hours, and an invaluable book for family reading. To ministers these sermons will be most useful if they take them as types of a preaching which must be powerful. We are happy to announce that we intend in our January number to give a portrait of this distinguished preacher, which, we doubt not, will be welcomed by all Congregationalists.



### CHRISTIAN WORK AT HOME.

ONE hundred and twenty-nine years ago the Wesleyan Conference was first held in Leeds. There were then twelve Methodist circuits in the kingdom and thirty-nine preachers. Once more, and for the twenty-third time, the sittings of the Conference have just been held in the woollen metropolis, and since 1753 the Connexion has made wonderful progress. It has now more than 700 circuits, and nearly 2,000 preachers, of whom between 700 and 800 attended the Conference. Few elections to the presidential chair have, of late years, given more satisfaction than that of the Rev. Charles Garrett. As a preacher, and above all as a temperance advocate, Mr. Garrett is extremely popular, and the Blue Ribbon is now *in excelsis*. By the way, we should have expected that such a man might be supposed to understand without further explanation that a letter dated from "The Palace, Liverpool," and signed "J. C. Liverpool," came from the bishop of that diocese. The Evangelical prelate, however, begins a characteristic and cordial letter of congratulation to Mr. Garrett upon his election, "You must allow the Bishop of Liverpool," &c. Imagine the Chairman of the Congregational Union or the Moderator of the General Assembly thus magnifying his office.

Our Wesleyan friends are embarrassed by the number of candidates who are offering themselves for the ministry. At the Conference of 1881 they did not feel justified in accepting even one for the English ministry, although seventy sought admission, and still the difficulty presses. The matter was discussed in Conference very gravely, and suggestions were made which other denominations might consider with profit. One speaker expressed the opinion that from what he had seen of the candidates he was persuaded that many of them ought never to have been accepted as such. Another suggested that the churches should be appealed to for £3,000, and that these redundant men should be sent out as Evangelists.

Rev. John Bond advocated an application of the "survival of the fittest" principle, after the American plan, viz., that the candidates should be sent out without purse or scrip to make their own way or to fail, and thus prove their fitness for the work which they coveted. The practical result of the discussion was that twenty-four candidates were refused, and the President has asked for contributions towards such a fund as the one above referred to. The United Methodist Free Church, whose annual assembly has just been held, have had to face the same difficulty. In both cases, and probably in all others where this trouble arises, the root-evil seems to be a too great laxity in the matter of accepting young men whose ambition and fervour are often in inverse proportion to their intellectual qualifications.

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Much of the most faithful and successful work of our ablest ministers finds no record in our public prints. It is carried on in quiet nooks which the holiday-maker visits not, and which only the most local of newspapers deign to notice; but it is none the less—often all the more—a service that could only be rendered by consecrated men, and by men whose endowments are much above the average. An instance of this has just come under our notice. At Waterhead, near Oldham, amidst the love of a devoted people, and with many tokens of Divine favour, the Rev. E. Armitage, M.A., has for ten years been carrying on a work that deserves to be better known, as honourable alike to him and to the people who have been associated with him. Recently a very gratifying presentation was made to him on his return with Mrs. Armitage from a continental tour, and occasion was taken by the deacons of the church to contrast the state of things which the minister's work had resulted in producing as compared with what existed ten years ago. The material results are conspicuous enough to any visitor, and although the spiritual are not to be so readily gauged, there is abundant evidence that Mr. Armitage's ministry has been a thoroughly and substantially successful one. And no wonder. He is an earnest, thoughtful, and spiritual preacher, of wide culture, who knows much of men and has deep sympathy with them, and who knows also how to present the teaching of the gospel in its practical application to daily needs in such a way as to win attention, to produce impression. For more such labourers the Church has need to to pray.

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Remembering some of the lamentable results of revivalistic work, it is somewhat reassuring to find Mr. Moody saying as he did at the Conference with his London friends, that "by far the most satisfactory and lasting work was that done directly through the churches, which were permanent organizations, and best fitted to shelter and nourish the Christian life of the converts." But he finds great practical difficulties in the way of carrying on his work in church buildings. This "church difficulty" faces him especially in England. In Scotland he can use church buildings freely, but those of the Establishment in England are closed against him, and therefore to ensure the co-operation of the clergy he feels compelled to avoid Nonconformist places of worship. And thus one of the greatest evils connected with these evangelistic services—an

evil which many regard as counterbalancing the good they accomplish—is perpetuated. They tend to recruit the ranks of Plymouth Brethrenism and even to the disintegration of existing churches, whilst earnest and able Christian workers, who labour steadfastly and patiently year after year according to apostolic methods, are discredited, discouraged, and paralyzed by the impression which is produced that such have not the presence of the Master and the power of the Spirit.

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It sounds somewhat odd to hear, on the one hand, of the movement on the part of Church dignitaries and Church organizations in favour of temperance, and, on the other, to read the terrible indictment which Canon Wilberforce brings against his own Church in the matter of the revenue which she derives from public-house property. He tells us that the Royal Oak, at Bayswater, whose annual turnover is said to be £10,000, is on the estate of the Bishop of London, and the Hero of Waterloo on that of the Archbishop of Canterbury, and states that the Bishop of London, on his way from his house in St. James's Square to his Palace at Fulham, passes more than 100 public-houses built on land belonging to the Church. No wonder that the Archbishop of Canterbury engages to draw the attention of the Ecclesiastical Commissioners to Canon Wilberforce's statements. Surely there is no more urgent Christian work at home than inquiry into this serious and anomalous state of things.

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But now what will be done? If an individual holding responsible office is charged with serious misconduct, he is usually suspended until the matter has been inquired into. Will a similar rule be adopted in this matter, and the Church refuse to receive these questionable revenues until it is made clear, once for all, whether they are polluted or not? Or will she rake into her coffers all that she can meanwhile secure, and even if reform is determined upon calculate the value of her vested interest in this property on the basis of a valuation for public-house purposes?

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Some princely gifts have recently been bestowed by members of the Church of England upon various departments of her work. Mr. W. C. Jones, of Warrington, has added £72,000 to his former large donations to the Church Missionary Society, and has thus given £230,000 in nine years. Mr. Thomas Spencer, of Ryton, near Newcastle, has given £10,000 towards the endowment of that See, and £10,000 has been placed at the disposal of Rev. Forbes E. Winslow, Rector of St. Paul's, St. Leonards, as a thank-offering, unconditionally and anonymously, by a member of his congregation, for the building of a church for the poor. A church which has friends like these need have little fear of disestablishment.

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Few efforts are more worthy of the designation "Christian" than the one which for three-and-twenty years has been carried on among the criminal classes as the "St. Giles's Christian Mission." Its aim is to raise prisoners from the depths of their sin, and enable them to gain a respect-

able place in society, and to engage in honest employment. All prisoners discharged from Holloway, Coldbath Fields, and Millbank Prisons are met and invited to a free breakfast; and any one showing a real desire to forsake his criminal life is spoken to, advised, and assisted as far as possible to obtain suitable work, and if needing a home has temporary shelter provided. During the last year we find that of some 5,802 prisoners discharged, 3,158 accepted the invitation to breakfast, 2,273 signed the temperance pledge, and 721 cases were specially cared for. It would be difficult to over-estimate the amount of real practical good accomplished by an agency of this kind.

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Another form of Christian activity of wide-reaching influence, and worth much more than many whose operations attract far greater notice, is the Hop-Pickers' Mission, carried on by a small band of earnest-minded people during the month of September. They visit the hop-gardens with tracts, talk to the pickers over the bins, distribute shoes and clothing to needy cases that come under their own notice, give medicine to the suffering, visit the sick or dying at the "hopper-houses," when informed of such cases, visit the camps on Sunday mornings for the purpose of speaking to the "hoppers" and holding brief services, gather hundreds of them to free teas on Sunday afternoons in a meadow, mainly for the opportunity of singing and speaking to them about the Saviour, and hold open-air services each evening in the villages. Large numbers of the villagers who are not usually accustomed to go to church or chapel also attend. When these hop-pickers go back into the lanes, courts, and back slums of our great centres, they cannot fail to carry with them seeds of good which will produce in dark, unlikely places many a fair growth of spiritual beauty.

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A pretty storm has been raised in Staffordshire by the high-handed action of General Booth in dismissing "Captain Gipsy Smith" from the Salvation Army for the offence of having accepted a gold watch presented to him by people of all classes in that locality as a testimonial of their esteem. The gipsy complains that he has been condemned without trial, and as he is sustained by a large following, a counter movement has been organized; so here we have the first secession from the great "Army," the first sign of that disintegration which must inevitably result from the absolutism of one man. The "General" is truly in a dilemma; the only thing which can possibly keep the army together for the time is the very thing which will eventually scatter it.

In the meantime the Army is pushing its way vigorously. By borrowing half the money General Booth has managed to secure the Grecian Theatre and Eagle public-house in City Road; and new ground is being broken in Scotland, a United Presbyterian Church in Edinburgh having been purchased for £1,360.

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The difficulty which working girls in London experience in getting cheap and respectable lodgings within convenient distance of their employ

ment subjects them often to great hardships and temptations. With a view to help them, several "Working Girls' Homes" have been opened in various parts of the metropolis, where those who have no home of their own and have to earn their daily bread by scantily paid labour in workshops and warehouses, or behind the counter, may have comfortable shelter and wholesome food for a mere nominal charge. These homes have so far been very successful, and have proved a great boon to those for whose benefit they were opened. It was a kindly act on the part of the Earl and Countess of Aberdeen to send waggonettes round to all these houses on Bank Holiday, to carry off their inmates to Dolles Hill, that they might be entertained as guests of the Earl and Countess. And a right merry day the young people seem to have spent, their noble hosts having made most generous provision for them. If only compulsory prayers and addresses are avoided in this movement, and care is taken that the Christian influence exercised over these young women is of a true and healthy kind, these "homes" will be unspeakable blessings. They should be jealously watched, however, against the designs of sectarians, and especially of that schomatical of all sects—the no-sect party.

The Evangelistic Mission, which prosecutes its work in London, and in country towns and villages throughout England, Ireland, Scotland, and Wales, appears to be doing excellent service, going everywhere preaching the gospel and ministering to the material necessities of the people. The amount of good work which it accomplishes for something like £120 a week is surprising. Last year thousands heard the gospel through its agency who would not otherwise have done so. And during the last ten years 12,640,000 books and tracts have been circulated by it; either sold or given away. Its report is a most interesting and stimulating document, and would form admirable seaside or railway reading for holiday seekers.

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### CURRENT LITERATURE.

*Eighteenth Century Essays.* Parchment Library. (C. Kegan Paul, Trench, and Co.) The series to which this volume belongs is got up with so much elegance and care that there is no little danger that the intrinsic value of the book itself may be forgotten in admiration of the form. There can be nothing but praise for the typography and the binding, both of which are fine specimens of that new style, or rather revival of an old style, which is so dear to æsthetics. But independently of these external attractions, this little book has merits sufficient to recommend it to any man of true literary taste. The eighteenth century was the golden age of English essays, and especially essays of the class included in this volume. We have very little in our own time resembling the papers which formed the staple of *The Spectator*, *The Tatler*, *The Freholder*, and other publications of a similar kind, which were so important an element in the

literature of the last century. *The Saturday Review* has done something in the same direction; but, clever as some of its sketches of life and manners, or its brief papers on moral, social, or philosophical questions, have been, it has not succeeded in reviving the old essay as it once flourished. We are told in the interesting introduction to the present selection that "the eighteenth century essayists, even in the compact editions of Chalmers and Berguer, occupy some forty or fifty volumes," and that even these do not include the whole, since there are authors, whose names appear in the list of Dr. Nathan Drake, which are not represented in these collections at all. The limited number which are contained in the present volume cannot profess to give any adequate idea even of the several classes into which this multitude of essays may be divided. The editor has exercised a wise discretion in carefully eschewing what he calls "that grave and portentous production, the essay 'critical,' 'metaphysical,' 'moral,' which so impressed our forefathers," and in confining himself entirely to papers of a lighter and more entertaining character. The graver essays are not apt to be wearisome, but many of them have necessarily become obsolete. Not so with "the sketches of social life and character, which still retain their freshness because the types are eternal." Very cleverly and truly the editor says, "As the frivolous chatter of the Syracusan ladies in Theocritus is still to be heard at every Hyde Park review, as the Crispinus and Suffinus of Horace and Catullus still haunt our clubs and streets, as the personages of Chaucer and Molière and La Bruyère and Shakespeare still live and move in our midst, so the "Will Wimbles" and "Ned Softleys," the "Bean Tibbses" and the "Men in Black," are as familiar to us now as they were to the bewinged and bepowdered readers of *The Spectator* and *The Citizen of the World*. He has wisely, therefore, filled his little volume with sketches of this kind, and we envy not the reader who fails to find amusement and profitable suggestion as well in these clever, lively, and practical sketches. They have an historical value as pictures of the age, its manners, its amusements, its ephemeral controversies, its eccentricities and follies. They have literary value as among the most finished specimens of an easy and pleasant style of writing which is always attractive, and as helping us easily to compare the distinctive characters of the authors who have won immortality in this special department of literature. They have also philosophical interest from the shrewdness of their practical observations; and if there is sometimes a touch of cynicism, even that is not altogether without value. Of course Addison and Steele have a large share of the space given them, but other writers are also fairly represented. These two, however, as the editor says, are the masters of the "eighteenth century essay," and he is a daring man who undertakes to add anything to the vexed controversy as to the relative merits of these two. "While people continue to pit Fielding against Smollett and Thackeray against Dickens, there will always be a party for Addison and a party for Steele. The adherents of the former will draw conviction from Lord Macaulay's famous defiance in *The Edinburgh*, *apropos* of Aikins' 'Life;' those of the latter from that vigorous counterblast which, after ten years' meditation, Mr. Forster sounded in *The Quarterly*. But the real lovers of literature will be content to enjoy the

delightfully distinctive characteristics of both. For them Steele's frank and genial humour, his chivalrous attitude to women, and the engaging warmth and generosity of his nature will retain their attraction, in spite of his literary inequalities and structural negligence; while the occasional coldness and restraint of Addison's manner will not prevent those who study his work from admiring his unfailing good taste, the richness of his wit, his charming sub-humorous gravity, and the perfect keeping of his character-painting." The fitness of the editor for his task is shown by the extremely happy manner in which he thus describes the characteristics of both these eminent men, and the catholicity of taste which enables him to do justice to both. The specimens he gives are well selected, and help his hearers to form their own judgment as to the discrimination shown in his critical estimate. The book is, in short, of high value, and with a distinctive charm of its own. A more pleasant companion for the seaside could not easily be found.

*Our Lord's Life on Earth.* By Rev. WILLIAM HANNA, D.D., LL.D. (Religious Tract Society.) The re-issue of this most valuable contribution to our sacred literature is very timely. We wish the honoured author had been spared to see the fulfilment of his own desire, that the publication of the book in a cheap and compact form might make it accessible to a larger number of readers. But as this was not to be, we are glad that such a monument should have been reared to his memory. The day is long since past when it was necessary to say anything as to the value of the book. Its charm is indeed unique, and it has won a reputation which needs no enhancement. It is equally admirable in thought and language, and in this very cheap edition ought to find its way into all Christian homes. Every man who has capacity to appreciate condensed force and chastened beauty will be among its admirers.

*Prince of Wales's Garden Party, and other Stories.* By Mrs. J. H. RIDDELL. (Chatto and Windus.) Mrs. Riddell is never dull, but these brief stories hardly do justice to her unquestionable power. She has great skill in the construction of a plot, but she needs more space for its development than is afforded by a short tale. Whether it is wise, therefore, for her to republish in a volume stories so slight in their texture as those before us, is open to grave question. They are admirable in a magazine, but whether they are worthy of being preserved in more permanent forms doubtful. Still that is really a matter for Mrs. Riddell herself. Her readers need not complain, for they get a book which is pleasant and amusing enough, even if it does not enhance or even sustain the reputation of the authoress.

*The Works of Charles Reade.* Sixteen Vols. (Chatto and Windus.) Charles Reade is one of the writers who has sought to make fiction useful as well as entertaining, and to employ it for the exposure of great evils and wrongs as well as for the diversion of a leisure hour. He has a faith in that doctrine of altruism which, in its application to politics, has called forth so much indignation from "Ouida." A more perfect and striking picture of a high-minded "altruist" than he has portrayed in Mr. Eden, the clergyman who plays so conspicuous a part in "It is Never Too Late



to Mend," could not well have been drawn; and, in fact, could not have been drawn at all except by one who was himself in sympathy with the spirit of the man and his work. Mr. Reade has a keen sense of right, and with it a glowing and almost passionate resentment of all wrong-doing, most of all that which is done under the mask of law by hard Philistine officials. In the great conflict between right and wrong his sympathy is always with the feeble, the innocent, the oppressed. He evidently holds with Longfellow that even in his deepest degradation man holds "something sacred, something wonderful, some pledge and keepsake of his better nature," and that it is the duty of all wise Christians to try and act upon that by gentleness and charity, rather than a severe and cruel discipline. He has looked thoughtfully at the wrongs which men suffer, often as much from the thoughtlessness as from the evil intentions of those who accept the responsibility of rule, and, having arrived at this conviction, he has set himself, with equal courage and benevolence, to work out a remedy. The evils connected with the punishment of criminals, the wickedness apt to be developed under a system of marine insurance which put a premium upon crime, the openings for the gratification of private spite presented by the state of the lunacy laws, have been some of the topics which he has taken up, and which he has treated with remarkable ability. It may be said that his representations are generally very much exaggerated, and this is in some measure true; but unless the picture had been impressive, even to the extent of being sensational, the desired effect would not have been produced. That his books did affect the public mind, and contributed to the formation of an opinion which has brought about many of the reforms which he desired, cannot well be questioned. They were valuable as drawing attention to abuses which were sheltered by their obscurity, and in awakening sympathy on behalf of classes whose offences had made them the outcasts, too often the unpitied outcasts, of society. We do not accept all Mr. Reade's theories, or endorse all his statements; but we cannot but regard him as one of the great workers for the elevation and improvement of the world, and above all for the relief of the wrongs of "suffering, sad humanity." Messrs. Chatto and Windus have collected his works, the publication of which has extended over a long period, and republished them in a cheap and uniform edition. The books have already made their reputation, and it only remains for us to draw attention to the characteristics of this new issue, which in every respect does credit to the spirit and judgment of the enterprising publishers. They are, in paper, typography, and general get-up, worthy of a place in the library, and yet the price is so reasonable as to bring them within the reach of a very large class of readers. That they will have a large circulation may be safely predicted. Apart from the merits of the books themselves, they are, in our judgment, well suited in form and price to meet the demands of a large and increasing class. There is a frequent complaint that there are so many readers who are not book-buyers; but this would hardly be the case if publishers catered more widely for a large section who like to collect libraries, yet have but limited means. It may be necessary to have costly editions on the first publication of great works, but it is even more desirable on many grounds, and we believe it would be quite as profitable, to have editions at once cheap and handsome, such as that of which we have an example in this series.

*Coals of Fire, and other Stories.* By DAVID CHRISTIE MURRAY. Three Vols. (Chatto and Windus.) These volumes of short stories will not lower the reputation of the author. There is doubtless a temptation to popular writers to meet the demands of publishers and readers by collecting some of their occasional productions, written for a magazine or a Christmas number, which suited their primary purpose well enough, but hardly deserved republication in a more permanent form. But this is not the case with our author. These stories are not the mere trifles hit off in some leisure hour, without art or finish. They have been constructed with thoughtful care and worked out with considerable skill. The first tale gives the title to the series; but it gives more than title, for the idea it presents is one which is more or less developed in most of the subsequent stories. We do not know whether the author set any moral aim distinctly before him, but many of the tales in these volumes are more or less directly illustrative of the power of gentleness, the blessedness of mercy, the nobility of a self-sacrificing and forgiving temper. In the first we have a striking contrast drawn between two men, one of whom has pursued a course of selfish indulgence and cowardly dependence upon the simple-hearted and noble-minded brother, who has closed his eyes to his innumerable faults and wronged himself for the sake of ministering to one from whom he has received nothing but unfailing unkindness. The picture is one for which we may find many originals in common life, and the story is full of beauty and pathos. The "Showman's Ghost" and "Mr. Bowker's Courtship" are conceived in the same spirit and inculcate similar lessons of charity and forgiveness. Altogether these stories are pleasant and healthful reading, calculated to enlarge the sympathies, and thus serving to pass away a leisure half-hour not only agreeably but usefully.

*Links in Rebecca's Life.* By PANSY. (Hodder and Stoughton.) A charming story by one of the most popular of American religious story writers. The "Links in Rebecca's Life" represent different stages in the growth and history of one who made it her earnest and constant endeavour to act out the Bible, and to embody its truths and precepts in her daily conduct and conversation. The writer exhibits much cleverness as well as depth of spiritual insight, in translating the stories of the Bible, and applying their lessons to the common every-day life of the nineteenth century. The topics of many of the chapters are furnished, or at all events suggested, by the subjects of the International Lesson. For amongst other headings we have "Rebecca as a Witness," "Rebecca in the Temple," "Breathing out Threatenings," "Halting between two Opinions," and "A Managing Jonah." These will be sufficient to indicate the intensely practical, and at the same time interesting, character of the work. Young ladies especially will do well to read it, and not only to read but to "mark, learn, and inwardly digest" it; and indeed the thorough and downright type of Christian character of which Rebecca is an example is one which all may study with advantage. We have read the tale with equal pleasure and profit, and therefore we can honestly give it our most hearty commendations.

*Better Days for Working People.* By W. G. BLAIKIE, D.D., LL.D. New Edition, Revised and Enlarged. (Religious Tract Society.) Dr. Blaikie's book is so well known, and has already been so widely circulated, that we need do no more than call the attention of our readers to this new and improved edition, only adding that it has been considerably enlarged and brought up to date, the latest information about the movements and schemes which it notices being inserted in its proper place; and besides this two new chapters being added to those which were contained in the original form of the work. At a time when so much is being said and written about the statistics of attendance at public worship and the alienation of the working classes from all our religious organizations, its republication is specially timely, and we hope, therefore, that sailing under its new flag of the Religious Tract Society it may have a prosperous and successful voyage.

*Tact, Push, and Principle.* By WILLIAM M. THAYER. (Hodder and Stoughton.) The subject of this book is one of great practical importance, especially to young men. For its object is to show the best way of getting on in life. The title is derived from a saying of Samuel Budgett who, in the opinion of the author, puts the whole matter in a nutshell when he declares "the conditions of success are Tact, Push, and Principle." Taking these three points as the main divisions of his work, the writer has explained and enforced them at some length and with much thoroughness and ability. Mr. Thayer possesses a special qualification for the task he has here set himself to perform in the fact that for many years past he has devoted himself to the study of biography, and has thus accumulated a vast store of materials with which to establish his positions and illustrate his theme. While drawing freely from the lives of eminent men, he makes a not less liberal use of their opinions, and, as the result, has produced a book which is not only interesting to read, but full of valuable and suggestive matter.

*Incidents in my Bible-Class; or, Records of Successful Toil in Senior Bible-Class Teaching.* By C. R. PARSONS. Second Edition. (Wesleyan Methodist Book-Room). This is a very small book, but it is one that is calculated to be very useful to the class for whom it is intended, and to whom it is addressed. Mr. Parsons has had considerable experience and much success in senior Bible-class teaching, and the facts which he here records may well stimulate and encourage all who are engaged in this kind of service to persevere in their great and glorious work, and at the same time may serve as a contribution towards the solution of the difficult and perplexing problem of how to retain our senior scholars. Some such plan which is here suggested—viz., having a Bible-class expressly for young men, and held in a different building from that in which the younger classes assemble—appears to be the only possible way of keeping those who consider themselves too old to attend the ordinary Sunday-school, and the experience of Mr. Parsons and others who have tried it would certainly seem to indicate the wisdom of its adoption.

*Over the Wall; or, Neighbours and Playfellows.* By ISMAEL THORN. (J. F. Shaw and Co.) Miss Thorn is a writer for young children, and

thoroughly understands their needs and tastes. "Over the Wall" is a story of two families of boys and girls—the Coventries and Forrests—who having become neighbours by reason of the latter coming to reside next door to the former, soon struck up a mutual acquaintance, which by-and-by ripened into a close friendship. The intercourse begun by the children quickly extended to the grown-up people, and ultimately issued in a matrimonial alliance between the uncle of the one family and the aunt of the other. The story is full of movement and incident, and the varying characters and dispositions of the different children are well brought out. Good without being goody, it is just the kind of book to put into the hands of younger boys and girls.

*Hide and Seek.* A Story of the New Forest in 1647. By Mrs. FRANK COOPER. (S.P.C.K.) This is a story of the Commonwealth period. It is written from a Churchman's point of view, but is marked by considerable moderation of sentiment and beauty of style. Of course we demur to its pictures of the Commonwealth leaders, and to many of its representations; but regarded from its own standpoint it certainly is not an extravagant book.

*The Expositor.* Vol. III. of the Second Series. (Hodder and Stoughton.) This admirable magazine well maintains its character for learning and scholarship. It is superfluous to say that it is indispensable to the library of every minister who wishes to keep abreast of the exegetical literature of the times. In the present volume the contributions of the editor are amongst the most valuable, while the "Studies on the Minor Prophets," by Dr. George Matheson, are full of interesting and suggestive matter.

*A Practical Commentary on the Gospel according to St. Mark.* By JAMES MORISON, D.D. Third Edition, Revised. (Hodder and Stoughton.) This is a thoroughly honest piece of work, containing as it does the fruit of much thought and research. To the writer it has evidently been a labour of love, for it bears traces of the thoroughness and careful finish which usually characterize the works of those who write *con amore*, while the fact that it has reached a third edition is of itself a strong testimony to its value and usefulness. The writer amply vindicates his claim for it as "a practical commentary;" for he not only avoids the use of technical terms which are not intelligible to the ordinary reader, but he also takes care to free the text from all extraneous matters, the discussion of which does not tend to elucidate the meaning of the sacred writer. Dr. Morison is something more than a mere grammarian, for he makes it his aim and business to give the general sense of a passage as well as the exact force of the particular words. But while his commentary is adapted for popular use, it is calculated to prove equally serviceable to students, preachers, Sunday-school teachers, and other lovers of Biblical exegesis, especially seeing that in the Introduction which precedes the Exposition there are discussions of various vexed questions which are suggested in connection with St. Mark's Gospel. In this new issue the entire contents have been revised, and free use has been made of the English Revised Version.

## GENERAL MISSION RECORD.

FRANCE.—*The people willing to hear the Gospel.* M. Bertrand says (*Signal* for August 12), "If you had seen my audiences at L., M., S. (1,000 to 1,100 persons), and Pont Audemer, you would have said, as we have often done, 'This is the favourable year of the Lord—for our France.' I have visited almost the whole of the Department of the Eure, and am persuaded that there is a solid and very interesting foundation on which to work. My first meeting, that at Pont Audemer, filled me with joy. I never saw people more impressed and more sympathetic." And again he says, "Normandy is ready; give me money and pastors of the right sort, and we might form Churches in almost any district."

Pastor Meyer, of the Inner Mission, says, "I have finished my tour in the West. At the McAll meeting at Cognac on the night when I spoke there we had about 80 hearers and I am assured that there are often more. At Saintes, several of the hearers at the *popular meeting* (name given to the McAll meetings) have been won for the gospel. Also at Rochefort the numbers have increased, and there have been some remarkable conversions. But it was in the Saintonge that I was most agreeably surprised. At A., a parish of 380 inhabitants, and where there is not a single Protestant, I had more than 200 hearers. A mayor of a neighbouring Commune kept me talking about religious matters till one o'clock in the morning. The following day at St. M., at a meeting hastily called together, we had more than 120 persons, of whom several were women. These are not exceptional facts. I believe in what M. Réveillaud and others have often told me, that in this part of the Saintonge, where Catholicism is dead, there is a great work to be done."

RUSSIA.—*An Interesting Work.* An American missionary writes: "I have had much pleasure in a visit from a Nestorian brother, of whom I have written you before, who is engaged in evangelistic work among the Molokans of Russia. He is a graduate of Seir Seminary. For twenty-two years he has lived in Russia in independent labours, preaching the gospel. Finding a considerable number of Molokans disposed to cast off their Quaker views of the ordinances he began to labour with them. He made a special visit to Oroomiah some years ago to be ordained for this special service. He has proceeded in his apostolic work, preaching the gospel and gathering into little churches the fruits of his labours, having with his own hands ordained sixteen ruling elders in different parts of the country, up and down the Volga, and in the Crimea. These Evangelical brethren now support him as an Evangelist among themselves. They number about 3,000. Latterly he has become known to the Evangelical Russian noblemen, who received their inspiration from Lord Radstock, who have given him the warm hand of fraternal fellowship. He relates many interesting incidents of his intercourse with the noble and wealthy of St. Petersburg, which illustrates both their true Christian spirit and his own simple, unaffected piety. Though not a man of much

learning, his good sense and his genuine devotion to his calling make him a most useful man. In his work he has encountered some practical subjects of no little perplexity. One prominent difficulty arises from the loose practices of the Molokans in the matter of divorce. Another, from the increasing influence of the Baptists. Learning of my being in Constantinople, he came on here from the Crimea, to confer and obtain advice."

CENTRAL AFRICA.—In *The Church Missionary Intelligencer* for August are long extracts from Mr. Mackay's Journal in Uganda. One of the most interesting portions refers to the efforts of the Arabs, and also of the Romish priests, to influence King Mtesa's mind. On Sunday, September 11th, a singular scene occurred. The Arabs declared before the king that they were the only benefactors of the country. M. Lourdel replied that the Arabs only wanted to make money, while he had given the king many presents, and expected no return. The storm waxed fiercer. At length "the Frenchman challenged the Arabs to put their creed to the ordeal of fire. Let them consent to be tied to the stake with their Koran, while he would likewise be bound in the fire with his book. (Breviary?) Which ever party God would deliver from the flames, let his book be the true one! Again the Arabs declined. M. Lourdel then waxed bold and assumed the offensive, charging the Arabs with coming every day to court armed with dirk and sword. Evidently they had designs on the life of the king!"

After much altercation it was decided to consider the matter again next Sunday. When the day came, and M. Lourdel and Mr. O'Flaherty (C.M.S.) were admitted into the king's presence, some talk occurred and at last Mtesa *promised to grant liberty to his people to embrace any religion they liked*. It remains to be seen how far this will be carried out. On the following week further discussions ensued. On October 11th, the king, being very irritable, said to Mr. O'Flaherty, "He wanted to have nothing to do with Jesus Christ. He wanted goods and women." On another occasion he seemed shocked when an Arab blasphemed the name of Jesus Christ. "Who was Jesus Christ?" said he; "Was He an Arab?" The Arabs then began to quarrel amongst themselves, some affirming that He was a European, but most that He was an Arab. At length they said: "'The Muzungu (Europeans) are idolaters; they worship pictures. To confirm their statement, Mtesa caused to be brought a little picture-book which the Romanists had given him, and which contained a picture of God the Father as an old man with a great beard! The Arabs exulted to find their charge proved. Mr. O'Flaherty said that that picture was not of God, but to convey to the minds of the children the idea that God was our *Father*; 'but,' he continued, 'you know that the Frenchmen and we do not agree on such things; we have the same faith in important matters, but pictures we don't believe in as they do.'"

ZULULAND.—The Rev. Dr. Dalzell, of the Gordon Memorial Mission, writes thus in the *Free Church Monthly*:

"We had an interesting group of visitors on Sabbath last. Eight men, well dressed, mounted, and several leading spare horses, halted and

stayed over Sabbath, joining with us in our services. They are on their way back to their old home—their fatherland—from which they fled for their lives over thirty years ago. Our late missionary at Impolweni, Mr. Allison, had in early life been sent to Swaziland, and his work there was being blessed. Souls were finding their Saviour, and a widespread interest in Divine things was appearing, when the Swazi king resolved to put an end to it effectually. Not a few were killed, others escaped to Natal, and the missionary was forced to leave. All our eight visitors had been taught by Mr. Allison, and are now men of more or less mark and influence at their home. One is the ‘headman’ of Edendale (mission station), chosen by the people and confirmed by Government; another is a master carpenter with three apprentices; most, if not all, are ‘local preachers,’ and all are well-to-do.

“Most of the eight are men whose curly hair is growing silvery, who have settled and made homes in Natal; but their heart is still warm for their old home, and they want to go back, if the king will let them, and they quite expect he will, and tell their countrymen of a Saviour’s love, and show by their daily life what he has done for their souls.

“At my request one of them engaged in prayer. He had been well named Cornelius, for he is a devout man, a God-fearing man, and a man of prayer. Our own prayers were poured out that the Lord would richly prosper them, opening up their way and giving them grace and strength to persevere in this great and somewhat perilous undertaking.”

An American missionary’s (A.B.C.F.M.) first impression:

“In the first place, I have been very favourably impressed with the intelligence of these people. I have visited several schools, and having had considerable experience in teaching at home, I cannot see but that the Zulu children are as bright and apt to learn as white children anywhere. Some things I have seen have astonished me. For instance, their readiness in learning music. Boys and girls from ten to fifteen years old will make up their parts, alto or bass, in singing, as is not often done at home.

“I have seen English compositions written by girls fourteen or fifteen years of age, that were better than I could get from girls or boys of the same age in district schools of Ohio and Illinois. Then as to their knowledge of the Bible, I do not think the children of converted natives are behind children of Christian parents at home. It seems to me that as a rule they commit verses to memory easier.

“I know a young blind man who had scarcely heard of Jesus six years ago, who now knows more of the Bible than the majority of theological students at home. He knows many chapters by heart, and is always ready to preach without any preparation. These things surprise me, because, although I believed that these people are human beings, I had been led to believe that they are far below white people in capacity. One old colonist told me, ‘You can teach the Zulus and teach them, but they will never be anything but “Niggers.”’”







Elliot & Fry, Photo.

Unwin Brothers, London, E.C.

Yours truly  
Alex<sup>r</sup>. MacKinnon

# The Congregationalist.

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OCTOBER, 1882.

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## REV. ALEXANDER MACKENNAL.

REV. ALEXANDER MACKENNAL is a native of Cornwall, having been born at Truro in 1835, and educated there until his fourteenth year. He then removed to London, where he was at school for two or three years longer. In 1851 he entered himself at Glasgow University, attending the various classes for three sessions. His theological training was received at Hackney College, which he entered in 1854. In 1857 he graduated at the London University. Thus equipped for the work to which he had given his life, Mr. Mackennal commenced his pastorate at Burton-on-Trent in 1858. In August, 1861, he removed to Surbiton, and not only made himself a strong position there, but began to be known among his brethren generally for his independence of spirit, his freshness of thought, and his fearlessness both in expression and action. These were the qualities which recommended him to the church at Gallowtree Gate, Leicester, an invitation from whom he accepted in August, 1870. The seven years of his residence in that town were a period of earnest work, which not only secured Mr. Mackennal himself extended influence, but strengthened the position of the denomination in the town. He interested himself in the educational work of the place, and did not shrink from its political conflicts, while at the same time taking care that his power was felt chiefly in his own pulpit and in the service of his own church. His intellectual force was fully recognized in circles outside his own congregation. The organization of the meteorological

department of the town museum was entrusted to him, and the choice was justified by the scientific knowledge and the administrative skill he showed in the execution of the task, for he set on foot a series of observations which have given Leicester a foremost place as a meteorological station. In 1876-77 he was the President of the Literary and Philosophical Society, and an address on "Culture and Education" which he delivered from the chair was published, and excited considerable interest. In 1877, much to the regret of his congregation as well as of many others who understood the value of such a teacher in a large manufacturing town, Mr. Mackennal removed to Bowdon, near Manchester, where he has since laboured with great ability, acceptance, and success.

To those who have had the opportunity of hearing Mr. Mackennal, or of reading any of his sermons, it would be superfluous to say that he is a man of great natural ability as well as of considerable attainments. He is a vigorous thinker, and remarkably clear in exposition, and incisive in expression. He is extremely independent, and as outspoken and manly as he is independent. No man is less bound by traditions or precedents, or more free from any weak subservience to the fashion of the hour or selfish care for his own popularity. Such popularity as comes to him is that which comes unsought, and as the fruit of good work thoroughly done. Many will remember the frank honesty and boldness with which a few years ago he advocated views on the subject of revivals which were distasteful to a large section of the Union. They were set forth with great clearness, and defended with such marked ability, that even those who were most opposed to his contention must have admired the skill and courage of the advocate. There were some, indeed, who would have shown him but little consideration, and it required all the determination of the chairman of the day to secure him anything like justice. It is a great pity that it is so difficult to discuss a question of this kind with thoroughness and yet without feeling. An opponent of revivalist movements is too readily assumed to be out of sympathy with their aims, whereas all that he questions is the wisdom of their methods. Possibly there may be some real theological

difference between the two parties, but it is not necessarily one that touches any vital principle of evangelical faith. There are those who have as strong a belief in the reality of a Divine life in the soul of man, with all which that belief involves, as the most ardent revivalist, who yet look doubtfully on the extraordinary results supposed to be secured by sensational expedients, and under all circumstances strongly deprecate the use of those methods. Mr. Mackennal is of that number. He is one of a class found more among Nonconformists than Churchmen, and more among Congregationalists perhaps than any other section of Nonconformists, who are as evangelical in spirit and teaching as they are broad in sympathy. The "Broad Church" in the Establishment has been too often characterized by an indifference to doctrinal truth, tending ultimately to its rejection. There is a Broad Dissent which is open to no such imputation. It is liberal and generous in its estimates of men and their teachings; it accepts light from whatever quarter it may come, and gives full credit to any medium through which it comes; it believes in a work of the gospel far more extensive than to the narrow conceptions of many seems possible; it disclaims the right to pronounce anathemas on anything but sin; and yet its breadth is not accompanied with laxity. The men who are prepared thus to honour the conscientious convictions of others feel themselves all the freer on that very account to maintain with all their strength the gospel which they have themselves received. They judge no man, and desire to judge no man; but they cannot shrink from the proclamation of the truth because one of its indirect effects may be to condemn some. Such men are often misunderstood, but they are doing a work of immense value, especially in the influence they gain over the more thoughtful men of the time.

Mr. Mackennal's sermons show him to be a man of this type. He has published two volumes, one on "Christ's Healing Touch," the other on the "Life of Christian Consecration." These discourses are of singular beauty and freshness. There is an individuality in them which gives them charm and power. They are chaste and finished in style, but they have higher spiritual qualities which are far more important than their beauties of form. They are thoughtful

and devout, tender and sympathetic, with considerable variety of illustration and much practical wisdom. Mr. Mackennal has always devoted much attention to literature, and the pages of our denominational publications have been greatly enriched by his contributions. A graceful act of friendship in connection with his literary labours deserves special commemoration. He was the editor of a volume of sermons by his friend Mr. Proctor, which he prefaced with a brief but admirably-done memoir of the preacher. At present Mr. Mackennal is doing good service, which ought to receive a higher meed of honour, because there is so little in it likely to attract popular notice—as the Secretary of the Board, which is seeking to make our collegiate system more complete and effective.

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### *DR. PUSEY AND HIS WORK.*

THE veteran divine—heresiarch, as some, reformer as others would regard him—who quietly ended his long, laborious, and troubled life on the 17th of last month was unquestionably the greatest personality in the Anglican Church of the century. During his closing days the official head of that Church also lay sick, apparently unto death; and the interchange of communications between two old men occupying such positions, representatives of such antagonistic tendencies and forces in the same Church, and both seemingly on the verge of eternity, was deeply touching. The Primate was far higher in rank, and has himself been a man of no slight mark. His share in the celebrated protest of the four tutors against Tract XC. has never been forgiven him by the extreme High Church party, whose taunts are as undignified as they are unchristian. But the bitterness of their feeling may be accepted as a tribute to his power. It is not too much to say that he has furnished the best counteractive to the influence of Dr. Pusey and his school which it would have been possible to find. A Primate more distinctly identified with the Evangelical party would certainly have wielded less authority, and been a less formidable obstacle to the encroachments of the “Catholic” school. The two men, therefore, whose sick-beds were watched with

such anxious solicitude by multitudes of all schools within their own Church and of all Churches in the nation, may fairly be regarded as the leading representatives of the opposite schools; one of which would bring the English Church into closer sympathy with the spirit of the age, and make it more national, while the other would revive mediæval ideas and practices, and by strengthening the sacerdotal element, place the Church in direct conflict with the strongest tendencies of modern thought. It is, however, no reflection on the Primate to say that he cannot even challenge comparison in ability and influence with the untitled Professor who has just passed to his rest.

One of the Archbishop's enthusiastic admirers, who has a special vocation for determining the exact position of individual men, has pronounced in its own oracular style that "Archbishop Tait will hereafter be remembered as the most conspicuous occupant of Augustine's throne since Tillotson," and this may possibly be true. But Dr. Pusey will be known as the most influential Anglican since the days of Laud. Sheldon exerted more influence in determining the relations of the Church to the State, but so far as the moulding of opinion, or the inspiration of movement within the Church, Sheldon is not to be named by the side of Pusey. About the character and results of the influence of the latter there must necessarily be great varieties of opinion, but as to its extent there can be none. Had Newman remained in association with the Established Church, Pusey might have occupied a secondary position, though even then he must have been a strong force. Newman himself, in a remarkable passage in the "Apologia," bears his testimony to the great addition of power which Dr. Pusey's adhesion brought to the "Oxford movement" in its earlier days; and though there were attributes in Newman which would always have given him the lead, Pusey would as certainly have been one of the most potent influences in the party. The man whom Newman used to describe as *ὁ μέγας* could never have been anything less than this. His learning, his passionate devotion to his principles and his work, his munificent charities, the chivalrous courage with which he undertook the defence of his friends, would always have made him the idol of a large circle of sympathizing



followers. Men who accepted his doctrines were sure to cling to the man himself, for in his personal character and life there was much to admire and love. He was just such an ideal of the priest as those who had learned from him to believe in priestly prerogatives were desiring to find. Mr. Randall, in a brief but very interesting reminiscence of his departed chief in *The Guardian*, draws a picture which enables us easily to understand one secret of his charm for his followers. Mr. Randall went to see him at Malvern, where he was staying for a time, to request that he would visit a lady who anxiously desired his ghostly counsel. He was found busily engaged on the prophecies of Zechariah for his celebrated work on the Minor Prophets, but he threw aside his work, entered into conversation, and on hearing the request Mr. Randall had to prefer, at once complied with it. The rest must be told in Mr. Randall's own words.

When he had heard my message he left his books at once, and came with me to minister to the lady who had asked for his help. As he entered her room she said that she was sorry to have given him the trouble of coming. His answer was one never to be forgotten. His face lighted up with that gentle, winning smile, which so many will remember, and he said, "It is no trouble. I used often to wish that God would let me have a parish that I might minister to souls in it. He has denied me that, but He has given me a very large parish, for He has let me have the work of looking after the souls of people that want to be made good." It was such a simple expression of the tenderness of a pastor's heart, and the lady who had sent for him felt that she could speak to him at once as to a friend.

The incident is full of suggestion. Those who wanted to be made good, and believed that a priest, who would "look after their souls," had the power of effecting this object, naturally turned to him. Both had an implicit faith in this mystic gift belonging to the priesthood, and that not only established a mutual understanding but inspired in the heart of the penitent profound reverence for the confessor and director. It is no secret that work of this kind occupied much of the thought and time of Dr. Pusey, and it would be superfluous to point out how much of affection and reverence it was sure to gather around him.

It would be absurd to deny—nay, it would be uncharitable to doubt—that Dr. Pusey had a deep-rooted faith, and that his life was in harmony with that faith. He believed in the

authority of the "Holy Catholic Church," and spared no effort and feared no obloquy in his effort to maintain and extend it. He believed in the sanctity of the priest, and testified the sincerity of his faith by the simplicity and the austerity of his own ascetic life. He held that the priest was an intermediary between God and the soul of man, and he gave all diligence to secure efficiency in the discharge of the solemn and tremendous functions which he had thus assumed. No painter ever devoted himself to the study of his art with more diligence than Dr. Pusey gave to the more difficult and delicate study of human hearts and consciences. He disciplined himself that he might be the more successful in the guidance of others. He was thus more than a theorist, for his life was spent in reducing his theory to practice. It is easy to find in his spirit and life many elements which would give him power over others, and which especially would make him a trusted leader. His unquestioned scholarship invested him with authority, and the unwearied diligence with which he toiled secured him the admiration of numbers who had no sympathy with the objects for which he worked so incessantly. His followers looked up to him as emphatically a man of "light and leading"—one who spoke with a confidence that knew no hesitations, and a clearness that left no uncertainty as to his meaning, and who, while careful and moderate in his own procedure, was always ready to interpose on behalf of more ardent zealots, whose excesses he condemned. For many years past he has been a Nestor in the school with such authority as Nestor might have possessed if Agamemnon had died, and Achilles had carried his Myrmidons over to the Trojan camp, and Ulysses had returned to cheer the loyal heart of Penelope and devote himself to the more prosperous, if less glorious, work of peace in the cultivation of his native Ithaca. He had outlived the storms which once beat so fiercely on his devoted head, had resisted the temptations to which his friend and *confrère* had succumbed—if, indeed, they had ever been temptations to him—had clung to his idea of the Catholicity of the English Church undisturbed by the effect which his principles had produced upon so many of his friends, and though himself enjoying the ease and dignity of Christ Church and the Regius Professorship, was to the last

the friend and champion of any indiscreet Ritualist who had brought himself within the purview of the law or provoked some outburst of hostile public opinion. A party must indeed be shortsighted and ungrateful which fails to render due honour to such a leader. It may be that the more eager among them may have regretted that he did not publicly identify himself with the purely ritual movement to which they attached so much importance, and wondered at the reasons of his abstinence; but it is certain that this very moderation enabled him to render them more effectual help at critical times, and the knowledge of this must have done something to reconcile them to a line of action, the full reasons for which they probably did not comprehend. The truth is both Pusey and Newman understood too well the temper of the English people to arouse it by needlessly flaunting the red rag of Popery before the eye of the nation. They devoted themselves to the work of inculcating "Catholic" doctrine, feeling that if this were accepted the ritual would follow in due course, and that if this were rejected the mere revival of ceremonies would avail little. Dr. Pusey's action in this was certainly eminently politic, and has been of advantage to those to whose practices he did not give his personal countenance. At all events he has remained to the end an idolized chief, although the public work of the party has devolved chiefly upon others, and his service has been rendered mainly in the closet, in the study, and through the public press. He has been the eminent scholar, the redoubtable controversialist, the valiant standard-bearer, the sagacious counsellor. Above all, he has been the typical priest and director, and to this, possibly more than to any other cause, is due the high reputation he has enjoyed, and the enormous influence he has exercised in his party.

We have no difficulty in joining in the tribute which has been paid to the personal excellence of the man. The only qualification that we might suggest would have reference to his fairness as a controversialist. Dealing as he did to so large an extent with a literature of which the vast majority of those whom he addressed knew little or nothing, he had abundant opportunities of adducing evidence in favour of his own theories on which a fuller examination of the authorities

would have thrown considerable doubt. Those who have traced his quotations insist that this is the case; but we should ourselves be very loth even on this ground to pronounce any judgment unfavourable to his moral integrity. It may be that a strong bias unduly affected his action; that he clutched too eagerly at statements or expressions which sustained his own views, and too easily overlooked or dismissed those which told in an opposite direction; that he omitted to set forth, perhaps failed to take into account, considerations which would materially have modified the effect of the opinions on which he relied, and that, as the result, his representation of the teaching of the early Church cannot be regarded as perfectly trustworthy. But there is nothing here which would warrant any imputation on his moral character. These are faults to which all earnest controversialists are exposed, and into which they may fall without any want of good faith. We should always be slow to accept charges which involve positive infidelity to truth and even deliberate intention to mislead, and so long as it is possible that what seems to indicate this can be explained by the action of prejudice, by the dominating influence of a particular conception, or by any other purely intellectual weakness, we should be ready to admit it rather than impute to moral obliquity what is really due to intellectual infirmity or party bias. On that principle we desire to judge Dr. Pusey, and therefore adopt the more charitable view of some of the points which have been most strongly urged against him.

The real force of the impeachment lies in the fact that he lived and died in the Church of England. He and Newman, it is argued, started from the same point, taught the same principles, advanced to a certain point in the same direction, and then, not through any change of view on Newman's part, but simply through the consistent and logical development of the theory common to both, the one became a devoted son of the Romish Church, while the other continued to hold his old position in the Anglican Church. In the judgment of a large number of men, indeed of all disinterested men, it would be said the cardinal was right. The principles he had accepted could fairly lead to no other conclusion but the supremacy of Rome, and he did not shrink from the issue. Dr. Pusey, it is contended, was content to compromise principle rather than abandon his

position. The accusation is a very serious one, and yet it is not to be denied that it looks plausible. So far as the logic is concerned, the contention appears to us unanswerable. We know of no position in all ecclesiastical controversy which is more absolutely indefensible than that of the Anglo-Catholics. Theoretically they are Catholics, and yet they renounce the cardinal obligations which their own principles impose; practically they are Protestants, and yet they hate the name and put contempt upon the right Protestantism is intended to assert. Discussion has turned very largely upon historical details, on the old Nag's Head fable, on the legitimacy of Anglican orders, on the maintenance of the true apostolical succession in the bishops and clergy of the Established Church. All these matters belong to the "infinitely little," and, however they may be decided, do not touch the essence of the question. Grant the theory of the "Holy Catholic Church," and we fail to see how either Parliament or Convocation, or both, can have the right to sever the Anglican branch from the rest of Christendom and proclaim that it alone is the true Catholic Church in this island. Even the Vatican Council, with all the arts employed to secure its decisions, and with the monstrous nature of the decrees themselves, is a respectable assembly compared with the little company of Catholic divines and the Parliament which gave authority to their decisions, by which the limits of the Catholic Church in this country were determined and its constitution shaped. Supposing that Sheldon and his fellow-bishops had a right to dissent from the vast majority of Christendom, and assert that theirs was the orthodox Catholic type, English Nonconformists have the same right to dissent from them. In short, no party can logically hold the "Catholic" and Protestant position at one and the same time, and, so far as Dr. Pusey sought to do so, he attempted a logical impossibility.

But it is one thing to condemn his logic and another to impeach his honesty. We cannot follow his reasonings, are puzzled to understand how any one can believe them sound; but we do not, therefore, doubt his sincerity. He had a certain preconceived idea of the Anglican Church, one that is very general among those with whom he was accustomed to move, and it governed his opinions on the whole subject.

The serious points are that a devout and thoughtful man was led by the influence of the traditions and teachings of his Church to accept these views, and that he was able, while holding them, to retain one of the highest offices in that Church. It is to be remembered that Pusey did not commence life as a High Churchman, and that, in the first instance, the tendencies which led him aside from the Evangelical school inclined him rather to the adoption of German Rationalism. In its dreary negations it was impossible that a spirit like his could find any rest; but when the strong, firm sentiments of his heart revolted, then the Anglican influences had the same effect on him as on many others. He could not be satisfied with the Low Church theories of the Evangelical school, and he gradually developed that system which at first derived its name as well as much of its inspiration and influence from him. In the prosecution of this work he had to face a violent and, to some extent, unfair opposition, which we should censure far more severely but for the readiness which he himself showed to employ against others similar weapons to those which were afterwards turned against himself. The action taken by the Vice-chancellor of the day in submitting his sermon on the Real Presence to a court of doctors revived for the purpose, which sat with closed doors and suspended him from preaching in the University for three years, has been specially singled out for condemnation, and it is certainly well deserved. The procedure was open to question at every point. Such a tribunal doubtless once existed, but it had become obsolete, and to galvanize it into new life in order that it might be made an instrument of persecution was as unwise as it was unrighteous. What was worse, there was no attempt to preserve even an appearance of fairness either in the constitution of the court or the mode of the procedure. The president was the Vice-chancellor, whose own prejudice was sufficiently indicated by the summoning of the court at all; while as to the others, the fact that they consented to serve speaks volumes as to their ideas of right and fair play. The proceedings were with closed doors; the accused had no opportunity for self-defence, and was judged by the words of his sermon, which he was not allowed either to qualify, explain, or defend, and no intima-

tion was given that one of the doctors dissented from the conclusions of his brethren. The whole is too much in keeping with the action of ecclesiastics whenever they assume the prerogative of judges. That Dr. Pusey suffered unjustly is not open to question. The whole procedure was a piece of bad statesmanship as well as of intolerant bigotry. Dr. Pusey himself, however, was one of the last men who could consistently complain of such treatment. His was not the spirit, but his certainly was the creed, of the persecutor; and there were occasions on which he showed that he would not have been slow, if occasion demanded, to put that creed in practice. He was no believer in a comprehensive Church, and would not willingly have extended tolerance to the teachers of doctrines which were in conflict with the "Catholic" faith. He was ready to join with the Evangelicals, who were foolish enough to accept such aid, against the writers of the "Essays and Reviews;" and before he was himself singled out for attack he had made himself conspicuous by his action against Dr. Hampden. Altogether, one of the last virtues to which he could have laid claim was a love of liberty. He was always ready enough to protest against any invasion of the liberties of those in sympathy with him, but he would have sternly suppressed any deviation from the strict line of "Catholic" orthodoxy.

But the best practical defence of Dr. Pusey is to be found in the immunity which he enjoyed, and which, after the judgment in the case of Mr. Bennett, became unassailable. The censure and sentence of the six doctors did not materially affect him; for though forbidden to occupy the University pulpit, he had many other ways of disseminating his opinions and extending his influence. The Vice-Chancellor made him a martyr, and a martyr at so slight a cost, that it was not to be named in comparison with the accession of prestige and sympathy which the prosecution brought him. But even this hostile action could scarcely have been undertaken after the tolerance which was extended to Mr. Bennett. The teaching of the two men was in essence the same; but Mr. Bennett was more pronounced than his leader, and the decision of the Privy Council, which allowed him to retain his position, was more than sufficient to protect Dr. Pusey. In face of such a



fact no one is justified in saying that he had no right to hold office in the church, still less is any one entitled to follow him into the secrets of his own spirit and assert that his allegiance to the Anglican Church was insincere. Men who have recourse to this style of attack are, in fact, sacrificing an individual from whom they differ for the sake of a system which they have idealized. They have their own conception of the Church of England, and if it were proved false they might find some difficulty in continuing in its fellowship, and so, rather than abandon it, they prefer to condemn those whose position in it is in direct contradiction of their own theory. The judgment in the Bennett case practically means not that the Anglican Church teaches the doctrine of transubstantiation, but that there is nothing in its formularies which requires the exclusion of the teachers of a doctrine which the most keensighted can hardly distinguish from that of the Church of Rome. Dr. Pusey did not go beyond this, and as his position was unchallenged, there is no fair ground for impeaching his character because he did not resign an office which he felt himself bound both by law and conscience to hold.

It is greatly to be regretted, however, that any question of character should be started here at all. There was a time when unsoundness of creed was supposed to be associated with moral delinquency. In the reaction against this false mode of judgment, personal excellence is too often accepted as a warrant for the correctness of the teaching. This is a point beyond even Pope's charitable assumption that "he can't be wrong whose life is in the right;" for it implies not only that the man is right himself, but that his system is right also. No one would have been more ready to denounce such an indifference to the distinction between truth and error than Dr. Pusey, and no such plea ought to be urged on behalf of any work that he did. That he was a good man will be generally admitted, and many, looking at the mark he has left upon the religious life of the age, are prepared to reckon him amongst great men. But this does not prove that his work was one in which we ought to rejoice, one that will tend to the promotion of real religion, one that will be even of permanent benefit to the Church he loved so ardently and served with such ability and zeal.

The questions which this problem raises are not so easily answered as might at first appear, and will be very differently answered according to the temper of individuals and their tendency to look at present results, or to take more extended and far-reaching views. There is a way of representing the condition of the Anglican Church in the first quarter of the present century and contrasting it with the present state of things which would leave no doubt as to the value of the change which has been accomplished, or the debt which the country and the Church owe to the men by whom it has been brought about. The old "high and dry" clergyman of those times still has a place in the memories of many of us. He has been admirably photographed by the late Dean Conybeare, and the fidelity of the portrait is abundantly attested by a mass of contemporary evidence. His "Low and slow" brother, who taught more of Evangelical doctrine but was just as deficient in Evangelical fervour, was only a degree better, and it is not to be denied that between them they had done much to bring the Church into disrepute. Mr. Bennett tells us that "baptism, as a sacrament, was well-nigh lost among the English people. Common basins were brought into the churches, while the fonts were made into flower-pots for the gardens of the parsonage." This is but an illustration of a condition of neglect and slovenliness as to the externals of worship, which is only too prevalent and too indicative of graver spiritual defects. The picture is drawn in very dark colours, and omits points which ought to be introduced if we are to do justice. The Evangelicals, indeed, were wielding an influence and doing a noble work that is not recognized here. Still even in their best days they were not supreme in the Church, which as a whole was dead enough. That there has been a change, which is hardly less than a revolution, is as certain as that it is due to the influence of the Oxford school, and of Dr. Pusey as its prophet. It is not necessary that we should enumerate its evidences, for they are patent to all who know anything of English life. If the clergy have learned to cherish a higher conception of their own sanctity, they have also been taught to feel the responsibility which it entails. There has been a revival of activity, of earnestness, of care in the celebration of public service, of interest in all the externals of religion.

But is there nothing in this which may justify grave anxiety on the part of those who look beyond the immediate present, and look with the eye of dispassionate men free from partizan sentiment? We are told that the High Church party have triumphed all along the line, and that practically it tends rapidly to become the entire Church of England. The Evangelicals are dwindling in numbers and are cowed in spirit, the Broad Church is so feeble that it is not entitled to be regarded as a party. This is the view set forth in the secular press, and though it may be strongly coloured, there is in it a considerable modicum of truth. Certain it is that High Church ideas have spread widely among both the other sections, and materially affected their character, and that they are the dominant influence in the Church. Dr. Pusey beyond any other man must have the credit or discredit of this result. Is it one that can be contemplated with satisfaction? The loyal Evangelical party, which has suffered chiefly, had many and grievous faults, but is its present weakness something over which wise Englishmen can rejoice? Its members were not good Churchmen, and their anxiety to escape the reproaches of those who suspected their Churchmanship prevented them from being loyal and consistent Protestants. But they were faithful to the doctrines of the gospel, and earnestly opposed to the superstitions of Rome; they were active in innumerable schemes of Christian benevolence, and they cared more for spiritual religion than for ceremonial forms. Their connection with the Establishment made them weak and inconsistent, and reduced the influence which otherwise they might have exerted over the people; but though there was much in their policy and procedure which we cannot approve, is England likely to be benefited by the substitution for them of a body of priests whose aim it is to exalt the authority of the Church, and to surround its sacraments with a more awful and mystic sanctity? As Nonconformists we might be content with the change, for every advance towards sacerdotalism renders Disestablishment more certain and brings it within more measurable distance. But it can be no pleasure to us to see the force which, established or disestablished, the Episcopal Church of this country must always command, employed on behalf of

sacerdotalism in the certain conflicts of the coming time. We find consolation, however, in the thought that the intelligent laity of the nation will not be thus influenced. Dr. Pusey has received the tribute due to his genius and character, but the lay mind of England recoils from his priestly theories. We would there were no reason to fear that the recoil may carry many into unbelief.

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### DR. STANLEY ON BAPTISM.

ALL the analogies of the Old Testament, and all the historical statements of the New, lead to the same conclusions. They show that the rite of baptism was a *symbol* of general truth and duty, not restricted to an approved class of persons; and, consequently, that little children were not excluded from its use. But it is said that the epistles of St. Paul, and subsequent ecclesiastical testimonies, prove that infants were not baptized by the early Christians. What is the evidence? This is the last inquiry, to which we now proceed. Many texts are often quoted as testimonies to the importance of the rite of baptism, and the superiority of baptized persons; but it has never been shown that these passages refer to the *outward rite*, and not exclusively to the spiritual reality.

I. Besides the *ritual* baptism which was unconditional, there was a *spiritual* baptism which was not unconditional. This is quite certain. There was a *baptism* of the body with water, and a *baptism* of the mind by the Holy Spirit. These are not identified but distinguished, not combined but contrasted. Our Lord said to the apostles, "John baptized with water, but you shall be baptized by the Holy Spirit (Acts i. 5). The baptism (*βάπτισμα*) which He desired, and in which He said disciples would be associated with Him, was of the mind, and not of the body (Mark x. 38; Luke xi. 50). Of the Samaritans, it is stated that they had been "baptized for the name of the Lord Jesus," but that none of them had received the Holy Spirit (Acts viii. 16). It ought not to be assumed, that the *rite* is referred to whenever any *baptism* is mentioned, or any persons are described as *baptized*. When *men* are said to baptize with *water*, the reference to the *rite* is clear; but not

when only the Spirit of God and human souls are mentioned. Then the *word* is no proof that the *rite* is meant; but this has commonly been supposed.

1. Respecting the noun. The baptism much commended by St. Paul was not the rite (*βαπτισμός*), but the spiritual reality (*βάπτισμα*)—the religious experience of those who received the gospel and trusted in Christ. The baptism in which disciples were *buried* with Christ—the *burial* following a *crucifixion* and preceding a *resurrection*—could only be a spiritual baptism, the *burial* being a consistent continuation of figurative language (Rom. vi. 4). Only a *spiritual* baptism and burial could be described, as a “*circumcision* not made with hands” (Col. ii. 11). The one rite is no more referred to than the other, but the spiritual realities alone, of which both were appointed symbols. The “one baptism” of those who have “one Spirit,” “one faith,” “one Lord,” “one God and Father,” is described as spiritual and not material (Eph. iv. 5). The baptism which “saves” is expressly declared to be not of the body, but of the conscious mind (1 Pet. iv. 21).

2. Similar is the use of the verb and participle. There are a few passages which speak highly of *baptized* persons; but in all the context refers to the mind, and not to the body; to a religious experience, and not to a ritual observance; to the Holy Spirit, and not to water. The Roman Christians “were baptized for Christ,” and “for His death;” but it is also said that they were “crucified” with Christ, and that, in a present moral experience, they *died* with Him, and *rose* to a new and better life (Rom. vi. 3). The Corinthian Christians were “baptized by one Spirit,” that they might be members of the “one body” of Christ (1 Cor. xii. 13). They were exhorted to Christian unity, because they possessed the same spiritual gift, not because they had received the same ritual baptism. The reference in this epistle to those who were “*being baptized* on account of the dead” (xv. 29) points to the present continued experience of many in the Christian life, and not to their former baptism with water. (*οἱ βαπτιζόμενοι* = *οἱ ἀγιαζόμενοι*, Heb. ii. 11.) The Galatian Christians, who “by faith were united to Christ,” were “baptized for Christ,” and became like Him (iii. 27). They were sons of God, having received the Holy Spirit (iv. 6) by the “hearing of faith”

(iii. 2), not by the use of water. In this and other epistles the apostle contends earnestly against the superstitious estimate of Jewish rites, without the least hint that Christian rites were superior in their nature. As Jews erred respecting Circumcision, so Christians have erred respecting Baptism. What is called the Church doctrine of Baptism is a revival of the Jewish doctrine of Circumcision. St. Paul placed both the outward rites on the same level. "I thank God that I baptized none of you but Crispus and Gaius" (1 Cor. i. 14). "Christ did not send me to baptize, but to preach the gospel" (ver. 17). "Circumcision is nothing, and uncircumcision is nothing" (vii. 19).

The common assumptions, that the "one baptism" of the Christian Church is a baptism with water, and that the "baptized" persons of St. Paul's epistles were so described because of the rite they had received, are without any scriptural warrant. They have caused much confusion in the interpretation of the New Testament, and they give all its plausibility to the doctrine, that spiritual regeneration is by the water of baptism. Nothing is more common than the use of words *metaphorically*; and if the names of natural objects are often put for what they only resemble, the names of *symbols* are sure to be transferred to what they are designed to represent. "Circumcision" and the "circumcised" are often named, when only the moral signification of the rite is referred to; "washing" and "sprinkling" are mentioned, when a spiritual cleansing alone is meant. That persons who are "baptized by the Holy Spirit" are renewed, enlightened, and sanctified, is plainly taught in these and other passages of Scripture, and this is acknowledged by all. But where is the evidence that what is true of those who are *spiritually* baptized, is true of those who are *ritually* baptized, either as the *effect* of the rite, as supposed by some, or as the *condition* of its reception, as supposed by others? Scripture and experience give the same evidence, that it is not so. Both opinions are the inventions of men, and are supported only by human authority.

There can be nothing in any of these texts to show that *infants* did not receive the *rite* of baptism, for none of them refer to the *rite*. All the passages in the New Testament

which refer to baptism as a great good, refer to a religious experience (*βάπτισμα*), and not to a ritual observance (*βαπτισμός*); and all the passages which describe baptized persons as better than others, refer only to those who were *spiritually* baptized. The outward rite was connected with the inward reality, but only as a *symbol* with a general lesson, and not as a visible *sign* with an accompanying invisible fact.\*

II. The earliest ecclesiastical testimonies agree with the New Testament in showing, both that the rite of baptism was very simple, and that children were not excluded from it. In judging of this evidence it should be remembered, that the manifest additions to any Christian community were adult Jews and pagans, and they of course would be noticed. It should also be considered that the references to the rite are few, as might be expected, while it retained its primitive simplicity; and that they become abundant only when the Church system was developed, and great power was claimed for the priesthood and the sacraments. According to Dr. Stanley, "In the apostolic age, and in the three centuries which followed it, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children: in the third century we find one case of the baptism of infants" ("Christian Inst.," p. 22). But there are several well-known testimonies, often quoted and never disproved, which give a very different view.

1. Justin Martyr, in the middle of the second century, refers once to the baptism of adults, and once to that of children. Respecting the former he says nothing of immersion or probation, and little of previous instruction. Of new

\* One text, often quoted in support of Infant Baptism, was considered by Dr. Stanley to contain its *principle*, but to be conclusive against its *practice* in the apostolic age (1 Cor. vii. 14). Why so? In the case referred to, when only one parent was a Christian, the baptism of children would not follow as in other cases; and the holiness of children, whether given or shown by baptism, would not belong to an unbaptized parent. The direction to believing parents, not to separate from unbelieving, is supported by two reasons. (1) The separation was not necessary. As every object is sanctified by the Word of God and prayer, so are all the relations of the family (1 Tim. iv.) This was acknowledged of children, and was equally true of parents. (2) The association should be preserved, on account of the good which might be communicated (ver. 16).



disciples he states: "They are brought by us where there is water and are *regenerated*" (i.e., begin a new life) "in the same manner in which we were regenerated" (1 Apol. 61). Respecting children he states: "There are many, both men and women, sixty and seventy years old, who from *childhood* were made disciples of Christ," ἐκ παιδων (1 Apol. 15). Now all disciples of Christ received baptism in His name, and it does not appear that any were regarded as *disciples* until they were baptized (John iv. 1). Therefore these aged persons had been baptized in childhood. They whose children are baptized speak thus, but not those who hold only to the baptism of adults.

2. Irenæus, at the close of the second century, refers to the adult baptism of some heretics; speaking also, as Justin does, of their going to "a place where there is water" ("Adv. Hær." i. 21). Of infants he states, that Christ came "to save all through means of Himself—all, I say, who through Him are *born again* to God—infants and children and boys and youths and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age" (Lib. ii. 22). But it was not then supposed that any could be *born again* without baptism; and therefore it must be through baptism that the infancy of Christ was said to secure the salvation of infants. This is fully admitted by Neander. "Infant baptism appears here as the medium through which the principle of sanctification, imparted by Christ to human nature from its earliest development, became appropriated to children" ("Church Hist." vol. i. sec. iii.) We are not concerned with the reasoning of Irenæus, but simply with his testimony, thus incidentally given, to a common Christian practice.

3. Origen was born of Christian parents towards the close of the second century; and his testimony is explicit and repeated, both to the general practice of infant baptism, and to its observance from the time of the apostles.\* Some were per-

\* Origen has the highest character for intelligence and integrity; his opportunities of knowing the opinions and practices of Christian Churches were unusually great; there were no motives to misstatement or exaggeration, nor is there any sign of either. He did not write to promote infant baptism, but to explain and justify a practice which he asserts to be universal and apostolical. There is no testimony contrary to his.

plexed respecting its meaning and use, not seeing its agreement with what was then taught of adult baptism. But the general practice and the apostolic authority are referred to as unquestionable. "The reason may be required, why, as the baptism of the Church is given for the remission of sins, baptism is also, according to the practice of the Church, given to infants" (Hom. 8, in Lev. xii.) Again: "Because by the sacrament of baptism the pollution of birth is removed, therefore infants also are baptized" (Hom. in Luke xiv.) And again: "On this account the Church has received from the apostles the tradition that baptism should also be given to infants" (Com. in Rom. lib. v.) The opinion of Origen respecting the reason of Infant Baptism does not in the least affect the value of his testimony to the universality and antiquity of the practice. It was the custom of those who did not accept or know the reason assigned by him. The later testimonies completely confirm the evidence given by Origen.\*

4. Tertullian, a contemporary of Origen, is the first known opponent of Infant Baptism. He acknowledged that the practice was general, but objected to it; first, because he thought it unnecessary; and, secondly, because of the greater peril which he supposed would be incurred. For this reason he objected also to the baptism of unmarried persons. "A delay of baptism is more useful, especially in the case of little children. . . . Why does that innocent age haste to the remission of sins? . . . If any understand the importance of

\* By a synod at Carthage, A.D. 254, consisting of sixty-six bishops, of which Cyprian was president, infant baptism was referred to as a practice in which all agreed, respecting which there was no doubt or question. In the next century, Pelagius, in his letter to Innocent, says, as related by Augustine, "It was falsely reported by some that he denied the sacrament of baptism to infants, but he declares that he never had heard that any impious heretic said this." He goes on to ask: "Who is unacquainted with gospel lessons? . . . Who is so impious as to wish to exclude infants from the kingdom of heaven, by forbidding them to be baptized, and to be born again in Christ?" ("Aug. de Pec." Orig. 20.) Augustine, who was born A.D. 354, thus writes of Infant Baptism: "That which the whole Church holds, and which has not been instituted by councils, but has always been retained, is most justly believed to have been delivered by no other than apostolic authority" ("De Bap. cont. Donatistas," lib. iv.)

baptism they will dread its reception more than its delay" ("De Bap." 18). Tertullian was born a heathen, some years after his conversion he became a heretic, and he has consequently a low and uncertain position among the authorities for any Christian doctrine. But he is the only known opponent of Infant Baptism in the second and third centuries; and such are his reasons.\*

If Infant Baptism were contrary, as Dr. Stanley supposed, to the teaching and practice of the first Christians, there would be some account of its introduction. But it is never referred to as a novelty, it occasioned no controversy, and gave rise to no party. The supposed necessity of baptism to salvation might lead to the baptism of infants expected to die, but not to the baptism of others; and this necessity was not an early belief. The acceptance, said to be universal in after ages, of the terrible and unchristian doctrine, that all not baptized with water are excluded from the mercy of God; the postponement of baptism, because only this could cleanse from past sins; the practice, both by men and women, of naked immersion—these do not belong to the first and second centuries. They appear in later ages, and are quite sufficient to show that the writers of the fourth and fifth centuries are to be trusted only for their own opinions and customs, and not for the doctrine and practice of the apostles.

The great change which took place in baptism during the centuries which followed the age of the apostles was effected gradually. Very soon there was some extension of the time preceding the rite. This was the natural result of the longer time generally requisite to persuade persons to acknowledge Christ, and become His disciples. It might also be caused by the application of those whose sincerity was reasonably distrusted. There would, however, be no difference at first in the meaning and use of baptism: for it was still *initiatory*, and only distinguished from others those who acknowledged Jesus to be the Christ, and sought full Christian instruction.

\* The Fathers mentioned by Dr. Stanley (p. 22) as unbaptized in infancy, though of Christian parentage, belong to the later times when the superstitious postponement of baptism had become common: and the old rituals are not earlier. Constantine, the Christian emperor who presided at the Council of Nice, deferred his baptism till he came to his deathbed.

Afterwards there was a longer delay, that the rite might be a *sign* of repentance. The common disposition to seek and to give tokens of approval, would promote this alteration of practice, and this change in the meaning of the rite. Instead of being a *symbol* of a purity to be sought, it became a *sign* of that which was gained, and also of the forgiveness of sins which accompanies true repentance. At a later period a much longer delay was made, in order to secure the moral conditions, through which the rite might have more influence, and be a *sign* of regeneration.\* The spiritual change was still attributed to faith and the Holy Spirit; instruction, discipline, prayer, and fasting being required in adults. Thus baptism, with its accompaniments, became the *sign and seal* of the greatest spiritual change in character and condition. It was no longer an *initiatory* service, marking out those who were entering the school and kingdom of Christ, with the acknowledgment of Him as Lord and Saviour. It became an approved profession respecting the persons baptized, a *sign and seal* that they were enlightened, renewed, sanctified, and saved. It is not strange that this new meaning and use should be popular, whether proper or not. Finally, the water, when officially consecrated, was said to change the nature and destiny of men, and this, in the case of infants, without any repentance and faith. The preference of *immersion* to *sprinkling* agreed with the desire to increase the impressiveness of the rite. To be immersed is a much greater thing than to be sprinkled, and therefore would be supposed to be more effective. The intensive sense of βαπτίζω in common Greek might also favour the change; though the classical meaning of the verb is not stated by the Fathers to be the reason of their general practice; and they who were only *sprinkled* were declared to be fully *baptized*, as much as those who were *immersed*.†

The simple and familiar character of ritual baptism in the age of the apostles will account for the indefiniteness of

\* "He who is to be a catechumen should be instructed for three years."

—Const. Apost. lib. viii. cap. 32. Baptism then followed.

† The penitent were *baptized* with tears, the martyrs with blood, and sick persons, when sprinkled on their beds with a little water. Where there could be no *immersion* there was a complete *baptism*, because there was a *religious purification*.—Cyprian, Ep. lviii., lxxv.

Scripture statements, and the paucity of early references. There has, therefore, been much controversy, in which conjecture and authority have taken the place of direct evidence, and later traditions have been unduly exalted. The only evidence to be trusted, in respect to primitive Christianity, is the testimony of those who were "eye-witnesses and ministers of the Word." The hope of the Church, for union and progress, does not require any improvement in "the faith once delivered to the saints;" but a return to "the sayings of the holy prophets, and the instruction of the apostles of the Lord and Saviour."

We fully agree with what Dr. Stanley has written of the simply symbolical character of religious rites, and their great value when presented to the mind and heart. We think with him, that the baptism most common now—the sprinkling of infants with water—is a great improvement on the practice of ancient churches. But we regard this as only a return to the original custom. In his judgment, "the substitution of infant for adult baptism, like the change from immersion to sprinkling, is a triumph of Christian charity" (p. 25). It is so; but the victory is gained only over the corruptions of Christianity, not over the doctrine and practice delivered by Christ and the apostles. To many the New Testament seems to support later opinions and usages, because it is interpreted by the writings of those who held them.\* The Dean utterly rejected the teaching of the Fathers, respecting the efficacy and necessity of water baptism, as unscriptural and unreasonable; but he seems to have retained what is fundamental to these opinions—the assumed scriptural identification of the rite and its object—the supposition that in the New Testament, persons are described as *baptized*, or consecrated,

\* The practice of adult immersion appears to have no more scriptural support than the doctrine of regeneration by water. Both belong to what is called the Church of the Fathers. A part of the common signification of a Greek *verb* cannot show the meaning of Hebraistic *nouns*, when applied to a peculiar class of objects; and terms cannot properly be taken *literally*, when the context is *figurative*, and the subject *spiritual*. Interpretations thus gained are the scriptural foundation, on which the doctrine of baptismal regeneration, and the practice of baptismal immersion, entirely rest. Early associations prevent many from discerning the great impropriety and inconsistency of such interpretations.

because they had *plunged* into water. With the highest respect for Dr. Stanley, we cannot but think this an error and inconsistency. The wisest and best are not infallible, and do not wish to be so esteemed. It is to the honour of Dr. Stanley that the only followers he desired were those who, above all things, sought truth and love. For the many valuable works, in all of which the same Christian spirit is shown, he will long be held in affectionate, reverent, and grateful remembrance.

J. H. GODWIN.

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### CARDINAL MANNING ON THE SALVATION ARMY.

CARDINAL MANNING has declared in favour of the Salvation Army. It is true that his eulogy is mild and very considerably qualified, and it is pretty clear that it is inspired as much by a desire to reflect injuriously upon the Protestantism of England as by any admiration of the "Army." Still there it is, and to many the utterance seems to have a grave significance as another proof of the value of the movement. We should have thought that the effect might have been very different. The Cardinal is the able and not particularly scrupulous representative of a Church which hates our civilization, our liberties, our Protestant religion; and if any movement calls forth his commendation it may be taken for granted that it is not likely to contribute to the interests which lie nearest to the hearts of free and enlightened English Protestants. Why, then, should his commendation be hailed with satisfaction as a valuable testimonial to the efficiency of the Salvation Army? Is it that there are Englishmen so overawed by the high-sounding title of "Cardinal," and so eager to have the patronage of the "Prince of the Church," that they suffer themselves to be blinded as to the real spirit of a man in his position and to forget the one aim which he keeps constantly and steadily in view? Whatever Dr. Manning does, whether he is prominent on the platform of the "United Kingdom Alliance," or ardent in his advocacy of political injustice in the case of Mr. Bradlaugh, active in the organization of a green ribbon Army, or condescending in his semi-patronage of the Salvation Army, he means simply the

extension of the influence of his own Church. Far be it from us to suggest that he is not really, and perhaps even deeply, interested in the various movements with which he identifies himself. All that we assert is that they are all regarded as subsidiary to the work of his life, and are valued in proportion as they can be converted into auxiliaries of Rome.

It could not well be otherwise. The Cardinal is a convert whom his Church has raised to high position—the highest save one which he could possibly hold ; and he is bound to give proof not only of the sincerity of his change, but also of the earnestness of his zeal on behalf of the faith. His own temperament is in harmony with his sense of duty on this point. He has transferred to the Romish Church that feeling of perfect assurance in his authority as a representative of Catholic orthodoxy which was nurtured in the Anglican Church, but which is more consistent with his new position in the older communion. Hence he looks down upon the victims of Protestant error with the same bland pity which his old associates extend to Nonconformists, and would fain save them from the consequences of their own apostasy. If he can dispel Protestant prejudice by linking his Church in some way or other with benevolent or religious works which have a certain measure of popularity ; if, keeping back the distinctive and more obnoxious features of his hierarchical office, he can pose before the world as the friend of temperance or religion in its broadest sense ; if he can thus take advantage of the credulity of weaklings who are unwilling or unable to look beneath the surface and the toadyism to be found even in some Protestant circles which is really to be charmed by the voice of a Cardinal, all this is so much pure gain to the Church.

We do not blame the " Cardinal Archbishop," as he loves to style himself, for this. He is only fulfilling his own sense of duty. His policy may be astute and clever, but there is nothing dishonourable in it. The persons to be blamed are those who do not recognize the manifest facts of the situation, and who, in contradiction of one of the oldest and most established maxims, that in vain is the net spread in the sight of any bird, offer themselves up as victims to the art of the fowler. Cardinal Manning graciously encouraging the Salvation Army is a phenomenon which might furnish a thought-



ful man with subject for grave reflection as to what it may portend ; but there are numbers who are blind to its significance, and only regard with more favour a movement which, having been blest by Protestant bishops, has now been patted on the back by a Romish Cardinal. Yet there are one or two points so obvious that it might be thought they would suggest themselves even to superficial observers.

The very first idea which the Cardinal throws out is itself suggestive. The success of "General" Booth is a proof of the melancholy failure of Protestantism. The point is not presented in this bald form, for that would awaken suspicion, but the tendency of the observation is not to be mistaken. In a "population full of faith and religious life"—that is, under the guidance of the Church and its priesthood—the Army "could have no place." "There would be no need to supply, no conscious craving to satisfy, no spiritual desolation to break up." There are cities in which "the Church" has supreme and, indeed, unchallenged dominion ; but where do we find one that answers to this description ? Is it Madrid, with its sacred memories of the Inquisition ? Or Vienna ? Or one of those Belgian cities where the priesthood still exercises so powerful a sway ? Or Rome itself ? These, however, are not in question. It is London whose sad condition has made a Salvation Army possible, and even necessary. "A watchman's rattle is good at midnight when men are sleeping. It is needless at noonday when men are wide awake. We may in some degree measure the need for it by the response it has elicited. The spiritual desolation of London alone would make the Salvation Army possible." We hope the "General" is satisfied with the comparison of his teaching to the "watchman's rattle ;" but waiving that, as a matter of concern only to the Army, we ask, Why is it that it is only in London that "spiritual desolation" has created this possibility ? If stately churches, gorgeous rites, communities of priests and nuns, continual masses, and all the other accompaniments of "Catholic" worship, are signs of faith and religious life, they are to be found in the Continental cities. Yet the spiritual desolation is, to say the least, as great in them as in London. If there is in them no Army it certainly is not because the need is not as crying.

These taunts, so veiled that the intention in them may, if found convenient, be repudiated, admit of an easy retort. Whatever France is, is certainly not due to the action of Protestantism; it would be more true to say, is due to the suppression of Protestantism. In it the Romish Church succeeded in conquering heresy. By assassination and massacre, by fire and sword, by unnumbered deeds of treachery and blood, it all but stamped out the hated thing. At all events it made safe the menaced authority of the "Holy Catholic Church," killing some, banishing others, silencing all its enemies. The plains of France were moistened with the blood of Protestants, the cities of England were enriched by the enterprize and industry of others who escaped the scaffold or the sword. What is the religion of France to-day? There indeed is spiritual desolation, and desolation due to the unbelief which has been the natural reaction from the superstition which the "Catholic Church" has forced upon the people. We have no desire to plead any vindication for the failure in wise ingenuity and devoted service which has left London as it is. We admit that the response which the Salvation Army has elicited is a melancholy sign of its religious condition. But we are not satisfied, therefore, to endorse the quiet rebuke addressed chiefly to the Established Church by the representative of a system which has handed over France to the unbelief which we find rampant there to-day. "Clericalism," says Gambetta, "that is our enemy;" and so generally does France acquiesce in the sentiment that even the harsh measures which have been taken against the priesthood have failed to provoke any demonstration in their favour. Cardinal Manning refers with a graciousness which is hardly intelligible to the large provision made in our great towns and cities for religious instruction and worship. "Where," he asks, "would the knowledge of God and of the name of our Redeemer have been but for the zeal and activity of the many irreconcilable and often conflicting bodies who have reared and sustained these places of Christian worship?" This zeal and activity differentiate between France and our own country. His Church, which trampled Dissenters out in the one nation, would have done the same in the other had it enjoyed the power. A Romish Cardinal is certainly not the teacher

or censor to whom we can listen with much complacency on such a subject. A National Church which has had such revenues at command and has left so much work undone has a good deal for which to answer. But Rome and its Cardinals are not so free from sin that they can venture to throw the first stone.

Our readers may remember that in a recent article on the Salvation Army we referred to "General" Booth's citation of a testimony in favour of the movement from *The Secular Review*. That of Cardinal Manning may properly be bracketed with it. The unbeliever and the priest both understand the power which resides in the Christian Churches of the country ; both, though for different reasons, wish to reduce and, if possible, to destroy that power, and both see that, whatever else the Army may accomplish, it is helping them to secure this end. Your churches, is the suggestion of the Cardinal, have given the country up to spiritual desolation, and hence a "Salvation Army" has become a necessity. If this idea be accepted, the influence of Protestantism will be so far abated, and it is not uncharitable to say that the Cardinal Archbishop cares much more for that than for the successes of this new school of Evangelists. He remembers—what so many Protestants with remarkable unwisdom forget—that the Church idea has a power, and that if they fail to realize it men will seek it elsewhere. Whatever comes of any of our systems, it may confidently be predicted that no great multitude will ever become Plymouth Brethren. The Church is a Divine institution, and because it is so has a hold on the imagination and the heart of which it cannot be dispossessed. To ignore it is only to help the designs of Rome. We meet its pretensions by insisting on the right of every Christian society, because of the promise of the Master to be present with and to guide it ; we oppose to the authority of popes and councils the sole authority of Christ, and in doing this we are so far from sacrificing the idea of the Church that we surround it with new beauty, sanctity, and power. The Salvation Army sets aside all this, and in so far it lends itself, though unconsciously no doubt, to the designs of Rome.

Further, there is, as we had occasion to point out last month, a more subtle agreement between the Army and

Romish views than would be suspected by a cursory observer. A disposition to rely on influences other than the mere effects of preaching, and other than legitimate and rational persuasion, is common to both. Rome is too astute to indulge in the twaddle of namby-pamby sentimentalists against the pulpit. It has always so far recognized its force as to train men specially for the work of preachers. But it relies at least as much on the effect of imposing processions and impressive ritual, on music and painting, on priests and sacraments. Does not the Salvation Army the same? There is great difference in the methods, but the spirit which dictates them both is one. Neither repudiates teaching, but neither gives the place which the apostle assigns it in the great economy of the Divine kingdom. "In a wilderness," says the Cardinal, "where there is no shepherd, any voice crying a fragment of the truth prepares the way for Him who is the perfect truth;" and to these "fragments" he ascribes the good which the Army has done. So far, indeed, we are one with him, but the "military titles and movements with drums and fifes" which he condemns, appear to us to be only imitations or parodies of the splendid vestments and the priestly spectacles in which his own Church delights.

How little there is of real teaching in many of the gatherings of the Army, the Cardinal himself scarcely seems to understand. "I need hardly," he tells us, "say that I have been present at no services or preaching, and judge of it only from the documents of its own members." He has thus placed himself in the position for forming the most favourable judgment. We have all heard of a reviewer who said that he always reviewed a book before reading it lest he should be unduly biassed. The critic of the Salvation Army who judges of it from the representations of the leaders, and not from his own observations of an ordinary meeting, is much in the same situation, and is pretty sure to arrive at too favourable an opinion. We had an opportunity recently of attending a gathering in a country town where considerable stir has been made, and where the Army was certainly not likely to appear at its worst. If it was not one of the greatest occasions, it was at all events a high day, if we were to judge from the advertisements that covered the walls of the

town. The attendance was not so large as the glowing accounts of the results accomplished would have led us to anticipate; but any deficiency in this respect was not due to the absence of special attractions, for a female captain of some repute had been announced. We were told at the door that she was "a rare talker," and although we could not ratify this view ourselves, there can be no doubt that it was generally accepted by the Army. Her popularity, however, had not availed to collect a crowded congregation, and, so far as we could judge, her addresses did not produce any deep impression upon those who were there. Indeed, the most noticeable feature in the whole meeting was the very secondary place which was given to the element of teaching. There were a number of brief, jerky, spasmodic utterances of two or three sentences each, in which the speakers testified as to their assurance of forgiveness, their prospect of wearing a crown or riding in a chariot—above all of the debt they owed to the Salvation Army. But beside these—which could very well have been spared, for they were not calculated to benefit the hearers, and might very probably injure the spiritual life of the speakers—there was very little, and that little was not impressive. The gifted individual who was the special teacher of the day read a few verses from Acts iii., apparently to lead up to an extraordinary comment on the leaping of the lame man whom the apostles had healed. Turning aside from the narrative, she proceeded with an air of scorn for the ignorant people with whose objections she was dealing, to answer those who do not approve of some proceedings of the Army—such, for example, as the "Hallelujah" dances—by adducing the example of this man. It did not seem to occur to her that, while nothing was more natural than such a display of his new-found strength on the part of the man on whom the apostles had wrought this wonderful miracle of healing, it was simply ridiculous to plead his example as an illustration of what men rejoicing in the sense of pardoned sin might be expected to do, or a warrant for the extravagance by which these displays have often been characterized. It is idle, however, to argue as to the wisdom or truth of what was said and done, for there is a quiet assumption that these teachers and administrators are above law. Besides the running com-

ment on the passage read there were brief addresses, but their brevity was their only merit. They were not instructive, for they were nothing more than the repetition of the plainest and most familiar truths, and there was no pathos or fervour in the appeals to make them impressive. That the people were not greatly affected by the teaching was sufficiently proved by the frequent reiteration of the president's orders that the doors should be watched and no one allowed to leave during the addresses or prayers. There could be no clearer evidence that the band, the frequent singings, the jubilant and swinging choruses, in which the whole assembly joined, were the real attraction. Their singing was effective enough, but it reminded us more of the music-hall than of the house of prayer. Neither in it nor in any other part of the proceedings was there any trace of serious devoutness. We do not care to enter further into details. Suffice it to say, we must eliminate common sense, the feeling of reverence, to say nothing of considerations of good taste, from our conception of religion, if we are to believe that such services are likely to make the people religious. The idea of the religious life on which they proceed is essentially superstitious, and the qualified commendation which Cardinal Manning has pronounced appears, therefore, perfectly natural.

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### MR. TENNYSON'S "DESPAIR."

- I. *The responsibility of the Dramatic Poet.*
- II. *The motives assigned for the suicide.*

I. The poet Tennyson has always, to some extent, reflected the sadness and perplexity of the religious thought of his century. While words of faith and hope have not seldom gladdened his song, he has not been, in the sense in which Wordsworth was, a poet of the Divine presence and working in nature, or of a joyous piety in man. We must of course remember, when we compare Tennyson with Wordsworth, that the genius of the former works much more on dramatic lines than Wordsworth's.

We less often hear Tennyson's own voice in the simple lyric strain. He loves to assume the character and to adopt the language of the man, woman, or child whose feelings interest him. And yet, after all, dramatic poetry may sometimes reveal to us the mood, and even the opinion, of the writer's own mind.

More perhaps than any writer of our time, the burthen of Tennyson's song is the pathetic intellectual effort being made in these decades to look at moral evil in the light of new, or newly stated, theories of human destiny. The speculation of his verse is ever and anon returning to this theme, which has engaged some of the noblest flights of his fancy, and drawn from his harp some of its most subtle and bewitching music.

But whatever may be the theme of the dramatic writer, he cannot escape responsibility. Indeed, he incurs a responsibility which is peculiar and serious. He deliberately passes from his own mind and his own voice to the mind and the voice of human beings whom he has imagined to himself. He is his own guide in the application of this method. The public can only judge of his creations after they have been given to the world. It is within his power to select sad, offensive, crazy, wicked, or ruined persons as the subjects of his impersonations; or he may choose the joyous, the innocent, the beautiful, the saint-like. His responsibility is great. And when the poet is one who has gained the ear of the civilized world, and any couplet from his pen is sure to be read in every educated family in Great Britain within a few weeks of its appearance, his responsibility becomes painfully grave.

Now it is certain that Mr. Tennyson's aim in "Despair" was a serious and an important aim. But the picture he has painted in pursuit of that aim presents features which may well surprise his admiring readers. A man and his wife, losing faith in God, determine to drown themselves. But the wife alone succeeds. The husband is rescued by the minister of the sect he had abandoned. Then follows an unnatural incident. The husband meets his rescuer a few days afterwards, and curses him to his face for rescuing him. The poem consists of his address to the minister.

Now, with all submission, we are unable to perceive any natural connection between religious despair and the cursing



of a man who has just rescued you from the sea at the peril of his life. This is not hopelessness. It is madness—including moral idiocy. Perhaps the poet meant the man to be taken for mad. But why not tell us so, in order that we might not begin to listen to him with too much sympathy? No sooner, however, has the poet portrayed for us a character which is itself a breach of nature—a man who execrates his guardian angel, and would execrate his own mother; a man who has not one word of appreciation for heroism and self-sacrifice, even when they have snatched himself from destruction—than he proceeds to invest him with the air and dignity of an oracle on subjects of the profoundest mystery and interest to human souls. It is like the conversion of a lunatic asylum into a seat of theological learning by an order of the Queen in Council. Of course such a phenomenon of despair may be intended as a convenient medium, through which the poet may suggest some views of a great subject without appearing to express those views on his own responsibility. His interest in such a poem cannot be merely technical. It must also be moral and doctrinal.

## II. *The causes assigned for suicide.*

The first cause to which the despair and attempted self-destruction of the miserable pair are ascribed is the *Christian teaching on future punishment* to which they had listened. The man is represented as a soul ground between the upper and nether millstones of an incredible religious doctrine and an incredible scientific atheism. He had abandoned religion for scepticism; but if a crude and exaggerated Calvinism made him an unbeliever, unbelief drove him mad.

In the poet's representation of Christian teaching on futurity, there is not the slightest evidence of his having made himself familiar with the best examples, or even with average educated examples, of the Christian preaching of the day. We read of "a fatalist creed;" of "a hell without help or end;" of a "God of eternal rage;" of an "Infinite wickedness" who had made an "everlasting hell," and even "fore-doomed" His creatures to its fires. One might suppose that beyond these few terrific phrases Christianity had nothing to say on this momentous subject. The poet knows better. He has

trusted God was love indeed,  
And love creation's final law,  
Tho' Nature, red in tooth and claw  
With ravine, shrieked against his creed.

And we know whence the idea of a God of Love has been derived. The revelation of the Son of God Himself has supplied it. The terrific, isolated phrases, here set down as if they constituted the entire New Testament system, have been broken off from the body of a revelation the purpose of which was to provide for the redemption of mankind.

There is nothing in the New Testament about a "God of rage," though there is not a little about the "wrath of God." But the idea of a God of love, which is put forward by some as a recent discovery and a new religion, is the most pervading and characteristic idea of the New Testament.

We may perhaps venture without presumption to assert that God has some rights, and that these rights may involve the necessity of punishment, and the consistency of that punishment with love. We too often hear of suicide; but when have we heard of men committing suicide because of the doctrine that God will punish sin? It is not a *doctrine* of punishment, it is a *fact* and an *experience* of punishment which oftenest leads men to destroy themselves. Punishment is a terrible reality already, in this world. It is when men and women are feeling in their bodies and minds the disorder and misery which follow upon transgression now, that life sometimes becomes unbearable. If despair may be caused by the anticipation of future punishment, or by the fact that we cannot accept Christianity without also accepting belief in future punishment, surely the present punishment of sins which is being inflicted upon individuals and upon society ought to lead us all to despair. Will the consequences of the French Revolution, of the sins which precipitated it, and of the crimes which disfigured it, ever cease in human history? Will they not affect human affairs for evil so long as the world stands?

All that the New Testament definitely reveals of the method of the Divine justice in the ages of the future is in accordance with what we commonly observe in this world. The somewhat coarse caricature of the teaching of a village

pulpit which is presented in "Despair" does scant justice—indeed, it denies all justice—to the sober, anxious, and learned efforts of Christian scholars to arrive at the meaning of Scripture from an examination of its ancient and varied documents. An effigy of the entire church is set up at the door of the "know-all chapel" that looks on the sand, and the derision of the world is invited.

No one in his reason would now collect from Scripture any such meaning as that God foredooms men, without chance or help, to perdition. All that God does is to create an universe in which sin and peace cannot coincide. And when men set up a home or a government, they do on a small scale the same thing which God does in all height and depth, all time and space. We could not love God if it were otherwise. Were He once to insure wickedness against calamity, and to reward impenitent transgression with a crown of life, the moral order would be wrecked by its own Author, and there would be despair in heaven. Neither our wish to know God, nor our desire to enjoy His love, could survive the discovery that charity and murder left the same results behind them in human character and in human destiny. If St. Paul and Nero, John Wesley and Charles II., could be brought to absolute equality by the mere fact of dying, we should suspect, not the theology of a seaside meeting-house, but the integrity of the Supreme Himself.

This poem is marked by language which is loose almost to recklessness on the subject of the *making* of hell. Hell is represented as a distinct work and provision of God. Surely that is not the way to speak of it. We might just as well say that God made suicide. The possibility of loss, injury, and pain as consequences of sin—their certainty, in fact—is bound up with the constitution of human nature and of the moral universe. There is no separate provision of the appliances of torment. The universe is not finished in compartments. It grows from an original root of natural and moral necessity in the Creator's mind. By a law which is the source of all the blessings even of our temporal state, to sow to the flesh is to reap corruption; while to sow to the Spirit is to reap life everlasting. And this is the mercy of God, that He may be feared.

Stern Lawgiver! yet 'Thou dost wear  
 The Godhead's most benignant grace;  
 Nor know we anything so fair  
 As is the smile upon Thy face:  
 Flowers laugh before Thee on their beds,  
 And fragrance in Thy footing treads;  
 Thou dost preserve the stars from wrong;  
 And the most ancient heavens, through Thee, are fresh and strong.\*

Mr. Tennyson's "Despair" gives the Christian Church no credit for any large and reasonable views on the duration of future punishment. It commits the exposition of our eschatology to a madman. The *second* part of the poem, in which the despair of the unhappy couple culminates under the influence of materialistic atheism, seems to us somewhat more tolerable reading. True, the two parts of the poem are not kept very distinct. Amid the frozen wastes of doubt the victim still looks back to the village chapel as the beginning of his troubles. His scientific reading, however, seems to have been much wider than his theological. He seems to have gone to one weak man for his religious doctrine of the future, but to all the wise men of learned unbelief for his materialism. The result of his appeal to the agnostic scientists was utter disaster. He had better have stayed at the village chapel. He and his wife had "passed from a cheerless night to the glare of a drearier day." God had become only "the guess of a worm in the dust, and the shadow of its desire." They were

Poor orphans of nothing—alone on that lonely shore,  
 Born of that brainless Nature, which knew not that which she bore.

There being no God to pity them, they began to pity each other, and to pity "all that aches in the grasp of an idiot power." There was now no "strong Son of God, immortal Love," to give them rest. Disgrace and poverty had befallen the family, and incurable sickness was preying upon the fond wife. Why live longer when everything must die?—when

The homeless planet at length will be wheel'd through the silence of  
 space,  
 Motherless evermore of an ever-vanishing race?

The poet gives free rein to his splendid imagination in representing the despair of the husband, now alone in the world, and

\* Wordsworth's "Ode to Duty."

sick of life. He makes the earth, so to speak, put on mourning for a lost God. The rocks and hills become as one vast Machpelah to receive the bones of a doomed race. The luminaries of heaven, which seemed to betoken the presence of an intelligent Omnipotence, were only flashing falsehood from their spheres.

Now in all this it is a little difficult to avoid the conviction that the poet is allowing his own genuine faith in God to peer through the dramatic disguise. We seem to detect quiet but biting satire of that skeleton agnosticism which tries to pass itself off amongst us for a living thing with heart and hope.

Have I crazed myself over their horrible infidel writings? O yes.  
For these are the new dark ages, you see, of the popular press,  
When the bat comes out of his cave, and the owls are whooping at noon,  
And Doubt is the lord of this dunghill, and crows to the sun and the moon.  
Till the sun and the moon of our science are both of them turned into  
blood,  
And Hope will have broken her heart, running after a shadow of good.

This is not only equal to the finest poetry ever written by Mr. Tennyson, but it seems to be instinct with derision for those who teach that success in the voyage of life consists not in reaching the shore, but in reaching the bottom—in passing into immortal nonentity.

Carlyle, in a fine passage,\* says: "For man's well-being faith is properly the one thing needful; with it, martyrs, otherwise weak, can cheerfully endure the shame and the cross; and without it worldlings puke up their sick existence by suicide in the midst of luxury." The two writers probably coincide.

Unfortunately, however, Mr. Carlyle, in the passage just quoted, is much more explicit than Mr. Tennyson is. Mr. Tennyson is probably deriding materialism, but the effect is almost as if he were preaching it. It can be no wish of his, who bade the Christmas bells "ring in the Christ that is to be," either to rob God of His crown of love or humanity of its crown of hope. But it is to be regretted that a harp so celestial in tone should lend itself to the virtual misrepresentation of Christian teaching, and to the publication, without any palpable antidote, of the blankest and most desolate creed of modern unbelief. The materialism

\* "Sartor Resartus," p. 111.

looms large and frightful; the satire of it, even if intended, is over-subtle and obscure.

Doubtless this great singer of our time will touch his strings again, and charm us with more cheerful music. Who can thank him enough for those precious verses in which a dying child expresses her beautiful apprehensions of death, and her hope in the mercy of her heavenly Father?—

He taught me all the mercy, for He show'd me all the sin.  
Now, tho' my lamp is lighted late, there's One will let me in:  
Nor would I now be well, mother, again if that could be,  
For my desire is but to pass to Him who died for me.  
For ever and for ever, all in a blessed home—  
And there to wait a little while till you and Effie come.

Yet he has not too often pictured for us that last dear home, awaiting true and humble souls at the end of the present warfare. And it seems to us that two lines of such writing would do more to glorify his art, to sweeten human life, and to moderate human passion, than volumes of poetry like "Despair."

The poets can never be better engaged than in irradiating our prospects with such gleams of light. They at least must not furnish a liturgy for a creed of doubt and death. Like the angels of old, it becomes them to sit at the door of the sepulchre, and to say, "He is risen." Unhappy will it be for the world if they should ever cease to echo the strain of a poet older and grander than themselves: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God."

J. HIRST HOLLOWELL.

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## THE POSITION OF THE GOVERNMENT.

IN the course of the present month the House of Commons will reassemble, and the discussion of the much-debated first resolution on parliamentary procedure will be resumed. But the discussion is likely to be taken up under very different conditions from those which prevailed during the previous debates. The Ministerial ship was then labouring heavily

in the trough of the sea, and its fate seemed so extremely doubtful that a number of half-hearted Liberals, if they were not resolved immediately to desert it, were ready with all kinds of complaints against the captain, the officers, and others of the crew. That state of things has passed away, as Mr. Marriott found when he renewed his protest against the *clôture* in a long letter to *The Times*, which proved nothing except his own unfitness to represent a Liberal constituency. Three months ago he was so patted on the back by politicians of the Walter school that he might very reasonably have come to look on himself as an authority entitled to be heard on a question which he had made his own. But a change had come over the spirit of the dreams of the "leading journal." So, though Mr. Marriott was granted space, he was politely snubbed, and cruelly told that he had "bare majority" on the brain and was a politician of one idea; while the great oracle, with that air of infallibility which has come to be very amusing now that all the world knows how utterly this interpreter of public opinion has failed to understand its drift, adds, "We are content to let the controversy alone for the present. *The very fact that we can do so—and in doing so we are entirely in harmony with public opinion—is a proof that, after all, the question at issue is not one by which the country at large is deeply and vitally stirred.*" The self-complacency of the assumption expressed in the words we have italicized is only one step removed from the sublime. It pleases *The Times*, however, to adopt this style, and it deserves the gratitude of those whom it supplies with a subject of laughter in a work which needs a good deal of this kind of relief. That its opposition to the most reasonable proposals of the Government is at all likely to be abated we do not for a moment suppose. But the quiet rebuke administered to a pushing senator who wanted to speak when *The Times* thought it more politic to be silent, is a sign of the times, an indirect confession that the Ministry are so strong and so popular that attack upon them was not expedient.

This was before the extraordinary success of Sir Garnet Wolseley had given an additional element of strength to the Ministerial position. The leading journal has been much better served by its military than by its political contributors.



It did not lend itself to the ignorant impatience of one set of critics and the bitter partizanship of another, but, treating all their wretched clamour with indifference, wisely urged the nation quietly to await the issue. Probably it wrote with a full belief in the triumph of the Egyptian policy, and of the effect which this was certain to produce on the public mind. But it could not have foreseen how rapid, how complete, how dramatic and impressive in all its incidents that triumph would be; how suddenly a single stroke would alter the whole aspect of affairs, and a single day see the insolent adventurer, who had hurled defiance at Europe as he had previously revolted against his own sovereign, hurled from his seat of power, and hooted and pelted by the people of whom he was supposed to be the idol. The enemies of Sir Garnet Wolseley and of the Government—for both helped to swell the tide of adverse criticism in the press—certainly did their best to enhance the impression of the extraordinary series of events which roused the enthusiasm of all England in the middle of September. They extolled the genius of Arabi, and magnified his resources and his power; they fretted under what they chose to regard as unnecessary delays; they insisted that our General was blundering, and so preparing for himself difficulties which would seriously tax the strength of the country, if they did not prove absolutely insurmountable. Tel-el-Kebir was represented as another Plevna, and it was suggested that the troops of Great Britain might dash themselves against it as wildly and with as heavy loss as the troops of the Czar encountered in their assaults on the proud Bulgarian fortress. Seldom indeed has a General received such ungenerous treatment as was meted out to Sir Garnet Wolseley. In the Peninsular War, Wellington had to face the criticism of the opponents of the Ministerial policy, and was often but feebly supported by the Government he served with such extraordinary ability; but even he had not to face the hostile sentiment which has prevailed in so many military circles, some influenced by personal feeling towards the General himself, and others by opposition to the new military system and the school of which he is the ablest representative. The observation of a correspondent of *The Standard*, who, speaking of Sir Garnet's refusal to follow up the success of the Saturday pre-

vious to the decisive battle, quoted a saying of Sir Frederick Roberts, that the only way of dealing with an Oriental is never to relax any hold you may once get of him, but to follow him up until he is completely subdued, was an indication of the spirit which was at work. Of course a correspondent knew better what ought to be done than any General; and if there had been nothing more than an exhibition of this very common infirmity, it would not have demanded notice. It is the reference to Sir Frederick Roberts that is significant. It is of no importance now that the ability of General Wolseley has been so signally demonstrated, except as an evidence of the feeling which was abroad. Such bitterness must have increased the anxieties of the chief at the time, but the depreciatory remarks and gloomy anticipations which it prompted have all told to the honour of a commander who has so completely falsified all the predictions of his foes, and surpassed the most sanguine anticipations of his friends. The tidings of a victory which has no parallel in its rapidity and completeness, or in the magnitude of the results when compared with the forces employed or the losses sustained by the conquerors, were received with all the more satisfaction because they were unexpected. The country had been prepared, so far as discouraging forecasts could prepare it, for temporary reverse; and the utmost that was anticipated by those of more hopeful temper was a hardly-won victory which would prepare the way for other successes in a hard and possibly protracted struggle. When, therefore, the news was flashed from town to town of the sudden and utter collapse of the rebellion, the excitement was unbounded. We happened to be travelling in the South of England at the time, and had the opportunity of seeing the crowds which besieged the newspaper stalls at various railway stations. Such spectacles we never before witnessed. The intensity of the interest, the depth of the feeling, as manifest in the eagerness with which the papers were scanned, the earnestness of the enthusiasm which found various modes of expression, were what cannot easily be described. Englishmen do not show their feeling like Frenchmen, but there could be no question as to the profound sense of relief on the one hand, or the patriotic pride and gratitude which were felt on the other.

The Ministry must necessarily be strengthened by this success. They would have been damaged by failure, even though it had been due to causes over which they had no control, and for which, therefore, they ought to have had no responsibility. They are certainly entitled to share in the credit of a success to which the efficiency of the Administration at home has materially contributed. That Sir Garnet Wolseley should have deliberately planned every movement in the campaign before he left this country, and should have calculated every point with such exactness that he reached Cairo on the very day he had named weeks before, as intimated in some of our daily papers at the time, proves him to have something of the genius of a Moltke. But even that genius might have failed in its plans if its ideas had not been efficiently carried out by the Government at home. The General and his coadjutors have a right to wear the laurels they have so honourably won; but the nation will not forget that their victory is the triumph of a policy, and partly the result of an administrative system, for both of which the Government are directly responsible. There is, indeed, a popularity which such success necessarily wins which takes no note of such considerations as these. The world is influenced to a much greater extent than we desire by results. It applauds the victor and hisses the vanquished without caring to inquire on which side right and justice are found. Far it be from us to argue the righteousness of the action of the Government because of its success; but it is certain that the success will secure for it an amount of approval which the most complete logical demonstration of the wisdom and justice of its policy would not have been able to command had it issued in disaster and failure. It is not a very exalted conception of humanity which is implied in the saying, "Nothing succeeds like success," but, unfortunately, it is too true. The Ministry have suffered enough from the feeling which it indicates. They can hardly be grudged any advantage which it now secures for them.

In consequence of the end of the war, questions which only a month ago were agitating the community have already become matters of ancient history. It will be fortunate if the extreme speeches of Sir Wilfrid Lawson—who has made

himself specially conspicuous, not so much by his opposition to the war as by the peculiar style of criticism he has seen right to adopt both in respect to the Ministry and the General—could be consigned to a similar oblivion. We greatly honour his fidelity to his convictions and his courage in the advocacy of them; but if that courage were united with a recollection of his own fallibility, a recognition of the honesty and the thorough Liberalism also of numbers who do not share his opinions, and a fairer mode of judging the agents and incidents of a policy to whose principles he is conscientiously opposed, he would be far more effective in his advocacy. It is, if we may be pardoned for saying so much, a mistake on the part of the friends of peace to dwell so much on that which is temporary or personal, instead of resting their case chiefly, if not indeed exclusively, on principles which are eternal. If Arabi, for example, be all that we, in common with a vast majority of our fellow-countrymen, believe him to be, they would not have been, and ought not on their own principles to have been, the more disposed to acquiesce in a war undertaken for his suppression. They believe war to be unnecessary and anti-Christian, unless it be (and there are those who would hardly make this exception) clearly for the purposes of defence against actual aggression. Here is a principle worth maintaining for its own sake. It is unpopular, but that would not deter men of the type of Sir Wilfrid Lawson from standing by it; and in doing so they would have the respect of all men who care more for truth than for victory, and honour a man for moral qualities more than for intellectual brilliancy or outward success. But there is no apparent connection between the assertion of this principle and the defence of Arabi. For Arabi was nothing but a soldier. The flimsy pretences of patriotism, which have now been scattered to the winds, were themselves to be sustained by force of arms. Had they been as genuine as Mr. Wilfrid Blunt chose to believe them, they ought not to have found favour in the eyes of Sir Wilfrid Lawson, for the means which Arabi employed in order to give them effect were in contravention of all his principles. A number of colonels combined for the purpose of overawing the sovereign could hardly have been expected to secure the sympathy of the Peace Society. It

is true they professed to represent the wishes of the people, but the only evidence of this was their own assertion, together with the fact that the people offered no resistance. The army was absolute and supreme. How far the people desired that supremacy may be still a moot point, although it certainly must require considerable obstinacy to resist the conviction which recent occurrences warrant, that the people were indifferent, if not hostile. At all events Arabi was a representative of pure militarism, and that fact itself should have sufficed to prevent the earnest advocates of peace from weakening their own position and compromising their principles by appearing as his champions. Sir Wilfrid Lawson's latest utterance was one of his worst. *The Daily News*, in a summary of his speech at Aspatia, reports him as having said, "He had no doubt the Egyptian newspapers would say that Sir Garnet Wolseley was a military adventurer. The only difference which he saw was that Sir Garnet was an aggressive adventurer in a country in which he had no claim, while Arabi was an adventurer to guard the hearths and homes of his country." It is not Sir Garnet who is injured by reckless outbursts like this. For ourselves we regret the injury a man with Sir Wilfrid's capabilities does to himself; but we regret still more the advantage such speeches give to the real Jingo by identifying with them all who will not accept the extreme principle for which the Peace Society contends.

We repeat what we have said on previous occasions, that Mr. Gladstone has not deviated in any respect from the policy he professed when in opposition; and as he has proved himself quite equal to a vigorous action when that was required, so we have no doubt that now in the settlement of Egyptian affairs he will exhibit that magnanimity and that love of righteousness which he has always made the basis of his political action. There are some who cannot understand why Liberals should judge differently as to a war undertaken by him and one into which Lord Salisbury might hurry the nation. But there is no just ground for the reproach which has been directed against those who have been thus influenced as though they were lacking in loyalty to principle or in thorough consistency. Of course those who believe that

all wars are unlawful cannot take such a course, nor can those who have such intimate knowledge of Egyptian affairs as satisfies them that this war is unnecessary. But there are a large number, indeed an overwhelming majority of the Liberal party, who belong to neither one class nor the other. They hate war, they believe that in nineteen cases out of twenty it is unnecessary, but in relation to this war they are necessarily so ignorant of the facts that they must defer to the authority of those who have fuller knowledge. Here, then, is Mr. Gladstone who has the knowledge, and who, they are assured, is in perfect sympathy with their aversion to war. His is the judgment of an expert, who has been forced to a conclusion contrary to all his wishes and prepossessions. Is it absurd to say that such a judgment is entitled to weight? Or is it too sanguine to hope that now, the cause of division being removed, the differences of the hour may be forgotten and honest Liberals heartily unite for the work which is before them? The war is an episode we all deplore, but now that it is over the feelings that it has awakened may well die with it. It would, indeed, be a cause of sincere regret if the services of honest and able Liberals should be lost to the party because of differences relative to a subject which, it may be hoped, now belongs to history.

The success in Egypt and the brighter prospects in Ireland will certainly increase the power of the Prime Minister, and it is to be hoped that he may now be able to realize some of the hopes with which he accepted office. Never did he stand higher than at present. At the banquet at the Mansion House, just before the close of the session, the Lord Mayor, in proposing his health, after saying that "he who for the time being was in point of fact the ruler of the vast empire, was a man who had proved himself *to be the greatest and the best of her sons*," added words which deserve to be quoted in full because *The Times*, with that remarkable idea of journalistic fairness which has recently been so apparent in its reports, as well as its articles, saw fit to omit them altogether.

The right hon. gentleman had passed through all the hopes through which it was possible for a politician to pass. He had shown himself not only superior in debate, but from step to step superior in wisdom and

power of intellect. If there were ever an instance in this country of any one man who had proved by his vast accumulation of knowledge, by his overflowing eloquence, and by his wise discretion and judgment in council that he should be selected above all others as the Nestor of our time to rule our destinies, it was the present Prime Minister. For fifty years William Ewart Gladstone had been one among the foremost in the councils of this country, and on all great occasions when the political destinies of the country had hung in the balance, he, with power, with wisdom, with forethought, and with determination to do that which he believed to be for the benefit of the country, had gone beyond any other man.

The eulogy of a Lord Mayor at an official dinner may not be worth much in itself, but the circumstances gave this language, which goes far beyond the limits of conventional compliment, a special value. The Lord Mayor is not one of Mr. Gladstone's supporters, but, occupying the distinguished position he did, he was evidently desirous to speak, not as a mere partizan, but as one who might in some measure anticipate the verdict of history. He did honour to himself in the manly and intelligent tribute which he paid to a Prime Minister who may fairly be regarded not only as the chief of a great party, but as the political Nestor of the Empire. Malignity has done its worst against him and has failed. The time is, we trust, not distant when even opponents will render him that honour which his venerable years and illustrious services should command.



## WORDS FOR YOUNG FOLKS.

### THE HUMAN FACE.

WHAT a wonderful thing is the human face ! Except in cases of rare and unaccountable deformity, all faces consist of the same number of features, and the separate features are always arranged in the same way. The brow is at the highest and the chin is at the lowest part of the face ; and it is worth while noticing that no other animal than man has a chin at all. Between the brow and the chin are the eyes, nose, and mouth ; and the position of these to one another never varies. The eyes are always higher up the face than the nose, and one eye is on one side and one on the other.



The nose is always between the eyes and the lips, and the mouth is placed across the face towards the two sides, never with its corners one above the other pointing upwards towards the brow and downwards towards the chin. And you know where eyes, nose, cheeks, and ears are always to be found. To describe the position of the features of one face is to describe all. There can be no doubt that if you saw millions of faces one description would do for all the rest. You might perhaps suppose, therefore, that as eyes, nose, mouth, &c., are always in the same position to one another, no matter how many faces you might compare, all faces would be very much alike. But if you will think for a minute you will see that, instead of this being the case, the truth is exactly the reverse. No two faces are exactly alike, though of course sometimes one may very much resemble another. Within a space of a few inches each way, and with the strict condition that the different parts should be always arranged alike, the surprising skill of God produces an infinite number of countenances, every one of which may be easily distinguished from every other.

One of the great purposes for which our heavenly Father has intended this wonderful variety is that we may without difficulty recognize one another. You can easily understand what terrible confusion would arise if all our faces were alike, or if we could perceive differences only by close examination. I once knew a gentleman who had in his service two boys, twin-brothers, and they were so much alike that sometimes he could not be quite sure which of the two he was speaking to; and he had to say, "Are you John or James?" But such instances are so very uncommon that when we meet with them we notice them as something quite wonderful. The infinite differences that exist are a very great mercy, and give a striking proof of the careful goodness of a loving God, who has thought of a thousand things for our advantage that we should never have thought of ourselves. By these distinctions between one face and another every person is marked off and separated from every other person. If a ticket were stuck upon you, saying, "I am Robert, not Thomas," or "I am Hannah, not Lucy," it would not show you were separate from others as much as a face does, for there are other

Roberts and other Hannahs in the world, but there is no other face in the world exactly like yours. Your face is your own in a truer sense than your name, or your home, or any of the things that belong to you.

Now I will tell you the reason why I want you to notice this. If God has given to each one of us a countenance by which we are able to know one another separately and without mistake, may we not be quite sure that *He* knows us each one apart? There are millions of human beings on the earth at the present time, and a multitude beyond all we can count have lived and died, but every one of them is separately known to God. To Him there is no confused crowd.

Sometimes we fancy God will not notice us because He has such large multitudes to notice, and we think we may venture to do wrong without being seen; or when we are in trouble we may suppose God will not care for us, because He has such hosts of people to care for. But when we are tempted in this way let us remember what is taught us by the variety of faces we see. It cannot be difficult for God to know and to remember every person separately when He has Himself created all the outward differences by which we easily know one another.

The face is given to us also as the chief means by which we show the feelings of our hearts. And how many emotions, good and bad, the same face can display! Joy and sorrow, hope and fear, candour and cunning, confidence, self-satisfaction, resolution, shame, love and hate, mercy and cruelty, approval and anger, admiration and contempt, energy and indolence, holiness and wickedness, may all be seen in the face. You read in the Bible of "eyes red with weeping;" of faces "foul with weeping;" of faces "pale with fear;" of the wicked man who "hardeneth his face;" of the anger of God being seen in His face; of the happiness of those who sought the Lord, "and their faces were not ashamed;" of those whose faces blush, and of others so hardened in sin that it is said of them, "they were not at all ashamed, neither could they blush;" and of the Psalmist who says, "The shame of my face hath covered me" because of the reproach of his enemies. When the prophet Isaiah says, "I have set my face like a flint," he means he is quite determined by the help of God to

keep on in the way of faithful duty in spite of all enemies and temptations. It is because the face expresses anger that the face of God is said to be "against them that do evil;" and the Psalmist prays, "Hide Thy face from my sins." And it is because the face also shows mercy that he says, "How long wilt Thou hide Thy face from me?" You will find such words as these very often used in the Bible, and you will notice that the anger of God is spoken of as His "turning His face from us," and His favour as "the shining of His face upon us." When David said, "Make Thy face to shine upon Thy servant," he meant that he desired God to be merciful to him, and to save him. When any one looks at you, his face shows whether he is pleased or displeased, and it should always be our earnest desire that God, as He looks at us, should see in us nothing to make Him angry and displeased. If you have sufficient patience you may find out these texts, which will show you how the human face, because it expresses so many and such very different feelings, is continually employed in Scripture to teach us useful and spiritual lessons. Psalm xxxi. 1, 16, li. 9, xlv. 15, xxxiv. 5; Job xvi. 8; Isaiah xxv. 8, xxix. 22, l. 7; Jeremiah vi. 15; Proverbs xxi. 29; Ezekiel vii. 22, xxxviii. 18; Revelation xx. 11, vi. 16; 2 Cor. iv. 6, iii. 18. There are a great many more instances than these, but I have given you sufficient to serve as specimens of the whole.

We are told by the Apostle Paul that hereafter we shall see "face to face." We are to stand before the face of God. And for this great event the whole of our life upon earth is to be a preparation. The commands of God are given to us that in this world we are to seek His face. David shows us how to obey these commands, for in one of his psalms we find this prayer addressed to God: "When Thou said'st, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek. Hide not Thy face far from me." You may try and live with the same resolution. Make it a duty and a pleasure so to live every day that you may avoid everything that would cause God to turn away His face from you. Never do that of which you ought to feel ashamed, and that should cause your face to be covered with confusion. People may act as hypocrites and train their faces to deceive, trying to appear

better than they really are. May you never have anything to conceal. May your thoughts and feelings and motives be of such a kind that your face can show them without any cause for being ashamed. Falsehoods may be told with the countenance as well as with the tongue. A person may pretend to be innocent, and may look so to the eye of man, when in truth he is very guilty. But God would have us sincere, and He promises His help to keep us from all sinful thoughts. If you strive and pray for inward holiness you will more and more come to understand what the Apostle Paul means by "the light of the knowledge of the glory of God in the face of Jesus Christ." And then you will become fit for the infinite joy promised near the end of the Bible to the servants of God. They shall live with Jesus Christ for ever, and shall be perfectly happy because "they shall see His face."

THOMAS GREEN.

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## REVIEWS.

### RECENT WORKS ON PREACHING.\*

In estimating the value of any ministerial criticisms on preaching it is always desirable to know whether the critic has himself exhibited any real power or achieved any considerable success in the pulpit. We all know Lord Beaconsfield's definition of critics, and if the same law be applied to theology as to literature, it may be assumed that those clerical censors of the preaching of the day will generally be unsuccessful themselves. At all events we hold that the man who is to give any sound instruction in the art of preaching ought to justify his right to undertake this function by proving himself an able preacher. In saying this we must not be supposed to object to suggestion from the side of the hearer. It is very difficult for any speaker to understand how he affects his audience, and any hints that will help him to a better knowledge on this point are invaluable. He may be so deeply interested in his subject as to forget that his

\* *The Decay of Modern Preaching.* By P. J. MAHAFFY. (Macmillan.)  
*Theory of Preaching.* By AUSTIN PHELPS, D.D. (Dickinson.)

hearers may not share his feeling, and he may thus exhaust their patience; he may take too much for granted as to their preparation for his teaching, and may omit preliminary observations essential to his producing any impression upon them; or, on the other hand, he may equally defeat his own object by tedious and unnecessary explanations of undue simplicity. Or he may not understand the actual condition of his people, and so fail, because his sermons, however thoughtful or finished, do not meet the wants of those to whom they are preached. Honest and kindly lay criticism, which indicates some points of weakness though it does not attempt to remedy them, may be of the highest use. It is otherwise when a preacher, who has not himself discovered any power to stir men's hearts, undertakes to discourse on the defects of the pulpit. He is apt to think that sermons ought to be of the type he approves, but on that point he differs from the people. He can point out the defects of the masters of the art, like Maclaren or Liddon, but these are the men who are developing the power of the pulpit, and what we want to learn is the secret of their strength.

Mr. Mahaffy, who has recently published a clever and suggestive little volume on the "Decay of Preaching," is known to us as an accomplished scholar and a clever writer, a diligent tutor and a smart critic, but we have not heard of him as an eminent preacher. Judging from the character of his book, we would say at all events that he speaks as a Professor from a Professor's standpoint, and this, we venture to think, is not the best for the wise discussion of the subject. That which pleases the Professor, and which he may deem the most calculated to achieve success, may be wholly lacking in popular adaptation. It is, we suppose, impossible in all cases to secure able preachers as homiletical professors; but if it were possible it would certainly be of infinite advantage. Experience alone is able to make a man understand the difference between a finished discourse and a powerful sermon. The mere Professor will naturally desire the former, and be extremely particular in inculcating the logical and rhetorical principles on which it ought to be constructed, and in urging the cultivation of those beauties and niceties of style which lend such charm and completeness to a composition. But

he who has himself felt the inspiration which kindles the heart of a powerful preacher knows that there are other points of higher importance than these, and to them he gives special prominence, caring infinitely more for the sermon, albeit it may sometimes be rugged in expression and even disjointed in some of its reasoning, than for the more polished discourse which lacks the glow of holy fervour and the point of direct and stirring appeal. A lady once observed to a minister of our acquaintance on a Monday morning after hearing him, "You will be glad to hear what my little girl (about ten or eleven years old) said when she came home last night. 'That sermon,' she said to me, 'did us all good, it touched our hearts.'" That minister valued the simple testimony of that little child more than he would have prized a compliment from the keenest critic on the ability of his discourse. The true test of the power of the pulpit is its capacity to produce such effects on various classes, and it is just because scholars and professors are so apt to apply tests of an entirely different character that we should so often demur to their judgment.

Mr. Mahaffy assumes the "decay of preaching," and proceeds to account for it. We are not prepared to agree with him either on the one point or the other. Take, for example, the following passage as to the attitude of the educated classes to the pulpit:

Taking first the educated classes—a very large body nowadays, and often reaches down to the artisan or servant, who reads his newspaper and hears the conversation of enlightened people—there is no longer a difference of intellectual level between the preacher and his audience. He is no longer standing forth, if not an inspired, at least an authorized and authoritative teacher, who knows vastly more and can speak vastly better than those who hear him. Nor is he their only instructor. They can criticize the preacher's arguments and correct his mistakes. They are apt to come to church not to be led and instructed, but to approve or disapprove according as their critical judgment leads them. They are furnished in books and journals with theological matter in a more elegant form than most preachers can command; their private judgment is exercised to the fullest measure of liberty, if not of license. If a second Paul were to stand forth to this people, even though they had the discretion or the good taste not to mock, they would say to him calmly, *We will hear thee again of this matter.* To such people, preaching—at least regular, every Sunday preaching—is well-nigh useless, and for all practical purposes an anachronism. No doubt most of them will not confess it; they

take it as a very mild spiritual stimulant ; they like it as affording scope for their criticism ; they even like it in order that they may express their approval of piety, of earnestness, or of learning.—P. 19, 20.

We do not know that it would have been easy to find a better illustration of what we have described as the Professorial view. It is clearly and ably put. There is in it a certain amount of truth, and yet an egregious fallacy pervades the whole. That the classes referred to are not, as a whole, moved by preaching it would be folly to deny ; but if this is to be quoted as an evidence of a decline in the power of the pulpit, we can only answer that as much might be said of every generation since the days when the Epicureans and Stoics of Athens scoffed at Paul. To suppose, however, that the reason why they are not reached is because the preacher's intellectual level is little, if at all, above their own, or because newspapers and reviews give them theological teaching of a more philosophical type and in a more elegant form, is a great mistake. The success of preachers depends far more on their spiritual sympathy with their people than in their intellectual superiority, and the greatest of them will confess that the sermons which have produced greatest results have not been those which have been most subtle in thought or perfect in style, but those in which there has been most of true spiritual power. There are educated and intellectual men who attend church and enjoy preaching, but they enjoy it not so much because it informs them of what they did not know before, but because it gives a freshness and force to familiar truths. They do not wish to be overwhelmed by a display of learning, but to be impressed by the living and spiritual force of the gospel. The man who can make them conscious of this may not be their intellectual superior, may not even be their equal, but he has a power that reaches their hearts and that is sufficient for them.

We are not so foolish as to claim supernatural gifts for the minister, or to suppose that he can achieve success by miracle. The foolish talk about preaching which really implies this, though those who employ it would probably shrink from any direct statement of the kind, has done, and is doing, a world of mischief. It has encouraged good Christians and excellent workers, but who have not any qualification for public speak-



ing, to undertake the most responsible and difficult work to which any man can aspire. They love the gospel, they desire to do good to the souls, and they believe that they can gratify both their religious and benevolent sentiment by what they are pleased to call preaching, which is really nothing more than a repetition of the most familiar truths in the most commonplace language. There is nothing to catch the attention or affect the hearts of those who hear them. Their addresses are simply pious talk, very true, very well meant, but altogether powerless. The extraordinary success of Mr. Moody has led to a great deal of this well-intentioned but not productive service. The secret of the effects produced by Mr. Moody's services is overlooked. It is remembered only that he is a man without any special culture for the work, who set forth simple truths in a plain, unvarnished way, and who thus became a great power in the evangelization of masses of men. It is not understood that such simplicity as he has attained—a simplicity that is blended with power and marked by singular directness and point—is the result either of great natural gifts or of very careful culture. Hence it is too often thought that an earnest heart is a sufficient qualification for a preacher, and that brain power, force of speech, or careful preparation count for little.

Preaching (says Dr. Phelps) has no concern with any miraculous process in its ways of working. Conversion is not a miracle. Persuasion to repentance is not a miracle. Persuasion by preaching is achieved by the very same means and methods of speech by which men are successfully moved by eloquent addresses on other than religious subjects of human thought. On the evangelical theory the pulpit claims no exemption from dependence on natural laws. We do not expect to escape the consequences of their violation. We entertain no such notion of dependence on the Holy Ghost as to encourage neglect of the arts of speech. We use those arts, depend upon them, look for success in them, as if we had no other hope of success than that which encourages speech in the senate or at the bar. This again we believe. We come to our work as philosophers as well as preachers. The telescope is not constructed with faith in the operation of natural laws more wisely than the theory of preaching is with faith in the laws of the human mind.—*Theory of Preaching*, pp. 171, 172.

There is profound wisdom here. Dr. Phelps would, as the whole tone of his book shows, be the last to ignore the necessity of dependence on the Spirit of God. All that he

desires is to guard against a fanaticism which would degrade that doctrine into a superstition or convert it into an apology for man's idleness. He is here laying stress on the fact that in the work of conversion God works as He does everywhere, in harmony with His own laws and uses the fittest instruments. To perfect the instrument is our work, to make it efficient is His, and we are abusing His grace when we expect that He will interpose to compensate for our failures in positive duty. The work is not one that every Christian is called upon to perform, which every Christian is competent to perform. Before a man undertakes it he should certainly inquire how far he possesses any of the qualifications necessary for the persuasion of men, and having undertaken it, his aim should be to make the best possible use of the gifts with which he has been endowed. Dr. Phelps, like every other Christian teacher, would certainly be quick to recognize the immense difference between speakers who have to deal with other subjects of human thought and those who have to commend the truth of God to minds and hearts alike indisposed to receive it. But that only furnishes another reason for the more assiduous cultivation of all the influences by which the end is to be secured. True, it is God only who can remove the hindrances to success, but it is His good pleasure to save men by "the foolishness of the preaching," and those who use His instrument should assuredly give all diligence to make it perfect.

We are therefore at one with Mr. Mahaffy in the urgency with which he insists on the necessity for a reform in the work of the pulpit. In some respects the case is certainly not so bad as he puts it. "Our preachers," he says, "as a body, are *below the average in intellect*." Now so far as the Nonconformist pulpit is concerned, we distinctly challenge the statement. It would seem, however, as though our author had a very slight knowledge of Nonconformists. He tells us that "there are creeds or sections of Churches, like the Dominican Order and the Free Church of Scotland, in which ability in the pulpit leads to great eminence and a high public position." We know not why the Free Church should be singled out for this special reference. The remark applies equally to all Nonconformist bodies, and the mention of one

only suggests that of English Nonconformity the author, like numbers of his order, knows little or nothing. It may be fearlessly asserted in relation to all our Nonconformist Churches that "they have never wanted men of intellect in considerable numbers." We know more of the Congregational ministers than of others, and we utterly deny that "as a body they are below the average in intellect." If this be doubted, let any one go into our country towns, and as he finds how often the Congregational minister, despite all the social disadvantages to which he is exposed, is recognized as a leader in intellectual, social, and moral work, an active promoter of the mechanics' or literary institution, probably himself a lecturer on scientific or historic subjects, a respected member of various public committees, and if his tastes so incline, a favourite political speaker, he will find reason to dissent from so sweeping a conclusion. The Dissenting ministry demands a certain robustness of intellect if it is to exist at all. Mr. Mahaffy tells a story of his own experience to which it would be impossible to find a parallel in a Dissenting college.

I remember very well—indeed, painfully well—a class of divinity students which I instructed in the Epistle to the Romans, and after labouring a whole term with all possible care, and making them go over the argument, and write it out and rehearse it, they confessed to me in a body at the end of the term that they had made no advance in it whatever, *for that none of them was able to follow an argument.* They were not many—eight, I think—and such a case only occurred to me once in many years' teaching, though in every year there were some men of this kind—men who deliberately adopted the profession of religious teaching with the consciousness that they could not possibly understand what they had to teach. They were, in fact, adopting this profession because they were too dull for any other.—P. 51.

We do not wonder if such experience has made Mr. Mahaffy take gloomy views of the position and power of the pulpit. But we can assure him that in the Dissenting ministry this state of things would be impossible. He tells us, indeed, that "though a small sect may provide itself with adequate pulpit power, it is impossible that a large or National Church should not count among its ministers a majority really unfit for the noble office of persuading their fellows to adopt a higher moral and religious life." So much the worse, then, for the

National Church. The reason why it should be so is obvious enough to any one who is acquainted with the system of patronage in this country. It has many evils, and not the least of them is that it encourages men of the calibre of Mr. Mahaffy's class to take up the ministry as a profession. For this there is little or no opportunity in Dissenting communities. We have men of inferior power who would have been wiser had they sought to serve God in some other sphere. We have men of some original force, but deficient in culture. Our pulpit, like that of all churches, and, in fact, like all professions, is open to the occasional intrusion of empirics and adventurers. But the men who do not understand what they learn would have a very poor prospect indeed in our ministry. Indeed, even among our lay preachers there are few who would be open to this reproach.

Still, all churches may profit by the suggestions both of Mr. Mahaffy and Dr. Phelps, some of which we propose to examine more carefully in some future papers. What we take most exception to in the views given by the former is what appears to us a failure to realize the nature of the power which the pulpit ought to wield, and a consequent tendency to think more of its intellectual than its spiritual force. Among the "historical causes" by which he explains the "decay of modern preaching," he places the want of freshness and familiarity of men with the preacher's theme.

It is the very successes and conquest of his forerunners which have rendered his own task less splendid and striking. Let us, however, add that, if he expects the very formula which then reformed the world to have the same kind of effect now, he is guilty of the same kind of anachronism as the objector. To exclaim to a company of Christians, "Believe in the Lord Jesus Christ," is to tell them to do what they already profess to do. . . . In its ordinary acceptance this grand appeal is now a mere truism, and the preacher has to refine upon it, and treat its terms with subtlety, and he has to devise a new sense for the term belief, and so secure for his text a new interest to make up for what it has lost.—Pp. 16, 17.

All this is, it appears to us, a pure fallacy. The way for preachers to lose the attention and sympathy of their hearers is to indulge in these subtleties; the way to maintain life and freshness is to be faithful Christians to the old message, not as a "formula," but as a living truth, to be set forth with all vividness, illustrated with all variety and freshness, and

enforced with all cogency, so that it may be felt as the gospel for the day. This needs the highest art of the speaker. Dr. Phelps, whose lectures deserve the highest praise, and should be carefully studied by every pastor and student, well says :

Considered as the subject of philosophical criticism, the genius of the pulpit corresponds to the genius of that poetry which is world-wide and immortal. A good sermon is a popular production in the same sense in which a good drama is a popular production. A good preacher is a man of the people in the same sense in which Racine and Shakespeare were men of the people. Anything which grows out of scholastic culture alone, valuable as it may be, is still below the genius which sways the people from the pulpit in the same sense in which Aristotle was below Homer, and Locke below Milton.

Let a man seek to treat the simple message of the gospel in the way here indicated, employ all his powers of thought, imagination, sympathy, eloquence, to throw more light on the gospel, making everything tributary to the full exhibition of the old truth, and he need not fear that the familiarity of his hearers with the substance of his teaching will rob it of its power.

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### CURRENT LITERATURE.

*Diocesan Histories. Peterborough.* By GEORGE AYLIFFE POOLE, M.A.—*Durham.* By J. L. Low, M.A.—*Chichester.* By W. R. W. STEPHENS. (S.P.C.K.) These form part of a series of volumes by which the Society which issues them is endeavouring to awaken an interest in church history by giving it a local colouring. The subject easily lends itself to this method, for almost every diocese in the kingdom has a story with its own distinctive features. Many of the cathedrals themselves have a record full of incident, sometimes striking and even romantic, and always illustrative of the general history of the people. The struggles in the State as well as in the Church have left their traces on them, and if these little books were simply cathedral histories they would be useful and acceptable to the tourists who now visit these buildings in such numbers, and who find little to inform them in the catchpenny guides too often palmed upon them. But these are diocesan, not cathedral histories—histories of the Church in the region, and not merely of the principal seat of its government and worship. The field which is thus covered is very wide, and sometimes, as it appears to us, is needlessly extended. Thus in the history of "Peterborough" we have a chapter devoted to Latimer, on the ground that he was "a native of Leicestershire, which we claim as our contribution to the roll of the chief Anglican martyrs;" "a representative of two phases of our Church, the extreme Protestantism of Edward's reign, and the suffering Churchmanship of Mary's." We are

so satisfied to find so favourable an estimate of Latimer in the volume—one which compares so pleasantly with those of two High Churchmen, Mr. Blunt and Mr. Mozley, which have recently come under our notice—that we are not disposed to complain of the space he occupies; but it is evident that if the history of a diocese is to include notices of all eminent Churchmen who happen to have been born within its confines, it will probably run to excessive lengths. Even for the purpose of avoiding repetition, it is essentially necessary that the limits within which every volume of the series is to be confined should be clearly laid down and strictly observed. Under any circumstances it is difficult where the dioceses are so closely related to prevent the different volumes from overlapping each other, and if there is to be any carelessness as to the distinct sphere of each this becomes impossible. Mr. Poole is distinctly an offender in this way. Not content with taking in Latimer, who belongs more properly to the see over which he for a time presided, he enlarges upon Puritanism and its evils so far that he feels it necessary to make a kind of excuse. “All this may not seem to concern our diocese in particular; but, unhappily, we have too many and too grievous contributions to the history of the English sectaries within our borders.” Of course Robert Browne is introduced here in consequence of his close connection with Northamptonshire. The old story which Fuller tells us about him is repeated as though it were unquestionably true, and the unfriendly sketch closes with a statement that Browne “himself boasts of having been in thirty-two prisons, and at last (1630) he died in Northampton Jail, where he was confined, not for heresy and contumacy, but for an assault upon a constable arising out of his ungovernable temper.” We suppose this rests upon the authority of Thomas Fuller. At all events we know of no other for it, and none is quoted by Mr. Poole. Mr. Fuller’s account is as follows: “*As I am credibly informed*, being by the constable of the parish (who chanced also to be his godson) somewhat roughly and rudely required the payment of a rate, he happened in passion to strike him. The constable (not taking it patiently from a godfather, but in anger as an affront to his office) complained to Sir Rowland St. John, a neighbouring justice of the peace, and Browne is brought before him. The knight of himself was prone rather to pity and to pardon than to punish his passion; but Browne’s behaviour was so stubborn that he appeared obstinately ambitious of a prison, as desirous (after long absence) to renew his familiarity with his ancient acquaintances. His *mittimus* is made, and a cart with a feather bed provided to carry him; he himself being so infirm (above eighty) to go, too unwieldy to ride, and no friend so favourable to purchase for him a more comely conveyance. To Northampton Jail he is sent, where soon after he sickened, died, and was buried in a neighbouring churchyard, and it is no hurt to wish that his bad opinions had been interred with him.” Prejudice and bigotry of the bitterest kind are manifest in every line of this narrative. Fuller was evidently prepared to believe anything against Browne, and so far under the sway of hostile feeling that he is not careful even to preserve the probabilities of the story. Browne was an infirm and unwieldy old man of eighty, and he is sent to prison for an assault on a constable. Where is the evidence? Fuller

produces none. He says only, "I am credibly informed." To us it seems that he has got hold of a village scandal which is eagerly propagated because it tells against the hated sectary. Our own belief is that Browne has been shamefully maligned. Fuller's account has been accepted as unquestionable, although it is clear that his personal knowledge was very limited, and his mind too prejudiced to allow of his weighing with any impartiality the gossip which told against a man so obnoxious to him. Mr. Poole might have spared the unfortunate Independent as well as the Puritans generally. We have no wish, however, to under-rate the value of his labours because of our objections to some points in his book. The late Mr. Stephens, who writes the history of "Chichester," is the most successful of the three authors. His work shows more literary skill, and answers more entirely to our idea of the way in which it ought to be done. All these volumes, however, have their own attractions. "Durham" yields more material to the historian than either of the other dioceses, and Mr. Low has used it with considerable efficiency. The Society has shown great judgment in projecting the series, and if these volumes are average specimens of the whole, it will, when completed, be very useful and instructive.

*Dr. Newman Smyth's Works. Old Faiths in New Light.* (Charles Higham and T. Fisher Unwin.)—*The Orthodox Theology of To-day.* (R. D. Dickinson.)—*The Religious Feeling.* (R. D. Dickinson.) There could be no better illustration of the strength of the conservative sentiment in the orthodox theological circles of America as compared with those of our own country than the treatment which the author of these volumes has received. So far from exposing him to any opprobrium, or excluding him from any position here, they would have been welcomed by all independent thinkers as a most valuable contribution to the solution of the vexed questions of the day; while even those who might shrink from some of his conclusions would not have failed to acknowledge the religious spirit which pervades his reasoning, and his fidelity to the essential principles of evangelical religion. Dr. Newman Smyth is a philosophic thinker, but one who strives to make his philosophy tributary to those great truths of the gospel which are so precious to his own soul, and this he has done with remarkable ability and success. He very truly says, "The mere suspicion that the advanced scholarship and the old faiths are to-day at variance is itself a fruitful cause of popular indifference and unbelief. Indeed, the Christian faith suffers more from a certain vague mistrust or undefined unbelief among the people, than it does from any one positive and definite form of infidelity. This indefinite mistrust, moreover, arises partly from knowledge and partly from ignorance. It emanates from the knowledge that there has been of late much destructive criticism of the old theologies, and from ignorance of the methods and results of the best scholarships." What he has set before himself is to deal with this state of mind, to bring the vague and hesitating belief of one class, and the half-formed, as yet unacknowledged scepticism of others, into the light of day; to examine how far the old doctrines are affected by the new scholarships; to inquire whether there is any mode of reconciliation between them, or, indeed, whether the antagonism between them is so



real and pronounced as the exaggerated and cowardly fears of a few panic-struck theologians, and the unseemly jubilation of some exulting sceptics, would have us believe. A more important and nobler task a man could hardly propose to himself, and even were he to make some mistakes in the working out of his idea, he would nevertheless deserve the most kindly consideration. Of course philosophers and scholars will pronounce him too theological and too conservative, while the severer theologians are very likely to consider him too liberal. This is the certain fate of any one who will not commit himself to extremes, and while refusing to utter old shibboleths, is equally determined not to give up great verities because they are old, and because science or criticism has thrown discredit upon them. The courage which brushes aside all fears of such misconception and misrepresentation, and boldly addresses itself to a work felt to be necessary, is worthy of all admiration, and ought to lead us to give a favourable attention to the teaching itself. "The history of doctrine," he tells us, "shows that the work which is required every generation or two of Christian thought is to re-arrange its truths in new lights, and many signs indicate a present and growing need of some re-setting of the old Christian evidence." The want of the times could not be better stated. The attempt to meet it may seem ambitious, but such endeavours must be ventured, and we are disposed to applaud those by whom the necessary boldness and ability are shown. The work on "The Religious Feeling" was written to meet the atheism of some evolutionists, and to show "that our idea of God remains undissolved by the evolutionary philosophy." The later works are designed to apply the same kind of reasoning to the doctrines of revelation, to look at "the Bible, Christianity, the hope of immortality, under the light of the same principle"—that is, the principle of development. We are not ashamed to say that the argument for evolution—at all events in its most absolute and complete sense—has never satisfied our own minds. But of the dominance of the idea there can be no question. To prove that it is consistent not only with Theism but with Christianity would be a great achievement. The man who endeavours to perform it ought certainly not to be judged harshly even by the most rigid and conservative of theologians. The *non possumus* attitude is the last which they ought to assume, and it certainly is one which it is impossible for them maintain. The exponents of modern thought will insist on being heard, and to ignore or anathematize them is a policy as perilous as it is contrary to every principle for which Protestantism has ever contended. It is miserably short-sighted, for the indisposition to listen to any suggestions of a modified view of some theological truths, and the tendency to regard independent thinkers with suspicion or brand them as heretics, only engenders sympathy on their behalf. A certain prestige, which clings to those who are described as the "advanced school," is due to the idea—often sedulously fostered by themselves—that they are martyrs. There should be no martyrdom in the matter. Let liberty have its perfect work and truth need fear nothing, though every one who has a new idea to start gives it to the world. It is for those who hear to try the spirits whether they are of God. Dr. Newman Smyth, however, if an independent thinker, is one who does gallant service on behalf of the gospel. Dr. Bruce's judgment of his books, especially that to which he

has written the brief introduction, "Old Paths in New Lights," we can heartily endorse. "Whatever opinion there may be of particular passages, there can be little doubt that the tendency of this book, on the whole, is to conserve all that is most precious in the creed of the universal Church." To deal fairly with these works it would be necessary to examine all their positions, and this would require a volume rather than an article, to say nothing of what must necessarily be a brief notice. We satisfy ourselves with this general and so far qualified commendation, that we do not commit ourselves to the acceptance of all the author's views. We thank him heartily for the manliness of his whole tone of thought; for the boldness with which he has challenged the cant of unbelief; for the skill in which he has exhibited the difference between orthodoxy and the caricatures too often presented of it; and, above all, for the rich suggestiveness of his able and philosophical exhibition of the gospel.

*Permanence and Evolution.* An Inquiry into the Supposed Mutability of Animal Types. By S. E. B. BOUVERIE-PUSEY. (Kegan Paul, Trench, and Co.) It is often forgotten by those who speak and write on the subject discussed in this volume that evolution is after all only a hypothesis, even if it is a highly probable one, and therefore that to dogmatize about it as though it were a theory which can be fully demonstrated is eminently unscientific. It would seem as though the idea of development of one species out of another exerted such a powerful fascination on the minds of those who once embrace it as to lead them to overlook the facts which do not favour it while laying undue stress on those which do. Hence it is that inferences have often been rashly drawn from circumstances which do not warrant them, and elaborate systems of cosmogony have been built up on data which are altogether insufficient to bear them. It is the object of this work to show that "while Darwinism proper is improbable, evolutionism in any form is as yet unproved; while, on the other hand, the more we investigate the facts of inheritance, the more we are compelled to regard differences so slight, that they would usually be considered casual variations, as within the limits of our existing knowledge strictly permanent." Mr. Bouverie-Pusey writes learnedly, and as one who possesses a thorough knowledge of the subject with which he deals. Limiting himself to the animal kingdom, as that with which he is most familiar, he goes through the portions of Darwin's work referring to each of our principal domestic animals, discussing seriatim the origin and variations of the dog, the horse, the ass, the sheep, the goat, the rabbit, the pigeon, &c., mentioning in each case the facts which bear upon the subject and passing his own reflections upon them. Mr. Pusey has certainly thrown fresh light on many points, and has altogether made a valuable contribution to the understanding of a very difficult and obscure question.

*China.* By ROBERT K. DOUGLAS. With Map. (S.P.C.K.) To the majority of people the subject of China is almost as unfamiliar as the country. But little is known about it even among the more educated classes of the community. The Society for the Promotion of Christian Knowledge has acted wisely, therefore, to include it among the subjects of

the series of popular handbooks which they are bringing out on various foreign countries. For although several learned and able works have appeared, dealing with different branches of the subject, there has been no book, if we except that of Archdeacon Gray, treating it as a whole. Mr. Douglas, who may be regarded as an authority on matters relating to China, has proved himself thoroughly competent for the task which has been assigned to him in the preparation of this volume. He discourses in a pleasant and lively style about a variety of topics, and gives us a great deal of information in a comparatively small compass. It will afford some idea of the voluminous and interesting nature of the contents of his book if we say that they include chapters on the History of the Chinese Empire, the Government of China, Marriage, the Nurture and Education of Children, Food and Dress, Agriculture, Medicine, Music, Superstitions, The Religions of China, the Language, the Literature, &c., &c. Those who wish to explore the country of China without visiting it cannot do better than take Mr. Douglas as their conductor. They will find him to be both a safe guide and a pleasant companion. The value of his book is much enhanced by the coloured map which accompanies it, and the pictorial illustrations with which it is embellished.

HOME LIBRARY.—*Constantine the Great*. By Rev. E. L. CUTTS, B.A. (S.P.C.K.) Mr. Cutts entertains, as may easily be understood, an opinion of Constantine to which we cannot subscribe. In his belief "it was a proof of the highest genius in the Emperor and Pontifex Maximus to realize as he did the position of the Church as an *imperium in imperio*: to appreciate as he did the true relations of the Emperor to the Church, and to take his line as he did, not shrinking from initiative and intervention, yet so rarely overstepping the due limits of his prerogative." Our view, on the contrary, is that he misunderstood his relation to the Church altogether; that he laid claim to a prerogative to which he had no title, and claimed for Caesar the things which belong only to God; and that his action has been the source of untold mischief to Christianity. Asserting this fundamental antagonism of opinion, we can at the same time admire the ability with which the biography is written, and frankly recognize the interest which it possesses.

HOME LIBRARY.—*Mitslav: the Conversion of Pomcrania*. By Right Rev. ROBERT MILMAN, D.D. (S.P.C.K.) A missionary bishop, who died at the post of duty, here tells the story of a great missionary bishop of the Middle Ages. The book is one of extreme interest. The romantic incidents of a thrilling history are woven into a tale which has all the variety and life of fiction, and yet all the authority of fact.

*The Flower of the Forest*. By CHARLES GIBBON. (Chatto and Windus.) Any one who loves a story full of life and adventure will find a book to his mind here. The tale is full of movement, of exciting situations of thrilling incident. A gipsy camp, with some unmitigated villains among its dwellers, an abducted heiress, a worthless scapegrace son of a rich baronet, who finds in him the scourge for the sins of his youth, supply materials sufficient for an interesting plot. We are bound to say, however, that this is not one of Mr. Gibbon's best stories. It is too melodramatic, whereas he is most

successful in idyllic pictures of rural life. The book is, nevertheless, undeniably clever, and some of its characters are drawn with great art and beauty.

*Origin and History of the New Testament.* By JAMES MARTIN, B.A. Fourth Edition. (Hodder and Stoughton.) An extremely useful and valuable little work. It fills a gap in the library of Biblical literature, and fills it worthily and well. For though the information contained in it may be found elsewhere, it is scattered up and down in a variety of books, and can only be obtained at the cost of much time and trouble. Mr. Martin has done well, therefore, to collect it together, and put it into this handy and compendious form. Results of learning and research which would otherwise be confined to the student and theologian, are thus brought within the reach of all. The Origin and History of the New Testament is a subject of which all lovers of the Bible should know something, about which many are entirely ignorant. To all such this book is likely to prove very useful, while the Sunday-school teacher and the village preacher will find it of great service to them, in helping them to a more thorough understanding of the New Testament. It has our heartiest commendation.

*The Expositor's Commentary on St. Paul's Epistle to the Romans.* By Rev. CHARLES NEIL, M.A. (R. D. Dickinson.) Of making commentaries there would seem to be no end. So many have already appeared on the Epistle to the Romans that it might have been thought there was no room for any more. And yet there is room for such a work as this of Mr. Neil's. It differs from any other work of its kind with which we are acquainted. For in it, to use the words on the title page, "the critical is combined with the popular, and the exegetical is exhibited in an attractive form." It is designed, as this description of its contents and character would lead us to suppose, for the use of a wider circle of readers than that to which commentaries usually appeal. It is, indeed, an endeavour to simplify and systematize the grammatical and critical knowledge necessary for an accurate exposition of the Epistle to the Romans, as to render it intelligible and accessible to many who are debarred by want of time or scholarship from obtaining it at first hand and by their own unaided efforts. It is admirably adapted to meet the demands of those—and they are an increasing class—who, having to conduct Bible classes or mission services, require a commentary in which they may find the results of modern learning and research ready to their hand, without having to wade through pages and pages of discussion and investigation, which to the uninitiated reader must be as wearisome as it is unintelligible, in order to get to them. There seems to be no reason in the nature of things why a commentary should always be dull reading, and Mr. Neil has certainly shown how it is possible to make it both interesting and profitable. A special feature in it, and one which deserves particular mention, is the introduction of illustrations, which not only make it pleasanter to read, but also serve materially to increase its value for those whose business it is to expound the Scriptures, whether in public or in private. The ideal which the author placed before him—

self is a lofty one, but it is fair to say that he has gone a long way towards realizing it.

*The Great Schoolmen of the Middle Ages.* By W. J. TOWNSEND. (Hodder and Stoughton.) The writer of this volume is strongly impressed with the fact that the Great Schoolmen of the Middle Ages "have never received the measure of appreciation or gratitude which is fairly their due. It has been the general habit of writers in referring to the schoolmen to treat them as being solemn triflers with great philosophical or theological questions, or as mere metaphysical gymnasts, who involve both themselves and their contemporaries in a dense cloud of dust raised by their interminable and useless wranglings. It is the endeavour of the present writer to help the formation of a fairer and juster estimate of their character and work than that which has hitherto had possession of the public mind, by giving an account of their lives, and the services which they rendered to the Church and the world. This book," he says, "humbly seeks to aid in the reversal of the general verdict of condemnation passed on the schoolmen, and to offer some evidence that as men they were devout, liberal, and earnest; that as writers and thinkers they were learned, subtle, penetrating, and logical; and that as contributors to the philosophical and theological thought of Christendom, they aided enormously the cause of human progress." That portion of church history to which the schoolmen belong is one which is but little understood, and Mr. Townsend has rendered real service by drawing renewed attention to it in the pages of this interesting and readable volume. Written as it is in a clear and popular style, it may be read with equal advantage both by the learned and the unlearned.

*The Preacher's Commentary on the Book of Ruth.* With Critical and Exegetical Notes. By Rev. WALTER BAXENDALE. (R. D. Dickinson.) This is a piece of thoroughly good workmanship, and gives abundant evidence of careful thought and diligent study. Mr. Baxendale has drawn freely from all sources of information bearing upon his subject, and has not hesitated to avail himself of the results attained by the labours of others who have worked in the same mine before him. As a consequence he has produced a commentary of great value and interest, and one which will prove of inestimable service to those of his brethren who, to use his own words, "amid the pressure of modern ministerial duties find it difficult to appropriate time to either special or extensive acquaintance with the literature of the book of Ruth." The critical and exegetical notes are extremely well done; the homilies and outlines are of a superior order; while the extracts from Christian authors teem with rich and suggestive thoughts and illustrations. This of course is on the supposition that the commentary is not made a substitute for personal research and study.

## CHRISTIAN WORK AT HOME.

THESE notes usually concern themselves only with "that which has been;" we may be pardoned, however, this month if we venture to glance at "that which is to be," so far as this is revealed to us by the published programmes of some of our religious bodies for their October assemblies. What strikes us especially about the list of subjects to be discussed at the Congregational and Baptist Union meetings is the directness with which they deal with the practical needs of the time. Evangelization: the obligations which lie on Churches and their pastors in the matter. Recent developments of Evangelistic agency. How best to supply the pulpits of churches unable to sustain a ministry, with appropriate lay agency. The perils arising from the removal of the distinction between the Church and the world. The instruction of youth in Scripture knowledge, Church principles and history. Temperance. The absence of religious faith among the masses of the people. These are topics not to be surpassed in present interest and importance. The Baptist programme for Liverpool is of like character, many of the subjects being almost identical. And it is pretty certain that the assemblies will be in an intensely earnest and practical mood. There will be plenty of difference of opinion, which will doubtless not only be tolerated but welcomed. The one thing which will not be tolerated is mere theorizing and the waste of time by the airing of platitudes.

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But how in the name of reason is the Church Congress going to get through the work cut out for it? *The Record* gives what it states is one-sixth of the list of subjects. Which of the sects dare face such a field? The controversy with Rome. The difficulties of Dissent; the possibilities of reunion or intercommunion. The limits of authority and free thought. The harmony of science and faith. The dependence of morality upon revelation. The Church and the Crown. The Church and Parliament. The Church and Democracy. Multiply this by six and say whether the Congress should not be opened by a sermon on the text, "Who is sufficient for these things?" Even in tranquil times such a list would be appalling. But these are not tranquil times. Ominous sounds are in the air. Party champions, clerical and lay, are becoming excited by the scent of battle; and it is more than possible that in the violence of the conflict that will be waged over some of the subjects indicated the others will have to suffer the fate of parliamentary "innocents" at the close of a session.

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It would be difficult to estimate too highly the service rendered to the cause of missions by Mr. Albert Spicer and the Rev. R. W. Thompson, in the visit to India upon which they have just set out. There must be times when missionaries in the foreign field will feel painfully their isolation, and when they will be tempted to wonder whether they are after all much thought of at home except in the month of May. It cannot but be wonderfully refreshing and helpful to them to have such undeniable proof of the real interest which is felt in them and in their work as is supplied by

the fact that not only the foreign secretary of the Society, but the chairman of its board of directors, the demands upon whose time and energy might well have excused him from such a service, should be willing to devote half a year to the good work of visiting the mission-stations. And when, moreover, the Churches at home know that those who have the chief responsibility in the management of the Society's work are at such pains to become practically acquainted with it, they must be the more ready to sustain liberally the funds whose administration is in such capable hands. Mr. Spicer, who, besides his position on the directorate of the London Missionary Society, is also treasurer of the London Congregational Union and chairman of its committee, was fittingly and earnestly commended to the Divine protection and blessing at a meeting of the Union committee on the eve of his departure. Throughout the country many prayers will be offered up for our brethren; their course will be followed with deep interest, and their return awaited with much expectation and delight.

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"The Church Somnolent," not so long ago would have been a more accurate designation of the terrestrial division of the Christian army than "the Church Militant." At least so think many people. But that day is past. Militant indeed, not to say rampant, it is in most places now. It is the banner and the bugle-call everywhere. Scarcely have we got out of sight of one "Army" but we are confronted by another.

Armies to right of us,  
Armies to left of us,  
Armies in front of us,  
Volley and thunder.

And then there is one behind and two or three more in the distance. In many respects the achievements of the Blue Ribbon Army are the most surprising of any in recent records. We cannot, and do not, attempt to explain them, and the time has not come to criticize them. The means made use of are certainly free from the objectionable features which characterize the proceedings of some other bodies; but their success cannot be questioned, and is a matter for unfeigned rejoicing.

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Amidst the excitement produced by some of the methods of evangelizing the masses which have lately been called in question we must not be oblivious of what other Christian workers are doing; doing, it may be, very quietly and unostentatiously, but not the less truly and effectively, in that attention is not attracted by the sound of tom-tom and trombone. We last month called attention to some of these worthy enterprises, and recently have had our attention drawn to the work of the Tower Hamlets Mission, under the guidance of Mr. F. N. Charrington, where even on intensely cold winter nights more than 2,000 people belonging to the lowest classes in the vicinity of Mile-End Road are attracted to a dilapidated building, in spite of many inconveniences and discomforts, to hear the gospel night after night, and hundreds are turned away for want of room. And this is only one agency out of many of a similar character with which people might easily become acquainted



if they would take the trouble. It is true that all are needed, and a hundred times as many, but it is monstrous that any one organization should pose as the sole saviours of the lower classes, and on that representation should secure sympathy and support when many others, more modest but not less faithful and efficient, are left to struggle against great difficulties almost alone.

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It is pleasant to read of the handsome collection made a few Sundays ago at Dr. Allon's church on behalf of the building fund of the neighbouring church at Finsbury Park. And although such mutual kindnesses and courtesies on the part of our Churches are not so rare that on this account we feel called upon to notice it, they might yet be more frequent to the advantage of all parties. Probably many such collections have been made by nearly every one of our large London Churches, but there is room for an extension of the practice both in the metropolis and in the provinces. In a truly catholic spirit the Church at Upper Clapton (Rev. H. J. Gamble's) has purchased a small freehold site at a cost of £232 and presented it to a neighbouring Primitive Methodist Mission. Who knows but that ere long we shall read of a similar service being rendered to some struggling Congregational cause by a wealthy Wesleyan community? Surely there will soon be no place for the lament, Oh for the rarity of interdenominational charity!

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The holidays are now over, and people are settling down to work. So far as Christian enterprise is concerned, it would appear as though there had been no rest, but rather a time of special activity. If so much can be done in the summer, what may we not expect in the winter? Signs of quickened earnestness are not wanting; but this increased zeal of some, whilst it may inspire many to imitate it, will give excuse for a large section in our Churches to remain indolent. "Are your horses well matched?" an intelligent farmer was asked. "Yes, they are matched first-rate. One of them is willing to do all the work, and the other is willing he should." We could match that in some Churches we know.

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We have heard a good deal recently of heroism in the discharge of duty, but there are few of these stories which are more inspiring than that of the Roman Catholic priest who a few days ago met his death from devotion to his spiritual duties in the midst of disease. We refer to the Rev. J. Maurice Potter, of St. Augustin's Church, Great Howard Street, Liverpool, a centre of the working-class population. Father Potter, who was about forty years of age, had distinguished himself by the zeal with which he attended upon the members of his flock, many of whom were suffering from typhoid fever, now epidemic in the city. It is stated that he visited no fewer than forty fever cases of a virulent type in a single day, and thus caught the disease himself. The Victoria Cross is a poor distinction compared with what awaits heroes like this.

## GENERAL MISSION RECORD.

**AUSTRIA.**—*Persecution and Religious Liberty.*—Austrian statesmen are doubtless still of the opinion that "there is as much religious liberty in Austria as in England," as Count Beust once said. But at Schlan, the Evangelical Continental Society's Evangelist has recently been fined 100 florins for holding, so it is alleged, public meetings; the fact being that every person attending his service had been personally invited by him in writing, as this is the only condition under which he is allowed to hold services at all. But as these private gatherings are too large to please the priests, he is accused, as we have said, of infringing the stipulated conditions. He has appealed against the fine, and will probably not have to pay it. The purpose of the authorities will be served if they can intimidate some of his hearers. The Bible Society's agent in Vienna reports that many of his colporteurs are being very sadly treated. None have as yet been killed, but the lives of several have been in great danger. A colporteur in Southern Bohemia was cruelly beaten, while another at Laibach had to flee to Trieste under the protection of the police. There can be little doubt that the priests are the instigators of all these cruelties.

**EGYPT.**—The United Presbyterian Church has for the last twenty-five years been doing very successful work in Egypt. "At the breaking out of Arabi Pasha's rebellion," says *The Foreign Missionary*, "it had 13 churches with 54 out-stations, 9 ordained missionaries, and 15 female missionaries, flourishing schools, and 1 high school or college for the training of native preachers and teachers. It had developed in its churches, whose communicants numbered 1,168, a high degree of self-help, and in all respects a laudable type of piety. The mission, by its quiet, unostentatious, but faithful labour, as well as by the character of its converts, had made a deep impression upon all candid observers, of whatever faith, in Egypt." All this work is now, to say the least, suspended, and the foreign missionaries are exiles, having all, to the number of forty-two including children, found refuge on board the American naval vessel the *Galena*, until they could be transferred to a cattle steamer, in which they reached Liverpool in safety. The churches and schools are all closed, and "how many of the native Christians and pupils have been massacred, it is," says the Rev. Dr. Jessup, "impossible to estimate." Dr. Jessup further says, "The seed sown, the Bibles sold, the youth instructed, the churches formed, and the general enlightening influence exerted upon society at large, will not be lost, unless the fanatic horde at whose head Arabi has placed himself should carry out his principles to their logical conclusion, and literally exterminate the half-million of native Christians in the valley of the Nile."

**CENTRAL AFRICA.**—Another terrible loss has been sustained by the London Missionary Society's mission to Lake Tanganyika. Early last month the directors received a telegram informing them of the death of Dr. Southron, whose wide experience and general knowledge rendered

him so valuable in a pioneer mission of this kind. The blow to the mission is all the more serious as the directors were hoping that Dr. Southron would be able to receive the band of missionaries now on their way out to Central Africa, and give them that practical help which is so essential to persons entering for the first time on such a field. God has ruled otherwise. He doeth all things well.

MADAGASCAR.—Trouble seems to be in store for this island in connection with French interference and priestly intrigues. It is said that the French authorities at Tamatave sought to hinder a deputation from the Malagasy Government from leaving the island. The deputation intend to visit England and France, and obtain, if possible, a settlement of the vexed question of French demands.

INDIA.—*Santals and Christians.*—From *The Free Church (Scotland) Monthly* we gather the following interesting facts: "An event has occurred which marks the progress made by our mission among the Santals. To the north and east of Pachamba lie the districts of Kurchatta and Serampore. It is now some years since the first two converts from these two places were admitted into the Church by baptism. One of them (Kauhu) returned to his village after baptism, and his relatives were outcast because they had eaten along with a Christian, and had allowed him to live in their house. They were admitted back to the caste by giving a sum of money to feast the Santals of their own and neighbouring villages. At this time a determined effort was made to exclude all Christian influence from these districts. All were warned that did they come to the school or partake of food along with Christians, they would be outcasted. This no doubt kept back not a few from joining us; but the warning became old, and the school continued always the same; and as one boy after another joined us and no decided action was taken with regard to them, the fear gradually subsided, and for the past three years or so there has been continual intercourse between heathens and Christians as regards eating and drinking. But this has been all so far secretly done. Kauhu, who for the past five years has been an evangelist among his people, has been watching the progress of events, and lately said to me that he thought the time had come when we should make an effort to have Christians recognized as not outcast from the other Santals of the district, so that when a Santal becomes a Christian it would not be necessary for him to leave his father's house."

At length an opportunity offered of putting the subject before the head man of the district, and he agreed to call a *punchayet* to discuss the subject.

"The head man asked Kauhu to state the matter, and the discussion at once commenced. We soon saw that the business was to be much more easily settled than what we had expected. They first agreed that eating with Christians is no fault, and then that the money paid by Kauhu's relatives to be readmitted to caste was to be repaid by those who had partaken of the feast. The victory was therefore complete. I said to the Santals that we Christians were very pleased with the

settlement that had been come to. Christian Santals are henceforth to be not less Santals than what heathen Santals are. And I said that when we Christians are thankful we praise the Lord. All the heathen Santals stood around listening while we Christians (eight of us) with uncovered heads sang a hymn of praise to our God, after which we offered up a few words of prayer. The scene was very impressive, and we shall not soon forget it."

CHINA.—From *China's Millions* we learn that after many unsuccessful efforts, Mr. King, one of the members of the China Inland Mission, has at last been able to settle down and commence work in Si-ngan, the capital of the Shensi Province in the northern part of the empire. The fact is the more interesting as the Nestorian Christians once had many converts in this region in the seventh century, as was proved some years since by a tablet found on the walls of a Nestorian Church in the western suburbs of the city. The gospel will probably meet with many obstacles here, as this was once the capital of China, and the tastes of the people are literary. Mr. King says that the southern half of the city, which is also called Si-ngan Fu, is thoroughly Chinese; the northern is a mixture, but mainly Tartar. In the north-west part is the Mohammedan quarter. Mr. King and his helpers have had among their hearers very many Manchus, and often Mohammedans. A few Roman Catholics come. Of these there are very many in the city and neighbourhood. They have three chapels, but only one resident priest. "The people are very anxious to buy opium medicine, but my funds are not very abundant for it. I really think a good medicine work may be done here."

BURMAH.—The Karen churches are contemplating a mission to the tribes of their own race about the upper waters of the Salwen in north-western Siam or south-western China. They are already supporting a mission among the Kakyens.—*American Baptist Missionary Magazine*.

SOUTH AFRICA.—*French Missions and the S.P.G.* In the *Journal des Missions Évangéliques* for September, the missionary Keck relates an evangelistic tour he recently made in company with M. and Mme. Mabille. In the course of their journey they came to the village of Morutuane. The inhabitants are Bapelis, who after various wanderings obtained permission from Moshesh to settle down in the Lessouto. The village bears the name of their chief, who for various absurd reasons is vexed with the French missionaries, and favours the emissaries of the S.P.G., who have been trying to get a footing in the Lessouto, Bloemfontein, in the Orange Free State, being the residence of their bishop. But "the arrogance they display in every mission-field which they invade under the pretext of being *the Church*, their accommodating principles in regard to heathen customs, and their hasty manner of admitting members, do not seem to have commended them to these Bapelis. The wife of a chief having recently been waited on by one of these reverend gentlemen, subsequently made the remark that 'their religion would have great difficulty in establishing itself in a district where there were Christian people.' To return to Morutuane. This chief called his people together

a short time since, and presented to them an Anglican missionary, and said that he was henceforth to be their pastor. Happily, in these patriarchal communities a chief can do nothing without his people. And so these Bapelis said to Morutuane, 'You can accept any religion you like, but we intend to remain Christians and to continue our connection with the Church at Morija (French mission station). As for the chapel and school which they were building, these were their property, and they would destroy them rather than see them occupied by other parties.' The future will show us the result of this firmness."

INDIA.—In the B. and F. Bible Society's Report, we read—they are the words of Mr. G. E. Knox, of Mirzapur—"It may be, and I for one think I discern signs, that Northern India may ere long be shaken, as Southern India was, and that our eyes may be privileged to witness a great ingathering of souls into our Redeemer's kingdom. If it be so, it will have been your great privilege, as a Society, to assist at the sowing of the harvest. From the way in which Scriptures have been sold in Northern India, it is clear and evident to those who know Northern India that *Bibles have found their way in numbers where neither missionary nor gospel messenger, save the colporteur, has been.*" Surely these are words to cheer and gladden the heart of every contributor to the Society, and to strengthen the hearts and hands of every worker in the cause, scattering the living seed of truth in those dark furrows that we believe shall some day be bright with the glory of harvest-time!

To these statements we may add the words of a native missionary of the C.M.S. Writing from Central India, he says: "I have noticed a strange desire on the part of the people to know our religion. There is a restlessness, an increasing restlessness on the part of the masses, and often have I heard them exclaim, 'Oh! do show us the way of salvation. Show us the inner mysteries of your religion. We are far from being happy. We want peace. Our religions do not satisfy us. Can your religion give what ours cannot?'"

SOUTH SEAS.—In the *L.M.S. Chronicle* for August are interesting reports of the progress of Christianity in the Tokelau, Ellice, and Gilbert Islands. We select the following report of Peru:

"I was much impressed by the deep affection of the people for the teacher, who for ten years had laboured among them, and who had been the means of leading them from darkness to God's marvellous light. After sleeping here, I went on in the cool of the morning to the central of the three stations, where I preached to the united people and held examinations. The people were well clothed, were intelligent, and deeply interested in the services. The children did very well, and received quite a number of prizes.

"A large two-masted schooner had been wrecked about six weeks before—the *Orwell*, of New Zealand—and five of the crew requested to be removed to Samoa in the *John Williams*, to which the captain at once assented. The supercargo complained much of the thefts of the natives, but spoke very highly of our teachers for the earnest way they had worked

to save as much as possible from the wreck, and for recovering for them much of the property stolen. The natives tried to justify themselves by saying it was a bad vessel, that it gave the natives drink, and brought much wickedness to their island. But I earnestly exhorted them to refrain from everything of the kind in the future, as being inconsistent with the profession of Christianity. There is not a heathen now left at Peru, and, though only eleven years have elapsed since teachers were first received, they have built good chapels and mission-houses at their own expense, have already begun to support their pastors, and contemplate beginning to contribute to the London Missionary Society during the coming year. 'The Lord hath done great things for them, whereof we all may well be glad.' "

JAPAN.—In *The Baptist Missionary Herald* is the following: "They have a custom in the interior—and this is pretty general—of requesting a guest to give them a specimen of his style of handwriting. At every hotel I was asked to do this. John iii. 16 was what I always wrote in English, with a translation under it. Thus I made use of the custom to speak of God's love to mankind in the gift of His Son Jesus Christ. The writing is framed according to Japanese style, and generally hung up in the best room of the hotel, where, no doubt, it will be read by many."

MEXICO CITY.—*A Disinterested School Teacher.* From Rev. J. M. Green, American Missionary. "At my request Mr. Morales came around this morning and took me to the new school which has sprung up, and been sustained for fifteen months in the spirit of pure missionary zeal by one of the humblest members of our church. About three-quarters of a mile from my house, in the region known as San Cosme, which is to Mexico City what Yorkville or Harlem is to New York, we found, in an humble but neat house, Mr. Perada, an Indian, about forty-five years of age. He was at work upon some toy bureaus for children in preparation for the holidays. His business is the manufacture of miniature furniture, from which he realizes a very comfortable living for his family. His stool bench and lathe stood in one corner of the room, and in another the bed. A second room opened out of this, in which was a blackboard, an open Bible on the table, and several copies of the Scriptures lying about. Around two sides of the room where Mr. Perada was working sat on low benches twenty-four children, from four to fourteen years of age, about evenly divided between the sexes. Here for fourteen months this good man gathered these children, all but one and his own children of Romish parents, and instructed them in intervals of his work as best he could. His eldest daughter, a bright girl of fourteen, herself a scholar, has rendered him some assistance with the youngest children."

## ROBERT BROWNE.

## I.

THE account which Dr. Dexter gives of the following tract, which may fairly be described as the story of the rise of English Congregationalism, is curious and interesting. Up to the time of its discovery but little was known of Robert Browne, except from bitter enemies or offended friends. Hanbury, in his "Memorials," speaks of a solitary volume from his pen as existing in some private collection; but when Dr. Dexter, to whom our churches owe so much for his indefatigable research into their early archives, commenced his study of this first conspicuous Separatist, even this was not at once to be discovered.

Coming at last (says Dr. Dexter) into personal possession of that treatise which gives Browne's views of doctrine and church life in their most condensed and logical form, I still found myself in perplexing inability to reconcile different statements made by him, apparently worthy of trust, in any such manner as to be able to construct a theory of his character and work which should have a coherence and self-consistency to satisfy a reasonable mind. In my last visit to England, however, I was fortunate enough, among the treasures of the library at Lambeth Palace, to discover, not only under books catalogued in his name, the means of settling the question of the Trinity in unity of the treatise aforementioned, but also among anonymous and unassigned quartos, a little volume frightfully printed, without title-page, printer's name, place, or date, passages in which I immediately recognized as having been assigned to him by some of his antagonists. On perusal it proved to be, although not directly so intended, in the nature of a spiritual autobiography, covering the ten most important years of his life, during which his views on church matters were taking shape and growing firm, and he seems to have been suffering hardness as a good soldier of Jesus Christ.\*

The recovery of a document of this character is a matter of no slight importance. Congregationalism cannot separate itself from the name and memory of Robert Browne, and we see no reason why it should desire to do so if it could. It is true that in his later days he once more conformed to the Established Church, and so far put dishonour on all the noblest work of his life; but, as Strype says of him, "he continued still very freakish," and there is ample reason to believe that he retained his old opinions, and, to some extent,

\* "Congregationalism as seen in its Literature," p. 62.



sought to reduce them to practice by holding conventicles in his parish—in other words, by seeking to maintain a “gathered church” in his parish. This mode of action, which is attributed to him by Bredwell, might not appear so monstrous in those times as it would be in our own, though unquestionably it would be impossible to reconcile it with the language which Browne had previously used in relation to the National Church. Be this as it may, it is certain that the convert did not render such service to the church to which he had returned as to make its defenders proud of their victory, or even to cause any abatement of the bitter hatred with which he was regarded. But whatever may have been the vagaries of his later years, it is certain that we owe to him the revival of primitive church principles in this country. Richard Fitz and his little company of suffering witnesses have an honourable place in our ecclesiastical ancestry which ought to be fully recognized. We cannot see how their right to be esteemed a Congregational church can be fairly questioned, but they were only as a “voice crying in the wilderness.” It is to Robert Browne we must look for the first clear exposition of Congregational principles in this country, and to the society which he gathered in the city of Norwich, as the mother church of our denomination. If we rested anything on the authority of Robert Browne it might be unfortunate that this should be so, but he is after all only a teacher, and any authority he possesses is simply that which results from the accordance of his teachings with that of the New Testament. The principles are independent of the man, and are to be tested by their agreement with the Word of God. It is sad enough that one called to be an expositor of such great truths should have been so compassed about with the infirmities and frailties of human nature; but “the foundation of God remaineth sure,” however melancholy the failures of those who seek to build upon it. The only question is, whether in Browne’s teaching that foundation is to be discovered.

Congregationalists decline to accept the name of Brownists, which their enemies in all ages have sought to fix upon them, not because they are ashamed of the teachings of Browne, not even because of the “legacy of shame” which, according to Hanbury, he has left, but because they refuse to call any

man "master" upon earth. They desire to take a fair estimate of this much-assailed sectary, and, notwithstanding all his aberrations, find much to admire in the thoroughness with which he sought out the principles of the New Testament in relation to Christian churches, and the boldness with which he maintained and applied them. But they hold themselves free to challenge his opinions, just as they would examine those of any other, and to judge them independently of any estimate they may form of the man. Their influence would be infinitely greater if behind the teachings of the truth there was the teacher commanding sympathy, and even authority, by the purity and nobility of his character; but they are not the less true because the teacher proved himself unworthy of them.

That Robert Browne was, as Dr. Dexter describes him, an "interesting and extraordinary man," is sufficiently evident from the attacks made upon him. He is one for whom hardly any writer has a kind word, and at whom, in truth, every one is ready to cast a stone. He finds as little favour with Puritans, and even Independents like Ainsworth and Johnson, as with Fuller and Strype. Everybody's hand was against him. It may be that this was because, in some sense, his hand was against everybody; but if this be so it is a proof of his power, and further, it is a sufficient reason why we should view the adverse statements with great jealousy, and if we receive them at all, only do so after careful examination and with considerable discount.

The reason of this unrelenting antagonism is, indeed, not difficult to understand. Cardinal Manning in *The Contemporary Review* for September, says, "In the reign of Elizabeth, the whole people, excepting the Catholics, who remained steadfast, were nominally within the Established Church. The Brownists began the separation of what Mr. Skeats has called the 'Free Churches.'" There is the secret of the hatred. The Brownists led the revolt against the idea alike of the "Holy Catholic Church" and of the National Church. They went back to the primary idea of a Christian society, in which, it might be, only two or three were gathered together in the name of Christ, but to which the Lord Himself had given the promise of His abiding presence and continual

guidance, and which was thus a church independent alike of prince and prelate, of parliament, or council, or synod, because it was responsible to Christ Himself. This was not what even the original Puritans were. They sought only to improve the building; Browne insisted that it was necessary to lay a new foundation. They recognized the parish or the nation as a church, and would have been content if in it their Puritan doctrine were taught and their Puritan discipline maintained. Browne, on the contrary, insisted that a Church of Christ must be "gathered" out of a nation, unless, indeed, the whole nation had already been brought to the "obedience of faith." The line of demarcation between the two parties was therefore sufficiently distinct. It was not that the one held what may be called more moderate views than the other, desiring to establish some check upon the commonalty of the Church. There were Congregationalists of this kind, "especially," as Dr. Dexter tells us, "in New England, who were thoroughly afraid of democracy, and were ever exercising their ingenuity upon the contrivance of some kind of Congregationalism which should be Presbyterianism without being such." But these were all Separatists together, though among them were different shades of opinion. The Puritans, strictly so called, were not Separatists at all. They did not wish to leave the Anglican Church, but to conform it to their idea. The Brownists raised the standard of independence and liberty. They were, as Cardinal Manning indicates, the parents of modern Nonconformity.

Of course they are distrusted and disliked by all who believe in the organization of what they would describe as "Catholic Christendom," and Robert Browne himself, as the author of this mischievous schism, is covered with special odium. His pre-eminence as a teacher is beyond all controversy. George Giffard, of Maldon, a Presbyterian opponent, says:

We terme them Brownists as being the disciples and scholers of Browne. There be, indeed, new masters sprong up, which seeke to carrie awaye the name, and I have heard divers say they go beyond Browne. But who-soever shall reade his books and peruse all their writings shall well see that he deserueth to have the honour, if any be, and to be called the captaine and maister of them all. They have all their furniture from him; they do but open his packe and displaye his wares. They have not a sharpe arrowe which is not drawne out of his quiver.

The obligation which Congregationalists owe to him is not to be denied, and ought not to be ignored. A passage in Prof. Masson's "Life of Milton" on this point is suggestive. Speaking of English Independents, he writes :

While they seek the original warrant for their views in the New Testament and in the practice of the primitive Church, and while they maintain also that the essence of these views was rightly revived in English Wycliffism, and perhaps in some of the speculations which accompanied Luther's Reformation on the Continent, they admit that the theory of Independency had to be worked out afresh by a new process of the English mind in the sixteenth and seventeenth centuries, and they are content to believe that the crude, immediate beginning of that process should be sought in the opinions propagated between 1580 and 1590 by the erratic Robert Browne, a Rutlandshire man, bred at Cambridge, who had become a preacher at Norwich. Here and there in England, by his tongue during these ten years, and sometimes by pamphlets in exile, Browne, who could boast that he had been "committed to twenty-two prisons, in some of which he could not see his hand at noonday," and who escaped the gallows only through some family connection he had with the all-powerful Lord Burleigh, had preached doctrine far more violently schismatic than those of Cartwright and the majority of the Puritans. . . . At length, tiring of the tempest he had raised around him, he accepted a living in Northamptonshire; and though he is not known to have ever formally recanted any of his opinions, he lived on in his parsonage till as late as 1630, when Fuller knew him as a passionate and rather disreputable old man of eighty, employing a curate to do his work, quarrelling with everybody, and refusing to pay his rates. Meanwhile the opinions which he had propagated fifty years before had passed through a singular history in the minds and lives of men of steadier and more persevering character. For though Browne himself had vanished from public view since 1590, the Brownists, or Separatists, as they were called, had persisted in their course, through execration and persecution as a sect of outlaws beyond the pale of ordinary Puritanism, and with whom moderate Puritans disowned connection or sympathy.—*Masson's "Milton,"* ii. 536, 537.

With one exception, to which we shall afterwards refer, this is a fair account both of the man and his work. Browne was erratic, but a man who had risked death, and had actually been imprisoned in thirty-two gaols because of his religious opinions, had at least given ample proof that he was not, as some have represented, a mere hypocrite, and that he was indeed sometimes better than an ill-tempered, petulant, discontented theorist. Conscience can make men submit to such sufferings, but we have yet to learn that bad temper can nerve for such endurance. He must be cantankerous indeed who

would go to thirty-two gaols, as gaols were in those times, simply for the sake of self-will or temper. The worse the character attributed to Browne, however, the more striking the contrast between the collapse of the man and the progress of the opinions. Browne sank into obscurity, if not into universal contempt, but Brownism lived and grew. Its opinions were startling novelties, daring defiances of Presbyterian respectability as well as of Episcopal authority, schismatical heresies in an age which had not yet learned to tolerate heresy, and in whose eyes schism was a deadly sin. They had, therefore, to run the gauntlet of fierce and cruel persecution from their foes, while at the same time they had to endure the discredit reflected upon them by the apostasy (as it appeared) of their first teacher. Yet they spread. Lord Bacon said of the sect, "As for those whom we call Brownists, being, when they were at the most, a very small number of very silly, base people, here and there in corners dispersed, they are now (thanks be to God), by the good remedies that have been used, suppressed and worn out, so as there is scarce any news of them." On which Professor Masson makes the significant comment, "Bacon, doubtless, here expressed the feeling of all that was respectable in English society." But "all that is respectable" in society has often been wrong, and even the great philosopher, who can hardly have been faithful to his own theory of induction when forming his judgment of the Brownists, proved he was fallible as other men. Bacon thought Independency was dead; within fifty years it was the strongest force in the nation, and it is a living and mighty power to-day.

The point on which exception may be taken to Professor Masson's statement is his reference to Fuller. He is spoken of as though he had some personal knowledge of Browne, and was, therefore, a witness to whose testimony special value was to be attached. But a careful examination of his account of the obnoxious sectary shows that his knowledge was of the slightest, while his hostile prejudice was so strong as to give a colouring to his evidence which deprives it of all value. Our consideration of his statements, however, must be reserved for the next section.





Sarony & Co., Photo., Scarborough.

Unwin Brothers, London, E.C.

*Ever Yours Sincerely  
Robert Balgarnie.*

Woodbury Process.



# The Congregationalist.

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NOVEMBER, 1882.

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*REV. ROBERT BALGARNIE.*

THOSE members of our churches who during the last thirty years have visited the "Queen of Northern watering-places," as the admirers of Scarborough call her—we are not sure that they would not omit the word "Northern" from the description—are all familiar not only with the name and person but with the good work of Mr. Balgarnie in the town. During that period Scarborough has passed through a revolution. We visited it when the South Cliff was unoccupied, the Valley Bridge unbuilt, the Spa and all its attractions undreamed of. Congregationalism at that time was sufficiently feeble. Its home was in a small, inconvenient, old-fashioned chapel, which was wholly inadequate to the growing wants of the population, to say nothing of the visitors ever increasing in numbers. The minister of that day was a man of great ability though somewhat eccentric, and decidedly lacking in enterprize. We remember well our conversation with him on the visit to which we refer, and the long story of his grievances in relation to the Bar Church which was then approaching completion, and which he regarded with little favour. In those days the erection of such a building was considered a somewhat daring venture, and had it not been for the spirit of leading Congregationalists outside, among whom were Sir William Lowthrop and Mr. George Leeman, it would never have been undertaken. Everything, indeed, depended on the choice of the first pastor, and in that point the promoters of the movement were singu-

larly happy. Mr. Balgarnie was asked to preach, and having been elected to the pastorate by the small church which had been gathered, entered into a career of disinterested labour and uninterrupted success, which has now extended over more than thirty years. Scarborough has grown with extraordinary rapidity, and Congregationalism has grown with it. The Bar Church, now under the pastorate of Mr. Sidney Hall, is as full and prosperous as in its best days. Mr. Balgarnie himself ministers in the handsome new church which is one of the striking features of the South Cliff; while the chapel which existed in the olden times has been renovated and improved, and is still doing important service. In all this progress Mr. Balgarnie himself has been the active and untiring leader.

He is a Scotchman, a native of Peeblesshire, having been born at Whitehaugh, in that county, on New Year's day, 1826. At the age of fifteen he joined the Congregational Church at Dalkeith, to which place his family had removed, and in 1847 he entered Cheshunt College. In 1851 he was invited to become the pastor of the infant church at the Bar Church, Scarborough. He found nineteen members, and up to 1866, when he removed to the church on the South Cliff, he received no less than six hundred into Christian fellowship. In those anxious but busy and successful years he had not only the satisfaction of seeing the church (which, as we have already said, was deemed by many unwisely large) crowded during the summer months, and with a large and growing congregation out of the season, but he had succeeded in liquidating the debt of £3,000, and had built two schoolrooms in addition. In 1865 the South Cliff Church was built at a cost of £16,000, all of which has been paid; while two mission-rooms and a handsome lecture-hall adjoining the church have been erected in addition. The church, which originally consisted of forty members, has now 454 on its books. All this tells its own tale. It speaks of incessant activity, remarkable liberality, and encouraging progress. No less than £25,000 have been raised for the various buildings of which Mr. Balgarnie has been the instigator. Of the anxiety and toil which the carrying out of such works could not but involve it is not easy to form an adequate conception, but the

devoted and disinterested spirit behind the whole is what specially deserves notice and commendation. There is a strong temptation to a pastor who holds an established position of his own in a town to look doubtfully upon any proposals for extension. Mr. Balgarnie has not only been nobly superior to all such feelings, but has himself led the way in all aggressive movements. He has worked not for himself but for his Master, and for the extension of the kingdom of God.

But his work has not been limited even to such labours as these. His Sunday afternoon services on the sands are one of the institutions of Scarborough. They were commenced in 1855, and they have continued without intermission during the summer months—from July to October—ever since. That they have been extensively useful cannot be questioned. Besides the preaching there is a large distribution of hymns and tracts, the latter in French, Dutch, and German, as well as in English, in order to meet the wants of the sailors and fishermen of the port. In labours, indeed, our brother has been more abundant. The visitors attending his church have found in him one of the kindest and most thoughtful of friends, while all classes in the town have learned to admire his true Christian spirit, his indefatigable industry, his amiable temper, and his ready sympathy with all sorrow and suffering. He is one of the celebrities of the town, honoured for his character and his work. In 1874 he was elected the second chairman of the Yorkshire Union, and in 1876, at the completion of the twenty-fifth year of his ministry, his friends testified their appreciation of his self-denying zeal by the presentation of a service of plate and of six hundred guineas. Such honours were well deserved, but they are after all but a feeble expression of what is due to a man who has so nobly held a post of responsibility, and in it has rendered such valuable service not only to his denomination but to the gospel of Christ, who has in the course of his pastorate administered so much of spiritual sympathy to numbers of the sick and afflicted, and has been in all his relations to men so fine an example of the beneficent influence of the religion of which he is a minister.

### THE CONGREGATIONAL UNION AT BRISTOL.

It is neither expedient nor necessary for the promoters of great intellectual, moral, and religious movements to be continually attempting to measure the exact rate of their progress. Tangible results, such as are seen in the increase of numbers or of funds, are, indeed, easily computed, but the conclusions to which they lead may be extremely misleading. They may fail, on the one hand, to take account of an unseen but very real growth of opinion in which there is the promise of fruit not yet ripe; or they may, on the other hand, omit to notice influences which are at work that, if rightly understood, would serve materially to qualify sanguine estimates based on signs of mere numerical or material progress. Especially is this likely to be so when the comparison is made at brief intervals, say from year to year, in which exceptional circumstances may produce appearances that cause undue elation or unwarranted depression. It is very different when a more extended survey is taken; one which covers a longer period, and which allows little for the action of those more subtle spiritual forces that only operate slowly and reveal themselves rather in a general change of atmosphere and current of opinion than in any form which can be tabulated in statistical returns, and one which is better able to discriminate between exceptional fleeting phenomena and permanent results. Congregationalism has reached a point at which its friends may, with great propriety, pause and institute such a comparison. There are signs of a general disquiet in religious communities, the extent and significance of which may be easily exaggerated, but which is too real to be denied or ignored; and those who desire the growth of Congregational churches may be reasonably anxious to examine how far they have been affected by the disturbing influences that are abroad. The *Zeitgeist* is not a palpable force, but it is a very real one, and to inquire how far we are affecting it, or are affected by it, is a positive duty for all who desire that the churches they love so well should serve God and their generation. The return of the Congregational Union to Bristol after an absence of seventeen years, and at a period of special interest in its

own history, as being the close of its Jubilee year, affords a fitting opportunity for a review of this character.

Congregationalists are not generally disposed to indulge in optimist views. Perhaps they have too strong a tendency in the opposite direction. Their very position makes them critical, and they are as apt to criticize their own doings as those of other people. Indeed, it is curious how much they enjoy a sharp thrust at any characteristic of their own, even though there may be in it at least as much good as evil. Take, for example, the following incident in the discussion at Bristol on the Salvation Army. One of the speakers observed, "he did not want wild extravagance, but that was not the danger of the Congregational Union," which, the report tells us, was received with laughter, and on which the "special" correspondent of *The Nonconformist* remarks, "one of the points told well—viz., that the Congregational Union was not given, and was not likely to be given, to extravagance." It may be due to some special obtuseness of our own, but we fail to see the point, or understand the reason, of the "laughter." Is it meant that the Union would be better if an element of extravagance were introduced? There is certainly nothing in the letter of *The Nonconformist* correspondent which would lead us to suspect him of sympathy with such an idea. His sketch of the meetings is clear and faithful, but there is certainly nothing of that glow and warmth which would suggest that the infusion of extravagance would be acceptable to him. We deny, indeed, that there is any ground for charging the Union with the only fault which would give any point to the laughter. The Assembly is eminently sympathetic and demonstrative. One of its chief faults is the difficulty with which it listens to the quiet and thoughtful utterances of men with whose names it does not happen to be familiar. Able men who are in comparatively obscure positions, young men who do not add to their other gifts a capacity for making telling hits, nervous men who may be slow or hesitating in speech because of their fear of intruding on their brethren, often have but scant justice done them. But the Assembly is always responsive to strong utterances of great principle, clearly and forcibly put, and we can hardly suppose that the speaker, or those who thought

he had made a point, desired that it should go beyond this and rush into extravagance. If the reference be to devotional utterances, it would command even less sympathy. Congregationalists are not extravagant here, but they would be very slow to regard this as a matter of reproach. In short, the laughter was nothing more than an example of the zest with which Congregationalists enjoy a hit at some supposed peculiarity of their own. In this case the shout with which the remark was greeted went far to indicate its pointlessness. It cannot be doubted that we have a very keen sense of our own defects, and are not likely to form exaggerated conceptions of our position and prospects.

Were it not for this tendency more importance would be attached to the striking contrast between Congregationalism as it is in 1882 and as it was in 1865 when the Union last met in Bristol. At that time the Union was a body of which the outside world knew little and cared less. Its meetings attracted but slight attention in the city itself and hardly any beyond. They were but the private gatherings of a humble sect, about which the busy men of the world could not concern themselves, and to which great ecclesiastical dignitaries or a privileged clergy did not need to give even such attention as opposition would imply. In 1882 the local papers give extended reports of proceedings, discuss the utterances of the Union in the leading articles; and one, *The Western Daily Press*, prepared the way for the Assembly by careful and well-informed papers as to the history of the Union and the work of Congregationalism. The London dailies have for the most part grown so negligent of reporting, and the reports of religious gatherings in the country necessarily have so little interest for a large number of their readers, that it is, perhaps, not surprising that the accounts of the meetings in them were very meagre, and often very poor. But *The Daily News* and *The Standard* both had leaders discussing the Union and its work with considerable fairness. Only a short time before *The Times* had an article on Congregationalism which paid a tribute to its spirit and enterprize, especially in the field of missions, which certainly would not have been given a few years ago; while the visit of the clerical deputation called forth a leader which, though so feeble as to suggest that it

was the production of a young journeyman, still recognized the significance of the event.

What we conclude from all this is, that Congregationalism has, in the interval between these two meetings, made rapid advances in public estimation and in influence. It is recognized now, as it certainly was not then, as one of the most potent factors in the political as well as the religious life of the nation. To no man, as was observed at the meeting in Colston Hall, is this more due than to the late Robert Vaughan. He was every inch an Englishman, and did not feel that his principles as a Congregationalist should quench his patriotism or interfere with the proper exercise of his political privileges. His aim was to be as little of the sectary and as much of the Christian citizen as possible. To this feeling was due the independent and manly action he took on the Education question. The refusal of Congregationalists to follow his lead lost them a grand opportunity which they have never since been able to recover. But if they failed to do justice to the sagacity of Dr. Vaughan on this point, his influence was not wholly wasted. His words and example affected numbers of minds and awakened a spirit which still lives, and which has done much to give Congregationalism a place in the nation which it had not held since the days of the Commonwealth. Other causes have no doubt contributed to the same result. The gradual wiping out of the long list of grievances, for the redress of which our fathers so gallantly struggled, has changed our relations both to the Established Church and the State. We have no longer to haggle about some paltry concession to our just demands, to watch jealously against possible or even probable invasions of our rights, to assume, in fact, the attitude of a tolerated party striving to make their condition as free as possible, but constrained to acquiesce in a position of inferiority. We are no longer outcasts to whom certain indulgences are permitted, but citizens having a recognized place in the commonwealth, and contending for a change of ecclesiastical law as much on the ground of public policy as of any denominational advantage. All this has unconsciously affected our tone and mode of action. We have been drawn within the circle of national life, and have taken our place there as those who have to fulfil



the mission the Master assigned to His Church in the suggestive parable of the leaven.

Of the beginning of this revolution, a writer in *The Church Quarterly*, who is understood to be Mr. Beresford Hope, says, "We are unable to do full justice to feelings with which a Churchman of the old school regarded the successive opening of the doors of Parliament to Dissenters by the repeal of the Test and Corporation Acts in 1828, and to Roman Catholics by the Emancipation Act of 1829." There is here, by the way, a strange blunder for a writer who speaks so much *ex cathedra* to commit. Dissenters were not expressly excluded from Parliament before 1828, and as a matter of fact it was the Reform Bill of 1832 which opened to them the way to political power by creating constituencies in which they had votes and influence. The Act of 1828 dealt only with public offices and corporations. Still the change so offensive to the Churchman was effected, though not quite at the date or in the way the reader supposes. The first Reformed Parliament marked the beginning of the change which the Churchman viewed with such alarm. "To him the change was the downfall of a theocracy such as the Government of England had been since all time, although at last a theocracy reduced to very narrow lines. Non-churchmen by successive Acts of Toleration (varied, it must be owned, by occasional outbursts of savage vindictiveness aimed at Roman Catholics)," [We could name some also directed against Protestant Dissenters] "had acquired in increasing degree political and social freedom, including the vote. But so long as legislator meant Churchman the theocracy continued, under, however, inconsistent conditions." If by the phrase, "legislator meant Churchman," is intended a legal requirement to that effect, then the theocracy must have ceased long before the time referred to. If, on the contrary, it is the record of an actual fact, then it points to the results of the first Reform Act, when Dissenters entered Parliament, not because of the repeal of any disabilities under which they had previously laboured, but because of a change in the electorate. In other words, the end of the rotten boroughs was coincident with the close of the theocracy. The idea is one which the reviewer would hardly have wished to suggest, but it is there.

What Churchmen felt in their way, Dissenters felt in theirs. It was some time before the extent of the change was fully realized, but gradually it has been felt, and Nonconformists, Congregationalists in particular, have come to be recognized as one of the most powerful elements in the Liberal party. Men, therefore, naturally look to them for the expression of a judgment, especially on questions in which the principles of national righteousness are involved. In no sense is the Congregational Union a political confederation, nor would it ever consent to be used in any way as the instrument of a party. But when it speaks on points of ecclesiastical policy, of public morality, or of social reform, it is felt to have authority, though the only influence it can command is of a moral character. Such a position entails serious responsibility. Where power is, of whatever kind, there is a trust to be exercised with wisdom and loyalty. Happily in our case there is this safeguard for the discharge of its momentous duties, that the perpetuation of the influence depends entirely upon the principles which are behind it and the spirit in which it is employed. An attempt to pervert it to unworthy ends would speedily destroy it altogether. It depends entirely upon the moral conviction of the people that we are seeking only the triumph of righteousness and truth, and were that to be lost, there would be a certain collapse of a power based not on our numbers, but on a belief in our sympathy with freedom and with popular right. Congregational churches have not the opportunity of becoming a strong force for ecclesiasticism. They are not likely to nurse such an ambition, but were it there it would be doomed to inevitable disappointment. In no sense does our influence depend upon the Union. It exists despite the extreme looseness of our organization, and is due entirely to the action of individual men who seek to embody Christian principle in political conduct. The extent to which this attempt is successful is the measure of our power. We have thus the best security against the abuse of our position, since the abuse is certain to bring with it the loss of the position itself. Our political action must be Christian in its inspiration and its conduct or it will be utterly ineffective. By none is this more deeply felt than by those who feel themselves bound in conscience to take an active part in political conflict.

They are moved by the strong conviction that the religion which is to affect this generation must be one which affects the entire relations of a man's life, which teaches him that every faculty he has is to be used in the Divine service, and every duty he is called to discharge to be sanctified by obedience to the Divine will and singleness of eye to the Divine glory, which makes religion an active principle in common daily life, not a law for special cases, and a class of services labelled as sacred. The saints are to rule the earth by carrying Christian law into public life, where it has been and still is too much ignored. As Congregationalists rise to this ideal they will be a power in the nation, but on no other conditions.

The friendly greetings of the clergy of the Church of England at the Bristol meetings were a new feature, and were also a gratifying sign of the times. They were an indirect testimony to the growing power of Congregationalism, but they were also a direct manifestation of a more catholic and Christian spirit among the clergy themselves. The men who offered them did honour to the Union, but they did even more honour to themselves, and most of all to the true spirit of Christian unity, which is wider, deeper, and more enduring than any sectarian distinctions. Their procedure was a practical repudiation of the insolent exclusiveness which was expressed in such utterances as those of Mr. Beresford Hope, and of the extravagant ecclesiastical pretensions of the kind-hearted and well-meaning but narrow Bishop of Lincoln. The clergymen who thus broke through the restraints of conventionalism manifested a spirit of true brotherhood which is one of the ripest and best fruits of the gospel of Christ. They did not attempt to gloss over differences by hollow profession and unmeaning platitudes, but frankly recognizing them, proclaimed that they must not be allowed to interfere with that fellowship in Christian sympathy and work which ought to unite all those who are contending against the unbelief, the indifference, and the worldliness of the age. The speeches of the deputation and the reply of Dr. Macfadyen were alike admirable in tone and in expression. Mr. Wilson, the learned and respected head-master of Clifton College, indeed expressed a feeling that there might be some Congregationalists who would have a secret reserve, and be ready to say, "*Timeo*

*Danaos dona ferentes.*" We earnestly invite him to dismiss the fear. We can assure him no such suspicion will enter any of our minds. The sternest opponent of the Church Establishment has a profound respect for the good work done by multitudes of the clergy, and Dr. Macfadyen's manly words will be echoed by all his brethren.

Especially will there be full sympathy with the desire that the removal of the State-created distinctions which at present exist may lead to hearty co-operation between Churchmen and Dissenters. This surely ought to be one happy result of Disestablishment whenever it may come. High Church theories will still stand in the way of those who seem unable to believe that Christendom is bounded by the narrow line of the three creeds, and must be ruled by the "three orders" in the ministry. But even they may come to see that the policy of wisdom as well as of charity is to be content to leave obstinate schismatics to do their work in their own way, and to believe that they may do a kind of service which would otherwise remain undone. But we do not believe that this party is destined to give a character to the Episcopal Church of the future, whether established or disestablished. Men who look back wistfully to the First Prayer Book of Edward VI., if not to the "Use of Sarum," are not the men who will permanently affect the mind of the nineteenth century. At one time High Churchism was a fashion, just as Agnosticism has been since. But the value of the support thus received is correctly appraised by Mr. John Morley when he says: "To be piquant counts for much, and the interest of seeing on the drawing-room tables of devout Catholics and high-flying Anglicans article after article sending divinities, creeds, and churches all headlong into limbo was indeed piquant. Much of all this elegant dabbling in infidelity has been a caprice of fashion. The Agnostic has had his day with the ladies, like the black footboy of other times, or the spirit-rapper and table-turner of our own. When one perceived that such people actually thought that the churches had been raised on their feet again by the puerile apologetics of Mr. Mallock, then it was easy to see that they had never really fallen." Support of this kind is not worth much to any cause, and will be of little avail in the stern conflicts which are

before us in the immediate future. The High Church party have unquestionably breathed a new spirit and life into their Church, and it is to be hoped that this will remain, whatever become of the special forms in which it has manifested itself. The action of the fifty-eight clergy at Bristol is itself a distinct protest against the restrictions of the "Catholic" school, and will be far more effectual in this way than the excited declamation of wounded Evangelicals at Church Congresses. It has been too much the policy of these Protestants in the Establishment to meet the criticisms of their opponents by magnifying their own Churchmanship and eschewing fellowship with Nonconformists. As might be expected, they have failed. These Bristol clergymen have taken a more excellent way; Mr. Wilson, in particular, spoke of the future in a style to which Mr. Dale and Mr. Rogers could not object. "During the last hundred years the clock had advanced, and it now pointed to complete religious equality. Such had been the effect of your patience, and piety, and learning, and of the progress of the same qualities in our own Established Church. And the clock is still moving, and the question is, Where are we now? . . . It points now to co-operation. To express it mathematically, the next term in the series after persecution is toleration, and after that is equality, and after that co-operation." True co-operation will, we are satisfied, be the salvation not only of the Protestantism but of the Christianity of England.

Such an incident as that on which we have been commenting would not have been possible seventeen years ago. It is the more satisfactory because in the intervening period the question of Establishments, which is the most calculated to arouse strong feelings, has become increasingly prominent. For the last two or three years the agitation may have seemed to be less active, but no far-seeing man is deceived by what is clearly a passing phrase in the controversy due to exceptional circumstances. When the public mind is free to attend to domestic reforms again, the demand for religious equality must infallibly be renewed. Notwithstanding this there is an exhibition of Christian fellowship between those who might be supposed to have irreconcilable interests which is full of happy augury for the work of religion in the land.

On Congregationalists this manifest advance imposes a

burden of fresh and ever-growing responsibility, and it is satisfactory to see the consciousness of this on every side. Reference was made during the discussion on the Salvation Army to an old idea, that Congregationalism was the religion for the middle classes. The statement on the subject was too baldly made, but there was in it a substratum of truth. What it meant, as expounded by Dr. Vaughan, who was perhaps more responsible for it than any one else, was that the modes of thinking prevalent among us, our culture, our habits in worship, and the general conditions of our training and life, fitted us specially for service among the middle classes. However qualified, it was too narrow a view of our functions, and it is one which is now exploded. Considering the hold we have of the people in the great hives of industry in the North, it is open to question how far it was ever true in practice. At all events it is fully recognized now that our churches have a message to the humblest of the people. How they are to deliver it is another question, and one which cannot be at once disposed of. The classes from whom the Salvation Army gathers such crowds present the problem which has to be solved. Even if we were to grant that the Army is doing all the good among them which its friends allege (and on this point the last word has not yet been spoken), it is not to be argued that Congregationalists are to follow in its wake. Expedients and methods which may be effective in the hands of men who believe in them, and to whom they appear natural manifestations of Christian zeal, would be worse than useless in the hands of others who employ them in opposition not only to their sense of what is seemly, but even of what is right. Congregationalism, we are continually told, needs more elasticity and freedom. If our advisers would sometimes condescend to particulars, and tell us exactly what changes they propose, it would be possible to discuss with intelligence, and so reap some profit. Vague suggestions really come to nothing. We do not believe that our ministers or members are obstinately wedded to old ideas and forms, hidebound by traditions, or fettered by precedents. It is idle, however, to suggest plans which are out of harmony with the genius of our system or the spirit of our people. What is satisfactory at present is the general desire

for work, the deep conviction everywhere felt that we must grow if we would live. Such a desire, kindling as it does with a holy enthusiasm, must and will find ways in which to accomplish its great end. At all events Congregational churches have taken their place among the religious teachers and workers in the nations, and necessity is laid upon them to fill it to the glory of God and the good of the country at large.

On every side are the signs of a quickening of zeal on the part of Christian churches, and of interest in religious work among the people. As Mr. Dale well said in the meeting at Colston Hall, there has been a marked revival of a hope and confidence which should never have been lost. The volumes of "Supernatural Religion" and others of a similar kind have spent their force, and the disappearance of an unworthy panic has been followed by an access of faith and enthusiasm. Of this state of feeling our ministers and churches should take advantage, and if they fail to do so the result is certain disaster. It is evident that the people will listen to any man who has a message from God which he believes himself, and when he knows how to speak it to others. Congregationalists have free access to the working men, and if they will only study their modes of thinking, learn their dialect, enter into their feelings, and so speak to them in their own tongue the wonderful works of God, their words will not be without effect.

There is one point too apt to be forgotten in the discussion of plans of action—the very old and simple but vital truth which Paul taught, that it is God only giveth the increase. We want work, but still more do we want prayer. The spirit of energetic resolution and practical enterprize is good, but the devotional temper sanctifying all service is better. The one at best developes the energies of men, the other calls down on our poor labours the baptism of the Holy Ghost. It seems to us the lesson is one which needs to be emphasized. In direct communion with God many of the little expedients which at first appear so ingenious and successful will assume their true proportions, we shall ourselves gain more confidence in the spiritual force of truth, we shall have our own souls filled with a true inspiration, and in that will lie a power by which men will be moved on God's behalf.



## WHY DO WE BELIEVE IN THE BIBLE?

On hearing of the publication of Bishop Watson's "Apology for the Bible," George III. is said to have remarked that "he did not know the Bible needed any apology." The simple observation of the king's is not without its significance. The vicissitudes in the history of the word "apology" which it suggests throw some light on what we may call the *rhetorical* effect of apologetic theology. When Justin Martyr wrote his famous "Apologies" he had no idea of merely excusing his religion. He aimed at advocating its rights and vindicating them from unjust attack. But when we "apologize" we are supposed to be making the best of a bad case, and humbly deprecating disapproval. "An apology," says Webster, "is an *excuse*." Understanding the word "apology" in this its modern sense, the orthodox king was naturally surprised to hear that the Bible needed the excuses of a bishop. The unhappy fate by which the term has thus fallen from its honourable post of fearless advocacy to a condition of shame-faced, faltering diffidence is a warning to all theological controversialists. It comes from an inevitable drift of thought. If you are always defending, and explaining, and extenuating your position people get suspicious, and begin to think there must be something amiss to need so much fuss. Thus your advocacy becomes an apology, and your apology an excuse. George III.'s reception of Bishop Watson's book is a caution to us, therefore, when we are tempted to a too eager defence of our belief in the Bible.

On another account, too, it is often wise to be cautious in vindicating our creed. Like the newly appointed judge who was advised to give no reasons for his decisions, we may have arrived at sound conclusions, and yet any statement of the grounds on which they appear to be based may be fatally defective. This difficulty applies with great force to massive convictions like our belief in the Bible, such as have grown up through the experience of years, and become welded out of a multitude of ideas, many of which have dropped out of memory after contributing their share of evidence.

Accordingly, I think it would not be wise for any one to

attempt to give a categorical answer to the question which stands at the head of this paper. No Christian man can put into words the whole series of ideas which has led to his belief in the Bible. On the other hand, without collecting the details of the many concurrent premises of what must be a vast cumulative argument, it is still most desirable that we should have a clear conception of the main lines on which our faith is built. The Protestant position is illogical without this. The Roman Catholic accepts the Bible because it is imposed upon him by the Church in which he trusts implicitly. The genuine Protestant renounces any such authority of the Church, and yet while he claims the right of judgment, he bows before the authority of Scripture as the supreme guide to Christian truth. It is not enough for him to repeat Chillingworth's famous maxim, "The Bible, the religion of Protestants." He must show at least that it can be justified; otherwise he is as bad as the Oriental philosopher who was satisfied with knowing that the world rested on the tortoise, although he was not aware that the tortoise had any ground to stand upon. The greater the reverence we feel for the Bible and the more, we concede authority to it, the greater force is there in the demand that we should show that there is good ground for so momentous a faith. Now I wish to point out the direction in which, especially in the present day, we ought chiefly to look for the justification of this belief. To clear the way at once, I may say that our subject has no concern with the vexed question of the nature and extent of revelation; it has nothing to do with the numerous theories of inspiration, as verbal, plenary, dictatorial, or illuminating; it does not trespass on the delicate and intricate discussions which treat of the exact scope and limits of the authority of the Bible. I take it for granted that we accept the Bible as a lamp of Divine truth, as our guide in matters of religious faith and practice; and I ask, where are we to turn for the vindication of our position?

The question before us is personal. It is not, How shall we persuade other people to believe in the Bible? but, Why do we believe in the Bible? Let us look at it in the light of personal history.

I suppose that with most of us the first impulse to belief

came from the sheer weight of unreasoning authority. Belief comes first; doubt comes later. Belief is instinctive; doubt is a product of unexpected experience. Most of us were *told* that the Bible came from God and was true. Therefore we believed that it was Divine and true.

Presently there came the first glimmering of intelligence on the subject. We soon learnt that our instructors knew more of things generally than we knew. We found, too, that for the most part they were sincere in their dealings with us. Accordingly we came to lean on their authority consciously and willingly.

Then our area of observation was gradually extended. We passed from the nursery and the school-room into a larger world. We discovered this to be, on the whole, at least as far as its own profession went, a Christian world. The natural tendency with most of us is to go with the multitude, whether it be to sing "Hosanna" or to shriek "Barabbas." Our multitude was professedly Christian. It read the Bible with evident reverence. To break away from this murmuring current of belief and set up a solitary rock of doubt would have involved a harsh and violent revolution utterly foreign to the mental habit of very early youth, which is constitutionally conservative. But sooner or later, to many of us, there comes a time when the mind refuses to be held in leading-strings. We discover other worlds outside the limits of the religious world. We mix in general society and breathe the atmosphere of its ideas. Rumours of Strauss and Renan came to us across the Channel. Nearer home Professors Tyndall and Huxley do not appear to agree with the pulpit authorities of our juvenile reverence. Now what becomes of our belief? I assume that we do not abandon it. Many persons hold on by the mere *vis inertiae* of conviction. Turning with a shiver from the keen atmosphere of scepticism, they drop back into the old ways, comforting themselves with intellectual indolence in a mood of complacent conceit, as though this were a noble virtue. But I will suppose that our nature is too restless for such an ostrich-like policy. Then we must look about for some grounds of faith. We are not yet adrift on the homeless sea of doubt. But though we are still in the harbour we are not certain of our moorings, and we

want some assurance that we shall not be sucked out when we feel the full force of the current of modern thought rushing by us.

Again the old claim of authority comes in—a larger, wider, more rational authority, arising out of the testimony of Christendom for eighteen centuries. Surely there is some force in this voice of the Church. It is not an authority over belief through the submission of the will and the suppression of the intellect such as the Vatican claims, and to yield to which indicates either moral cowardice or mental coma. It is just one form of the authority of knowledge. It is like the authority of an expert. We consult a barrister for his legal opinion, and seek a physician for medical advice, and read the books of a recognized historian with respect, and bow to the verdict of a good art critic, and give deference to the teachings of a great man of science, because such men as Sir William Jenner, or Mr. Freeman, or Mr. Ruskin, or Professor Owen know so much more than most of us of the special subjects of their genius and study that to refuse all obedience to their dicta would evidence an impertinent ignorance rather than an intelligent freedom of mind. Similarly, there is a theological authority. I do not refer to the authority of ecclesiastical historians and Biblical critics. This latter is exactly on a par with the authority of all great specialists. It can only bear upon the historical and scientific aspects of religion, and does not touch the spiritual. The authority to which I allude is spiritual rather than intellectual. If a great number of persons of varying degrees of human culture have tested the claims of the Bible, and having proved by their conduct that they possess the peculiar spiritual experience which would enable them to appreciate its ideas, have concurred in giving them their credence, their opinion comes to us with a certain authority which should not be lightly set aside by any cautious men. This testimony we have in overwhelming volumes, derived as it is from the concurrent streams afforded by almost every section of Christendom. It must not be confounded with the claims of any church to a voice of infallibility. It is fallible; but it is weighty. Neither must it be mistaken for the mere authority of antiquity. The claims of any such authority are, as Lord Bacon shows,

involved in the fallacy which lurks in the common use of the word "ancient." "These times are the ancient times," he says, "when the world is ancient, and not those which we count ancient, *ordine retrogrado*, by a computation backward from ourselves." Of course, other things being equal, the later ages which have the opportunity of benefiting by the experience of their predecessors ought to be able to arrive at surer conclusions than the earlier and less experienced ages. Nevertheless this very superiority depends upon the use of the experience of preceding ages. If each age is to disregard the attainments of all earlier ages, the very idea of growth and progress must be abandoned. Hence there is great weight in the fact of the antiquity of a doctrine which has been tried by successive generations and now comes to us as an heirloom of belief. It has stood the test of time—a fearful test.

No doubt the weight of this testimony of transmitted belief depends entirely on the special kind of evidence required for the settlement of any particular question. For if later ages have vastly improved methods of investigation, the authority of antiquity rapidly descends to zero. No one would think of appealing to Aristotle either to establish or to overthrow the doctrine of natural selection. The opinions of Arabian astronomers count for nothing when we are asked to decide on the merits of Mr. Proctor's speculations about the composition of star dust. So, too, considering that important ancient manuscripts have been exhumed from obscure monasteries and forgotten libraries by the incredible industry of recent research, Lachmann's and Tischendorf's textual criticism must have an authority far above that of Erasmus and Tyndall. In scientific matters and in all subjects which receive new light from the discovery of new facts the opinions of antiquity count almost as *nil*.

But there are other regions of knowledge the advantages of which remain almost stationary from age to age. This is very much the case with questions of literary and artistic merit, and with these questions the judgment of successive ages is found to be of supreme value. Thus gradually and by a sure process of sifting great works emerge out of the decaying rubbish of the past. In this way, often by slow degrees, sometimes after strange variations of fortune,

great poems and great pictures finally secure their right place in the temple of fame. The Bible stands, in many respects, in a similar position. Mere verbal questions of the text, of course, will vary according as our critical apparatus is modified. But apart from these, the book as a whole comes down the ages with the accumulating assent of successive generations which has given it an unique rank not as one among many classics, but as *the* book of books.

Nevertheless, if we look a little deeper into the nature of the requisite proof, and cast our eyes a little wider over the field of religious history, I think we must see that we cannot be allowed to rest satisfied with the traditionary faith of Christendom. The ready objection has been often urged: The Greeks honoured the Iliad and the Odyssey with a reverence very like that which we accord to the Hebrew Scriptures. The Mohammedans have similar regard for the Koran, and the Parsees for the Zendavesta. Indeed, nearly every community which has risen above the state of barbarism possesses a sacred literature endowed with lofty claims to inspiration and divine authority. A pagan would find little difficulty in these facts. He would say that all the claims might be equally valid. But a Christian demands on behalf of the Bible an authority which he refuses to the Koran and the Iliad. On what grounds can we justify the exclusive and aggressive policy, say, of the "Bible Society," which aims at substituting the Hebrew and Christian sacred literature for the sacred literature of all other nations? Why do we accord the Scriptures of one Oriental race a superlative rank which we peremptorily refuse to the revelations of the Arabian prophet and the poems of Hindoo antiquity, although the latter pretend to claims of equal magnitude, and claims which have been conceded by more than an equal number of adherents? Clearly the authority of general ancient belief breaks down here. Moreover, we have seen widespread, hoary doctrines within the pale of Christendom come to be abandoned, and we have helped to hasten the fate of some of them. There are able and good men among us who have given up the faith which we hold in the Bible. Therefore it is evident that we must strengthen the prepossessions arising from the authority of general Christian

belief by some more direct evidence if our faith is to hold on its way through the seething ocean of the great world's ideas. Apart from this necessity, surely we must all be unwilling to stultify our individual intelligence by putting our neck under the yoke of an unthinking subservience to the dictates of tradition.

Where shall we turn for direct evidence in support of our belief in the Bible?

In the first place, I think we should look for this in the effects of the influence of the Bible on those who have yielded themselves up to the spirit of its teachings. These effects are broad facts of unquestionable history and present observation. "By their fruits ye shall know them," said our Lord with reference to the claims of spiritual teachers. By its fruits we know the Bible. In spite of the scandalous evils which still deface the glory of Christendom, a fair comparison between the history and present condition of the domain of the Bible and the history and condition of all countries lying outside the pale of its influence, must justify us in coming to the conclusion which is represented in those rough missionary maps, wherein Christian countries are painted white and other countries shaded with various degrees of darkness. Impartial history must confess that the influence of the Bible is good—immeasurable, infinitely good—creating and propagating purity and liberty and progress and all the choicest fruits of moral culture. Now the Bible professes to come to us with divine authority. And it effects incalculable good. Is it possible to believe that these finest grapes have grown on thorns? Is it conceivable that this vast beneficence to mankind is the fruit of one huge lie, or at best the growth of a tremendous delusion? Can we believe that the greatest moral good the world has ever seen has sprung from the direst intellectual blunder the world has ever made? Surely it is more rational to admit that the claims of the Bible are established by the effects of its influence.

Still we may desiderate a more direct kind of evidence even than this. The Reformers grounded their faith in the Bible on what they called the "light of the Holy Spirit." Calvin speaks of it as "the secret testimony of the Spirit."\* He

\* Calvin, "Institutes," book i. ch. vii. 4.



says, "Let it therefore be held as fixed that those who are inwardly taught by the Holy Spirit acquiesce implicitly in Holy Scripture; that Scripture carrying its own evidence along with it deigns not to submit proof and arguments, but owes the full conviction with which we ought to receive it to the testimony of the Spirit." \* At the first blush of it, this looks like a high-handed style of dealing with the question which must at once carry it out of the reach of argument. It savours of a mysticism, too, which would be considered fatal to controversies such as have to be fought out in the dry light of the sensationalist philosophy of our day. But Calvin was scarcely a mystic. It is possible to translate this doctrine into language which will work with the ordinary terms of recognized experience. There is that in us which we call our spiritual nature. It may be the most fundamental part of our being, or it may be the latest product of experience and association. Any how, we have a conscience. Whether our conscience be innate, like the faculty of simple vision, or acquired, like the taste for high art, we have it, and we can use it; and when we do use it, we find it give us tolerably correct moral judgments, unless it be blinded by prejudice or warped by self-interest. Now the Bible appeals to our conscience. The prophets directly challenged the conscience of their audience. The apostles reasoned of temperance and justice. They aimed at setting forth their ideas not in the hard military style of the Koran, but with distinct appeals to moral judgment.

The immediate response of our moral nature to the truth of Scripture is forcibly expressed by the same great theologian from whom I have quoted above :

As to the question (he says), How shall we be persuaded that it came from God without recurring to a decree of the Church? it is just the same as if it were asked, How shall we learn to distinguish light from darkness, white from black, sweet from bitter? Scripture bears upon the face of it as clear evidence of its truth, as white and black do of their colour, sweet and bitter of their taste.†

Here, perhaps, I may be allowed to repeat, with slight alteration, what I have written elsewhere :

It is a pity that the consideration of the great fact of inspiration has got mixed up with all sorts of questions about the method of inspiration,

\* Calvin, "Institutes," book i. ch. vii. 5.

† Ibid. ch. vii. 2.

its form and limitation and varying degrees. The evidence of the presence of the divine spirit of revelation is something like the evidence of the presence of God in nature. To look for indications of the divine solely in the monstrous and miraculous implies our failure to see them in the normal and orderly features of nature. So is it with the light of God in Scripture. The search for the proofs of inspiration in recondite allusions and strange coincidences has thrown discredit on the grand proof of inspiration which is written in large characters across every page of the Bible. The light and power of the thoughts of Scripture speak for their divine origin. We know that the *Iliad* and the *Odyssey* were written by a great poet, or at any rate by a series of great poets, though we may have no certain testimony to the claims of Homer. There may be doubt as to whether a certain picture was painted by the "old master" to whom it is ascribed, but if it is really a work of art, there can be no doubt that it must have come from the brain and brush of *some* great master. The work of a genius proves the mind of genius. So with the quite different characteristics of Scripture. The original, pure, and lofty thoughts of prophecy speak far more than a human creating brain by virtue of their own inherent worth and altogether apart from any extraneous evidence.

But if this be the case, why is not the inspiration invariably recognized? For two reasons. First because the defenders of inspiration have directed attention from the great fact of inspiration to their own theories of its form and method, and thus the controversy has raged round these theories to the neglect of the fact itself; and, secondly, because the evidence of inspiration, broad and strong as it is, can only be realized as we have power to receive and appreciate the value of the ideas on which it rests. It is not everybody who can pronounce on the merits of a work of art. There must be first a good natural eye, and then the trained eye of experience. "Spiritual things," says St. Paul, "are spiritually discerned." For the recognition of these there must be first the spiritual mind and the trained insight of the experience of spiritual truth. In proportion as we enter into the spirit of Scripture and sympathize with its ideas we shall appreciate their value and recognize the evidence of their Divine origin.\*

I am persuaded that in our own day the grounds of belief in the Bible must be looked for more and more in this direction. We cannot put the miracles in the front rank of the evidence as our forefathers were allowed to do, because the miracles are just the occasion of the greatest difficulty to most of those people who hesitate to admit the claims of the Bible. Most persons who do not stumble at this difficulty reverse the old process of belief and accept the narratives of the miracles because they have first convinced themselves of the truth of the Bible in which they occur.

The conclusion to which we are led, therefore, is that the

\* "The Hebrew Utopia: a Study of Messianic Prophecy," p. 84.

character of the Bible—in its breadth, purity, and loftiness of thought—furnishes the great evidence which is to convince our age of its divine origin and authority, and that this chiefly justifies us in believing in the Bible in spite of all the searching questionings of the sceptical spirit which surrounds us.

One word more. Our belief in the Bible can never be scientific. It must always depend on moral considerations. In other words, it must always be *faith*. Yet it may be tried by the crucial scientific test. It may be verified by experience. We try its ideas and we find they work. Then, as Thomas Erskine has shown with great force and clearness, revelation is light. It does not create truth; it reveals it. There are many things which we should never have discovered for ourselves, yet which being revealed to us by the light of Scripture we can now see and use for ourselves, just as Hagar, who needed an angel to show her the well, when it was once pointed out to her was able to see it with her own natural eyes and draw its waters with as much ease as if she had discovered it for herself.

W. F. ADENEY.

NOTE.—The above paper was read at a meeting of a fraternal society of London ministers. As is usual in such gatherings, a frank discussion ensued. As far as the criticism was adverse, it was chiefly to the effect that sufficient attention had not been directed to the historical evidences which several members regarded as affording the main ground for belief in the Bible. From their remarks I gathered that by the phrase “historical evidences” allusion was meant not to those sources of belief furnished by the history of the Bible and its fruits to which I had called particular attention, but to the evidence in favour of the professed authorship of the several books of Scripture and that afforded by the circumstances connected with their origin. I plead guilty to an omission on this point. Still I must contend that our peculiar faith in the Bible is religious. It concerns the spiritual authority of Scripture. Our opinion of the “*Imitatio Christi*” is not affected by any question as to whether the book was written by Thomas à Kempis. If it could be proved that Lord Bacon wrote “*Hamlet*” our mental picture of the Chancellor would undergo a transformation, but our estimation of the tragedy would be untouched. So such questions as whether the Book of Job dates from the 14th or from the 10th centuries B.C., whether the Book of Ecclesiastes was written by Solomon or by a much later hand, whether the Epistle to the Hebrews was written by St. Paul, or by Apollos, or by any other writer, are points of minor interest and do not affect the value of these works, which stand on their own inherent worth and their integral relation to the main structure of Scripture and its influence on Christendom. And if this is the case with books the origin of which is admitted

by all Christian scholars to be obscure, it must apply to Scripture generally as far as our religious faith in its divine origin is concerned. Although historical evidence is undoubtedly necessary for a rational faith in the historical parts of the Bible, even this rests largely on moral and spiritual considerations, or why should we give to the miraculous incidents of the New Testament a credit which we never dream of allowing to the accounts of Spiritualist *séances* even when the external evidence in favour of some cases of the latter exceeds any we can now collect in favour of some cases of the former ?

W. F. A.

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## CHAPTERS FROM THE LIFE OF A CONGREGATIONAL MINISTER.

### X.—MINISTERIAL FRIENDS.

Most of us, I suppose, have known men who have never reached the position which satisfied our estimate of their abilities. Perhaps they have been prematurely cut off, or habits too retiring have kept them unduly in the background, or circumstances have conspired against them. At all events they have never received the honours to which attached friends considered them entitled. It may be that their friends were too partial, but whatever be the explanation the fact remains the same. Two or three in my own circle are illustrations of this point. There is a melancholy satisfaction in paying a grateful tribute to a worth which was never sufficiently recognized.

David Hewitt, late of Exeter, is a conspicuous example. I knew him more or less intimately for more than thirty years, and a man of purer spirit, more child-like simplicity of character, more affectionate and unselfish nature it never was my happiness to meet. He was emphatically one of the unappreciated, for he had a mental power and still more an extent and breadth of reading which those who had only a casual or superficial acquaintance with him would never have suspected. He told me once, in his own genial and good-humoured way, of an amusing incident which may confirm this. He was at a meeting in the country, along with a well-known speaker of considerable popularity, but more distinguished for rhetorical power than accurate historical know-

ledge. The orator had been describing, in glowing terms, the glories of Congregationalism, and speaking of its worthies pointed triumphantly to Milton as its poet, Cromwell as its general, and Baxter as its divine. It should be said that the speech was made before the discussions of the bicentenary year had directed special attention to the ecclesiastical position of Richard Baxter, and the error was much more pardonable then than it would be now. It was far less grave than that into which a learned dignitary of the Church fell in his speech at the unveiling of the Baxter statue at Kidderminster, when, forgetful of some sad features in the treatment of Baxter in the past, he talked of him as though he had been a loyal son of the Church of England. Remembering that the former vicar of the parish had refused to allow a monument to be erected in the burial ground of the church where Baxter had laboured with such singular self-devotion, this was a much worse mistake than that of the Dissenting speaker, who recollected only Baxter's decided Nonconformity, and forgot that Independency was hardly less abhorrent to him than Prelacy itself. David Hewitt, however, was too well informed to allow such a blunder to escape him. Walking home after the meeting, therefore, he quietly observed to the speaker, "Excuse me, but I think you fell into a slight mistake relative to Baxter. Surely he was a Presbyterian!" The other, hardly prepared for such a correction from one so unpretending, was so far equal to the occasion as to reply with a sense of offended dignity, "Oh yes! I know all that is to be said on that side. But there have been some facts discovered lately which throw a new light upon the point." What the facts were has never yet appeared. Of course my friend was silenced, but he was not convinced, and it is possible that the speaker got a more just measure of the real abilities of the modest Exeter pastor.

For David Hewitt was a man of real power and extensive information. He was a preacher greatly valued by thoughtful hearers; but defects in manner, due largely to excessive nervousness, prevented him from attaining that popularity which his discourses certainly deserved, and which in his early days it seemed probable that he would have secured. He was naturally shy and timid, and these qualities affected his delivery, especially after trouble had saddened his spirit. But

he was always thoughtful, devout, and earnest. He was first settled at Rochdale, over the church of which John Ely had formerly been pastor, and he rallied it from the state of weakness and depression into which it had fallen under Mr. Ely's immediate successor. His ministry there was at first eminently successful, and if difficulties afterwards arose which told upon his sensitive spirit, they were certainly not due to him. His removal from Rochdale was not, however, caused by these, for the church was flourishing, and he might have anticipated a long and successful pastorate when the heavy affliction which threw a sombre shade over all the rest of his life came upon him in the illness of his wife, which led him to remove to what he hoped might be a more genial climate. The story is as tender and touching as ever came under my observation. When I first knew Mr. and Mrs. Hewitt they were as bright and happy a couple as could have been met. I was a youth at the time, and mindful of the kindness which I then received at their hands, I could not but recall, in the sadder times that were to follow, the fair promise of a day that was ere long to be clouded. Mrs. Hewitt was the victim of a peculiar type of rheumatism, which gradually deprived her of the use of every faculty. At first it was thought that the climate of Lancashire fostered this disease, but, alas ! that of Devonshire proved even worse. For years she lived a martyr to suffering, but one of the most beautiful examples of Christian patience and resignation. First she was deprived of the power of motion, and became a helpless cripple ; then gradually she lost the sense of hearing, and after a few years more sight began to fail. But through the whole of this protracted and painful affliction she never murmured, and, like other friends who visited her, I always felt myself spiritually refreshed and benefited by a talk with one in whom there was so much saintly resignation. As she was, so was her patient, loving, and devoted husband. There came a time when he was also struck down by paralysis, but even then the faith of the wife, deprived for a time of his gentle and loving ministry, did not fail. God was pleased to restore him, and though he never regained his former vigour, he was able to resume his place at her side, and to show her all that unvarying tenderness, which was as beautiful as it is rare. I

can never think of that home, in which there was so much suffering, but also so much faith and love, without feeling that it had priceless lessons to teach as to the power of Christian principle, and the blessedness of true affection. David Hewitt has always been to me a type of Christian heroism of no mean order. Under other conditions, he might have risen to eminence, but circumstances barred his path. He worked in his study and among his people, but other services which he might have undertaken he left untouched, that he might the better devote himself to the care of the beloved invalid who, even in her affliction, was yet to him the light of his home. That his surroundings must sometimes have depressed him is certain, but it was surprising how cheerful and genial he always was, and for the sufferer herself he always had a bright look, a happy smile, some token—slight, perhaps, but not less significant—of considerate thought and tenderness. Truly the greatest achievements of faith are not always those which are seen by the world, but those of which the home is the arena and the Father, who seeth in secret, the only observer, as He will be the faithful rewarder.

One of David Hewitt's successors at Rochdale was better known to the denomination generally as one of its most effective platform speakers, and to the circle of his own friends as one of the pleasantest of companions and the most witty of talkers, Henry William Parkinson. A collection of his smart and telling sayings, whether in public or private, would be more than entertaining. There was always in his speaking a clever, racy style of observation which gave it life and sparkle, but with these qualities there was an incisiveness which made him very effective. His wit was never laboured or forced, but seemed to bubble up naturally and almost unconsciously from a perennial fountain. Nor was there ever in it anything malignant or unkind. In discussion his sarcasm was often keen and biting, but he was never personal or bitter. He was a vigorous reasoner, close in logic, terse in expression, and never at a loss for a telling illustration by which to turn the tables on an opponent; but there was always a genial play of good humour which disarmed the angry feeling which might otherwise have been excited. His sermons were marked by clearness and beauty, and his ability



both as a preacher and speaker made him a power in the town where the whole of his ministerial life was spent. He was the life of the social circle, his brightness and humour, his shrewdness and penetration, his even flow of talk, interspersed with amusing anecdotes, making him universally popular. I have seldom met his equal as a *raconteur*, and he would not deny himself or his hearers the pleasure of a good story, even though the point might seem to be against himself. I remember a tale of this kind which he used to tell of an interview he had with one of his congregation at a time when the question of his acceptance of an invitation from another church was under discussion. Happening to meet a plain but sincere and earnest man, who was really attached to him, but who had the habit, common in his class and district, of expressing his thoughts without much reserve, and in the Saxon tongue, he immediately began to speak of his possible removal. "Eh! Mr. Parkinson," he began, "I hear you are thinking of leaving us, but you maunna go, sir, you maunna." My friend, strongly impressed with the ardent sincerity and fervour of the speaker, replied, "Well, John, it is very pleasant to hear you speak in this way, and of course such feeling as yours is one of the elements I must take into account when forming my decision." "But ye maunna go, sir," was the immediate answer, and an additional earnestness was thrown into it. "Why, sir, we had a church meeting last neet, and Mr. ——— told us that if yo' went we should have to give the next man a hundred a year more. So we cannot let yo' go, sir."

Mr. Parkinson could afford to tell a story like this, because he knew well enough that the man himself, like the rest of his people, had a deeper feeling of more loyal attachment than this unfortunate speech would indicate. A simple working man who had necessarily very imperfect ideas of the demands of a minister's position might very well be staggered at the suggestion of a better-informed speaker, who had employed the argument in question with a view of awakening the people generally to a truer estimate of their obligations to their minister. He put it in the way in which it struck him, but he would have been very much distressed if he could have seen the interpretation

which others were certain to put upon words spoken in all the simplicity of an honest and loyal heart. The working people of Lancashire (and I daresay I may say of Yorkshire too, though of Yorkshire I have no actual experience) are a class among whom any minister may delight to labour. They are independent, frank, outspoken, and to those who do not understand them they may sometimes appear lacking in proper respect. But those who judge them thus have little understanding of their true character. Nowhere does real power and worth receive a more hearty acknowledgment and command more sincere honour, but they never forget their manliness and self-respect even in the esteem and deference which they show to those whom they have learned most to admire and trust. With shallow pretenders they have little patience, but all who succeed in winning their way to their hearts will bear testimony to their steady loyalty, their hearty affection, their readiness to co-operate in all good works. Mr. Parkinson, like all successful ministers in large Lancashire towns, had round him a number of this class, whose attachment to their minister would scarcely be understood by those who regard their pastor as a kind of religious lecturer, whom they hear with more or less regularity as fancy may dictate or circumstances favour, and whom they criticize in much the same temper as they show in relation to a favourite singer—with this exception, that the singer often excites an enthusiasm which contrasts with the languid approval which is all that the preacher of the gospel ever extorts.

But the reference to Mr. Parkinson's outspoken friend has led me into a digression from his own remarkable powers in telling anecdotes. One more illustration must suffice: "I was once," he used to tell, "spending a holiday Sunday in London." I went in the morning to hear Mr. Spurgeon, and was greatly interested and edified. In the evening I thought I would visit some of the churches in the neighbourhood, in order to learn what kind of work they were doing. In the first there was nothing remarkable to chronicle. A curate read the prayers in a commonplace style to a small congregation. Just as the prayers were over I slipped out, and reached another church, where the clergyman, also a young curate, was just giving out his text. The text was Matthew x. 29,

'Are not two sparrows sold for a farthing, and not one of them falleth to the ground without your Father?' He commenced thus: 'Dearly beloved, if you will turn to the parallel passage in the gospel according to St. Luke you will be able at once to perceive the value of the fourfold biography of our Lord, and at the same time to learn the munificence of our dear heavenly Parent. For in the parallel passage in St. Luke we read, "Are not five sparrows sold for four farthings?" So that where there is the larger transaction the additional bird is thrown in.' That contented me with the preacher, and I went on to the next church, where the clergyman was just winding up with a glowing peroration, which was immediately followed by 'Dear brethren, the offertory in the west gallery last Sunday was eleven shillings, five pence, three farthings, and two buttons. Now to God the Father, &c.'"

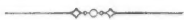
How far Mr. Parkinson combined the incidents of different times in one story I am unable to tell. I only remember the story and the inimitable skill with which it was told. The full effect, however, can only be understood by those who heard it. It is only one of a multitude of stories which Mr. Parkinson had at command. Of his graver powers abundant evidence was furnished by his valuable work on "Religious Establishments," and could a collection of his sparkling retorts, or clever sayings, or amusing anecdotes have been made he would have obtained no slight reputation as a humourist.

Another of my intimate friends who never fulfilled his promise, and who certainly did not achieve a reputation at all commensurate to his abilities, was George Bubier. I first met him when he was a pastor at Salford. We soon found that we had many kindred tastes, and our acquaintance early developed into friendship. This was the more remarkable because our acquaintance, if it did not actually begin, ripened into friendship in the course of a controversy in which feeling was keen, and on which we took opposite sides and took them very strongly. It was thus developed under circumstances which might seem to have rendered the formation of any closer ties improbable, if not impossible. But our antagonism was strictly confined to opinions, and never

assumed anything of a personal character. Indeed, I am tolerably sure that each of us was more in sympathy with the other than with many on his own side. At all events we perfectly understood and respected one another while stoutly maintaining opposite views. Bubier was a skilful advocate, taking a comprehensive view of any subject and supporting it by strong argument forcibly put. There was in his appearance and manner also that which commanded attention. He looked the man of genius that he was, and prepossessed his hearers by an attractive and winning mode of address. I early conceived for him sincere admiration, which soon passed into a strong affection. We were associated in literary work, we met on committees, and were united in more than one Christian enterprise, we were, in fact, companions and friends, and I learned to appreciate the higher qualities of a character in which there was not a little of that waywardness of genius which the world outside finds it so difficult to understand. After his removal to Birmingham I saw but little of him, but I mourned his early death, and have always regretted that he has left nothing behind him worthy of his ability or reputation.

For he was, beyond question, one of the ablest literary men in the ranks of Congregationalism. It is no secret that during many years he superintended the reviewing of *The Nonconformist*, and long did the most important part of the work himself, winning for that department of the journal a reputation for ability and impartiality second to none of its rivals. He was not what could be called a great scholar, though he had an extensive knowledge of classical literature. But he was strong both in philosophy and *belles lettres*. He had read very widely, and had a delicate critical taste. His ministry at Cambridge had left a deep impression on a small but select circle of admirers, but his residence there had probably made a still deeper mark upon himself. He gained a position among University men higher than any Congregational minister had done before, and the friendships he formed with men of liberal tastes and opinions and of high culture had exercised a strong influence upon him. In talking with him you felt yourself in the presence of an accomplished man; one who had large stores of information, whose eye for

literary beauty was keen and discriminating, whose taste was refined, and who was remarkably free from the prejudices of any narrow clique or *coterie*. Cambridge was the home for such a man. He felt the play of all its elevating and refining associations, and yet was able, to a remarkable extent, to keep himself free from those which would have weakened his Nonconformity or shaken his attachment to evangelical truth. He was no doubt what would be called a broad theologian; he was an ardent admirer of Maurice, and sympathized largely with his teachings; he had given considerable attention to questions of Biblical criticism, and while strongly opposed to the destructive tendencies of the extreme German schools, was a decided advocate of Liberal views. But withal he adhered to evangelical doctrines, though objecting to some established theories and favourite modes of expression. When to this it is added that he had a pleasant and flowing style, and that his contributions were enriched by literary allusions, it is easy to understand the popularity which his articles enjoyed. He had scholarly tastes and habits; he was unconventional in his judgments, and fresh and piquant in many of his criticisms; he had a quickness in recognizing rising merit, and a courage in advocating unpopular views of truth; and his reviews had a distinct character for fairness and intelligence which secured for them considerable authority.



## A PIECE OF GRANITE.

### I.

SOME time ago I was fulfilling a preaching engagement in one of our small provincial towns, and, according to my wont, I took a short stroll on the Sunday afternoon, partly with a view to get the benefit of the keen, bracing air, and partly in order to gain a glimpse of the conformation and character of the surrounding country. The way I took led across pleasant fields in which the very cattle, as they lay contentedly in the sunshine, seemed to share in the quiet and reverence which belonged to the season, and down rustic lanes where the trees

and hedges had been left to grow in all their native wild luxuriance, and where birds of various notes were softly warbling out their gladness as if conscious that they too were "keeping holyday." In all this there was much that was fitted to awaken reflection and stir up the spirit of joyful gratitude to Him who had made the earth to be so full of His goodness and of His beauty. It was not, however, until I reached the brow of a green hill, and turned into a dusty road, which led round to the point from which I had started out, that my interest was fully excited, and my mind brought to realize how supremely wonderful is the globe on which we dwell. And what, think you, was the secret of this? Did there stretch before the eye a rich rolling plain, or a magnificent river, or a chain of rugged hills, or a wide expanse of woodland? No. Neither swelling plain, nor broad river, nor towering hill, nor thick forest met the gaze. Turn not away from these pages, gentle reader, in disgust, when you are told that the one specific object which so aroused my attention and engrossed my mind was nothing more than a heap of stones that had been piled up, for a distance of several yards along the side of the highway, a day or two before. Those stones consisted of pieces of granite, freshly broken, and conveyed thither for the purpose of macadamizing or mending the road, which recent rains and heavy traffic had considerably impaired. Taking up one of the largest and cleanest of the pieces, I handed it to a friend and asked him to examine it with care. He did so, and exclaimed, "Well, it is certainly very beautiful. I have seen this rock lying in heaps along this road scores of times; but I have never before given myself the trouble to inspect it. Let us sit down for a few minutes and have a quiet talk about it." And we did so; and our conversation led us into many an interesting question concerning the early history of our world, and brought before us many an impressive view of the power and wisdom of Him "by whom all things consist," and "without whom was not anything made that was made."

In this paper I propose to write down some of the things which were said in the course of the conversation to which allusion has just been made. As on that occasion, so on this, care will be taken to avoid as far as possible all long and

difficult geological terms, that what is said may be intelligible even to the most unscientific reader.

I will suppose that you have in your hand a piece of ordinary granite, and I will ask you to look at it steadily whilst I try to explain to you its nature, or what it is composed of. Unlike many other rocks with which we are familiar, it is made up not of a single substance but of several constituents. Without the aid of any magnifying power you can detect in it the presence of three distinct minerals, namely, mica, felspar, and quartz. The mica you will have no difficulty in discovering, for it is strewn about in small shining plates, which can be easily split up into thin scales, and picked out with the nail of a finger or the point of a knife. The felspar you will notice at a glance, for it forms by far the largest ingredient of the mass, and where it has been broken invariably presents a flat, smooth surface. The quartz you will be able to recognize when you are told that it looks like a glassy cement, binding the mica and felspar together, and that, unlike either of these two minerals, it has a rough and somewhat jagged appearance, and is so hard that you cannot make a mark upon it with the point of the sharpest needle.

In regard to some minerals the law of colour is quite enough to enable you to tell what they are, for that law is never departed from. But in the case of the minerals which are contained in granite that law does not apply. If you were to try to distinguish them merely by some colour which you supposed they might be expected to have, you would drift into mistakes which would be as amusing as they would be glaring. The fact is that each of these minerals varies considerably in hue. While writing I have before me a small tray filled with about fifty specimens of mica, felspar, and quartz; and very pretty it looks, for there is in it almost every shade of colour from silvery white to dullest black. Examining the first five specimens of each of these three groups, I find the colours to be as follows: the pieces of mica are brown, black, white, gold, and green; the pieces of felspar are pink, white, yellow, grey, and dark red; the pieces of quartz are white, rose, purple, yellow, and smoke-coloured. Such is the rich diversity of colour which we find these



minerals to possess when they exist as separate substances, and that diversity they by no means lose when they become mixed together so as to make up a single rock.

Thus we come to see how it is that granite is so beautiful and how it is that it varies so much in colour. If, when in London, you have ever paid a visit to the "School of Mines"—which contains an unusually large and well-arranged collection of minerals—you must have been struck with the fine assortment of polished granites there exposed to view. On looking closely at these specimens, you can trace out in each of them exactly the same mineral elements; but these mineral elements, differing in each case as to colour, impart corresponding differences to the granites into which they enter. Of course the distinctive colour of any mass of granite will always be determined by the colour of its most prominent ingredient. Now as granite generally contains twice as much felspar as mica and quartz, its colour will be according to the colour of its felspar, modified and variegated by the colours of its mica and quartz. Look, for instance, at the two best known varieties of granite—the pink and the grey. In both of these the mica is nearly black and the quartz has a smoky tint; but in the former the felspar is a rich pink, whilst in the latter it is a pale grey.

Passing from this matter of colour, there is another point that here claims our notice. The three minerals above alluded to not only vary in colour but also in form and proportion, and this fact gives rise to several varieties of granite which are distinguished by different names. Sometimes the felspar occurs in large crystals, and then the rock is called *porphyritic granite*; not, however, because it has always a purple colour, but simply because the word porphyry, originally given to an Egyptian rock of a purple hue, is now applied to any rock containing large and distinct crystals of a different nature from the mineral mass in which they lie. Sometimes the felspar and the quartz exist in alternate veins or layers, so arranged that when broken at right angles to the laminae they present an appearance not unlike that of certain letters of the Hebrew alphabet, and then the rock is called *graphic granite*; the term graphic coming from a Greek word which means to grave or write. Sometimes the mica is accompanied or

replaced by hornblende—a hard mineral of a dark green colour—and then the rock is called *syenitic granite*, from Syene, a town in Upper Egypt, where it used to be found in great quantities. Sometimes in place of the mica there is present talc or scharl, and then the rock is called *talcose* or *scharly granite*. Sometimes the felspar, mica, and quartz are found in very small grains closely compacted, and then the rock is called *eurite* or *felstone*.

This is all that needs to be said respecting the nature or composition of a “piece of granite.” Many other interesting particulars might be entered into in relation to this point, but enough has been written, if you will only remember it and make practical use of it, to enable you to find, even where nine hundred and ninety-nine out of every thousand of your fellow-men see nothing to excite a thought or to raise an inquiry, an object both interesting and instructive in a high degree.

B. WILKINSON.

(To be continued.)

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## REVIEW.

### CANON FARRAR'S NEW BOOK.\*

CANON FARRAR has completed the great task which he had assigned to himself, and in doing it has laid the whole of the Christian Church under weighty obligations. His aim has been to give us a vivid and impressive photograph of the “beginnings of the gospel of Jesus Christ” as we find them in the New Testament, and, in order to do this effectually, he has endeavoured to throw himself into the life of the times, to realize the world as it was when the Lord came and tabernacled among men, or when Paul went forth as the Apostle of the Gentiles; to enter into the difficulties of the workers and rightly estimate the conditions under which they laid the foundations of the Church; to understand the teaching of those men who “turned the world upside down,” and to follow so closely the vicissitudes of their life as to be able to present a complete portraiture of the struggles and trials, the opposition from without and the dissensions or inconsistencies

\* *The Early Days of Christianity*. By F. W. FARRAR, D.D. Two Vols. (Cassell, Petter, and Galpin.)

within, the alternations of encouragement and depression which marked the most glorious and yet the most trying period in the history of our religion. The popularity which his books have won is sufficient proof of the success which has attended his attempt. He has been freely criticized both as to the general conception of his undertaking and the manner in which it has been worked out. It has been said that his picture is projected on too large a scale, that there is a needless and often bewildering multiplication of details, that the colouring is too strong, that in general there is a lack of perfect taste, which, by chastening and subduing some of the features, would have made the whole more attractive. We will not say that these objections are unfounded, but the answer to all of them is the extraordinary popularity which the books have achieved. No writer has succeeded in interesting such a wide circle of readers in the New Testament history as the eloquent Canon. Scholars may complain that the lessons he has to teach are so overlaid with figure and metaphor that they are not worth searching out; but Canon Farrar does not write for scholars, albeit they may find suggestions and hints of the highest value in his books. He unites, in fact, the gifts of the scholar and the rhetorician in a somewhat exceptional manner, and this remarkable combination may be traced in his most striking passages. They glitter, indeed, with a brilliancy of style which at first is somewhat oppressive, and is readily pronounced to be overdone. But a closer examination serves to correct this feeling. It is seen that there is not the waste of images and words which might at first be supposed, but that each separate phrase or figure has generally its own distinct idea to convey, and adds something not merely to the impressiveness, but also to the completeness of the picture. Multitudes are attracted by this style of writing, and we must confess to a feeling of satisfaction that such a power of attraction has been consecrated to such a purpose.

In the "Life of Christ" we did sometimes feel that so much rhetorical embellishment was hardly consistent with the theme, and to some extent detracted from its grandeur and sanctity. But we have less of this feeling in relation to the present work. We have here to do only with men,

even though they were apostles, and there is of course none of that susceptibility which we have, and ought to have, whenever the Lord Himself is concerned. We are thankful to have a clear conception of His humanity, which shall help us to feel its thorough reality; but we have sometimes had the dread lest, in the desire to know more of Christ in the flesh, there should be any loss or weakening of the faith and reverence with which we regard God manifest in the flesh. The tendency of a former generation was to dwell so exclusively on the Godhead as to weaken the realization of Christ's humanity, if not to interfere with it altogether. With us the danger has been in the opposite direction. Perhaps it could hardly have been escaped; and it may be alleged that it is but a small deduction from the gain we have derived from a more vivid presentation of the human life. At all events no such discount requires to be made in the case of these new volumes from Canon Farrar's pen. Indeed, they go far to supply a great desideratum. A realistic picture of the early Church in the world, bringing out the distinctive features of both, and exhibiting them in their relations and mutual influence, has hardly been attempted before, certainly has never been executed in such a style as to command attention. The Church and the world have been dealt with separately. The story of the Roman Empire has been told and re-told, and so has the story of the first days of Christianity; but they have not been treated as parts of a whole. But it is only as we regard them thus that it is possible to form an accurate idea of the struggles and victories of the Church of those times. In so far as Canon Farrar has done this he has rendered an invaluable service.

The volumes before us complete the survey of the apostolic history. As the author points out, such exclusive prominence has often been given to the great apostle of the Gentiles, that it might be supposed that he was the solitary worker, and occasion has thus been given for the suggestion that Paul really gave character and colouring to the new religion. To any careful reader of the New Testament this is of course absurd, and yet it may be doubted whether the importance of the position held and the work done by the other apostles is generally understood. Every one knows that John em-

bodied both in himself and his writings a spiritual and philosophical idea of Christianity found nowhere else; that Peter developed a side of the truth which has been supposed antagonistic to that of Paul; that John was the last survivor of the apostolic band, and that his closing days were marked by that calm and serene beauty so much in harmony with his character as the apostle of love. But this is, in fact, the sum of the knowledge of a large number even of intelligent Christians, for whom these volumes will have all the charm of freshness. Very fully and in most interesting manner does the author set forth the special obligations under which we lie to these apostles, and indicate the exact place which their writings occupy in the New Testament:

The Synoptists, in spite of well-marked minor differences in their point of view, present for the most part a single—mainly the external and the historical—aspect of the life of Christ. We find in them a compressed and fragmentary outline of the work of Christ's public ministry, and even this is almost confined to details about one year of His work and one region of His ministry, followed by a fuller account of His Betrayal, Passion, Crucifixion, and Resurrection. In the fourth gospel we have a sketch of the Judean phase of the ministry, as well as the doctrine of the Logos, and a yet deeper insight into the nature and mind of Christ. But, with this exception, we should be left to St. Paul alone for the theological development and manifold applications of Christian truth. And yet in the Acts of the Apostles, and in the Epistles of St. Paul himself, we should have found abundant traces that his view of Christianity was in many respects independent and original. Alike from his own pages, and those of his friend and historian St. Luke, we should have learnt the existence of phases of Christianity, built indeed upon the same essential truths as those which he deemed it the glory of his life to preach, but placing these truths in a different perspective, and regarding them from another point of view. We should have heard the echoes of disputes so vehement and so agitating that they even arrayed the apostles in a position of controversy against one another, and we should have found traces that though those disputes were conducted with such Christian forbearance on both sides as to prevent their degenerating into schisms, they yet continued to smoulder as elements of difference between various schools of thought. Taking the Corinthian church as a type of other churches, we should have found that there was a Kephas party, and an Apollos party, and a Christ party, as well as a party which attached itself to the name of Paul; and even if we admitted that the Corinthian church was exceptionally factious, we should have learnt from the Epistle to the Galatians and other sources, that there were Jews who called themselves Christians, and claimed identity with the views of James, by whom the name and work of the Apostle of the Gentiles were regarded not only with unsympathizing coldness, but with positive disapproval and dislike.

We should have felt that we were not in possession of the materials for forming any complete opinion as to the characteristics of early Christianity. We should have longed for even a few words to inform us what were the special tenets which differentiated the adherents of St. James, and St. Peter, and St. John, and Apollos from those of the Great Missionary who, in human erudition and purely intellectual endowments, no less than in the vast effects of his life-long martyrdom, so greatly surpassed them all. We should have been ready to sacrifice no small part of classical literature for the sake of any treatise, however brief, which would have furnished us with adequate data for ascertaining the teaching of apostles who had lived familiarly with the Lord by the Lake of Galilee; or of some other early converts who, like St. Paul himself, formed their judgments of Christianity with the full powers of a cultivated manhood. We should, indeed, have known how Christianity was taught by one who had been living for years in heathen communities, whose Jewish training at the feet of Gamaliel had been modified by his early days in learned Tarsus, and still more by his cosmopolitan familiarity with the cities and ways of men; but we should have asked whether the faith was taught in exactly the same way—or, if not, with what modifications—by a Peter or a John, who had known, as St. Paul had never known, the living Jesus, and by a James the Lord's brother, who spent so many years in the rigid practice of every Jewish observance. We should have been lost in vain surmises as to the growth of heresies. If Marcionism and Antinomianism sprang from direct perversion of the teachings of St. Paul, what was the teaching on which Nazarenes, and Ebionites, and Elchasaites, and Chiliasts professed to found their views? In fact, without the nine books of the New Testament, which will be examined in these volumes, the early history of the Church would have been reduced to a chaos of hopeless uncertainties. We should have felt that our records were grievously imperfect; that only in a unity wherein minor differences were reconciled, without being obliterated—only in the synthesis of opinions which were various, without contrariety—could we form a full notion of the breadth and length and depth and height of sacred Truth.

Many may probably think that too much space has been given to what may not improperly be described as the map of the battle-field—that is, to the preliminary sketch of the society in the midst of which the Church was planted, and to whose members its Evangel had to be preached. We entirely dissent from any criticism of the kind. About the terrible vividness and graphic power of the picture there can be no question, and as little of its absolute fidelity to truth. The Canon's rich stores of classical learning avail him here, and they have been drawn upon with a lavish profusion. Slight hints and trivial incidents, gathered often from obscure writers, with whom only a careful scholar is familiar, are

pressed into the service, and contribute to the general effect. Occasionally we may wish that a severer taste had presided over the work, and that some of the ornament had been spared; and yet we feel that even such a complaint is invidious when we have to thank our author for so much of instruction and pleasure. His portraiture of Nero, whom he identifies with the Antichrist of the Apocalypse, is an illustration of the way in which this part of his work is done.

We have not attempted to discuss the distinctive points of the book, because we intend to return to it again. We need only say further at present that, in the independent character of its research, in the freedom of its judgments, in the wide range of its learning, and in the vividness of its word-painting, it fully sustains the reputation of its predecessors. With it the Canon completes a great work, and he is to be congratulated on the success he has achieved. We should not go to it as a learned dissertation, though we are bound to say there is a great deal of true scholarly work, which some who may be disposed to sneer at it as a popular production would find it hard to imitate. It is possible to be dull, and so lacking in popular effect, and yet not to be learned. The Canon shows it is possible to be learned and not dull. For ourselves, we can only say we have found his book delightful reading.



## *WORDS FOR YOUNG FOLKS.*

### MUSICAL INSTRUMENTS.

I DARE say you have noticed that the different senses we possess, such as taste and sight and touch, are made by our heavenly Father to be not only useful to us, but also to be the means of giving us great enjoyment. It is a delight to the eye to behold beautiful objects, and the fragrant scent of flowers is the source of continual gratification. So it is with the sense of hearing. It is not only of the greatest service to us in our every-day life, but it is also a sense through which we receive a very high kind of delight. The capacity for enjoying



certain sounds is a valuable gift from God, and it is a privilege possessed by almost every one. Numbers of persons feel a pleasure in music who never think of their enjoyment as one of the good gifts of God bestowed upon us to brighten and to beautify our lives.

You know that mere sound is not music. There is a great deal of music in the world that is extremely disagreeable. Music is a combination or a succession of sounds that gives pleasure to the ear; and as the taste of different persons is not always the same, it sometimes happens that what is music to one is nothing but noise to another.

There is *natural* music, such as the sound of the waterfall, the murmuring of the waves on the shore, the rustling of the leaves as the wind plays through them, and the singing of birds. There is also *artificial* music. From the beginning of history men have tried many methods for producing musical sounds, and music is the oldest of the fine arts. The power of enjoying musical sounds is a power or capacity that admits, like most of God's gifts, of a great deal of cultivation. And while the taste for music has been cultivated, a great many sorts of instruments have been invented for producing sweet sounds. Savage tribes appear to have a certain amount of love for music; but their taste is uncultivated, and therefore instruments of a very rude kind are sufficient to gratify it. But in the most civilized countries the cultivation of taste is carried to a very high pitch, and music has become a wide branch of study, including a great deal of knowledge, and requiring much labour. In consequence of this, we have instruments made at great cost, and with wonderful skill. Sometimes a number of instruments are played together, and this is called a band, or an orchestra.

There are three principal ways by which musical sounds are made—striking, vibration of strings, and blowing. To produce sound by striking, the instrument is struck with the hand or with a stick, or a hammer, or a clapper, or one part is dashed against another part. Cymbals, tambourines, and all kinds of drums give their music in this way. Vibration is the extremely quick shaking of a string stretched tight. Music is drawn from stringed instruments by making the strings vibrate. This is done either by striking the strings

with little hammers, as in the piano, or touching them with the fingers, as in the harp and the guitar and the zither, or drawing a bow across them, as in the violin. In instruments that give their music in answer to blowing, the wind is driven through a pipe, though sometimes, as in the case of the harmonium, the accordion, and some stops of an organ, the wind sets a metal tongue vibrating, and produces sound in that way. The commonest instrument of this kind is the little toy known as the "Jews-harp." The flute, the clarinet, and all kinds of horns and trumpets are wind instruments. The wind may be blown through either by bellows or by the lungs of the performer. An organ is a combination of a number of pipes blown by bellows, and is an instrument invented as late as the thirteenth century. The word "organ," that we meet with in Genesis and in Job, means something much more simple.

The ancients knew very well how to produce musical sounds in the three ways I have named. Clement of Alexandria, an early Christian writer, says: "In their wars the Etruscans use the trumpet, the Arcadians the pipe, the Sicilians the pectides, the Cretans, the lyre, the Lacedæmonians the flute, the Thracians the horn, the Egyptians the drum, the Arabians the cymbal;" and he says also that the Etruscans invented the trumpet and the Phrygians the flute. The Jews used many kinds of musical instruments, and employed them all in their public worship. The last four verses of the book of Psalms contain a list of instruments sufficient to form an excellent band, and they are instruments producing music in the three different ways I have named. The Jews had at least two kinds of trumpets: the cornet, a loud instrument made in a shape that had some resemblance to a large ram's horn, and a smaller trumpet made of silver. These were first made by the instruction of Moses, and were given to the leaders of the people. The psaltery was a six-stringed instrument. Solomon had an immense number of them for the temple band, and they were made of all sizes and shapes. The harp was in common use. It was David's favourite instrument. The timbrel and the cymbals were, it is supposed, clashing instruments. The rim of the timbrel was often set with small cymbals, which would create a great

noise when shaken. You may perhaps remember that when the Psalm has given this list it closes, and so brings the book of Psalms to an end with the beautiful and impressive words, "Let everything that hath breath praise the Lord. Praise ye the Lord."

In the book of Daniel, chapter iii., there is a list of musical instruments commonly used in the days of Nebuchadnezzar. You may compare this with a much earlier list in 2 Chron. xxix. 25-28, and you will find harps and trumpets referred to in the book of the Revelation. The Jews were very fond of both vocal and instrumental music, and they employed it in private and in public, in war and in peace, in festivals and in fasts, in small companies and in large crowds, in processions out of doors and in sacred services in the temple. When in exile, and their hearts were sad, they hung their harps upon the willows, and they could not sing. But they were a musical people, and throughout their history music accompanied almost everything they did.

Now the reason why I have been speaking to you about music is that I wish you to remember *one* thing, and to remember it not merely till next week or next year, but all your life long. It is this: *you* are a musical instrument. You are made so by God, and not by the hand of man; and you are made far more skilfully and wonderfully than any flute or violin or organ. God has made many musical instruments, such as the throats of birds; but the human voice is not only a more wonderful instrument for producing sound than anything man has ever made, it is also more wonderful than any other voice that God Himself has made. I cannot describe to you the most marvellous machine which is formed by your lungs and throat and mouth, and by which you, as a human being, are able to talk and to sing as no other creature in this world has power to do. It is a wonderful thing to have the power of speech, and God might have given us that power without adding to it the power of making music with our voices. But it has pleased Him who has given us the love of music to give us also the power to make it. You have the instrument all complete. You can sing without being wound up like a musical box, or struck with a drumstick, or scraped like a violin, or blown and played upon

like an organ. All vocal music is instrumental music, for the voice is the most wonderful of instruments. Prisoners have made music in their dungeons, though they had with them no instrument of human invention. The wakeful and the sick have made soft music in the watches of the night, and have found rest and delight in singing God's praises when no one else could hear. Think of your voice as an instrument of music, and ask yourself why God has bestowed upon you so valuable a gift. You will hardly need that I should tell you. It will be clear to you directly you think about it, that such a gift is presented to you that you may make good use of it. God would not have given us the power to sing if He did not mean us to be happy. The heart is to be full of love to Him, and to feel grateful to Him for all His goodness. Our musical power is given to us that we may utter this praise and love. Those who love God "shout for joy, they also sing," they "make melody to the Lord." It is natural to sing when we are joyful, and God, though He sometimes sends affliction, desires us to rejoice in Him. Even in sorrow we may sing, for we may think of His love, and may be sure that brightness will soon come again. "He giveth songs in the night."

Musical instruments made by men are of course but dead things of wood or of wire or of some other material. They are useful and agreeable, and by their help we may express our feelings. But we ourselves are living souls, and we are to cherish love in our hearts, so that we may not "become as sounding brass, or a tinkling cymbal." Let us, then, try and praise God in all our conduct, and with heart and voice, and never use the wonderful musical instrument He has given us in any way that shall be out of harmony with His will.

"I am Thy workmanship, O Lord,  
And unto Thee belong.  
Thou art my shield, my great reward,  
My glory and my song."

THOMAS GREEN.

### *SIR STAFFORD NORTHCOTE AND SCOTCH DISESTABLISHMENT.*

IF Sir Stafford Northcote is not a skilful tactician, he is at all events a spirited and laborious worker. A more remarkable illustration of "Love's Labour Lost" than his recent expedition to Scotland, it would not be easy to find in the annals of our recent political history. Glasgow and Inverness are not places which offer any tempting prospects for Tory propagandism, and even if the work were ready to be done, Sir Stafford Northcote is hardly the man to do it. The perennial stream of oratory, so abundant in words and so lacking in ideas, which seems to content the ordinary Tory audience, is extremely unlikely to affect the keen and critical intellects of practical Scotchmen. They are affected by hard logic to which they always give due weight, or they are stirred by impassioned eloquence; but no men are better able to pierce the thin veil by which a ready tongue seeks to mask a poverty of thought. What could induce the Tory chief to undertake a journey so far north, when he had no contribution of the slightest value to make to the political discussions of the time, is really not intelligible except on the old principle that Monmouth and Macedon must be alike, because both words begin with the same letter. Mr. Gladstone opened a campaign which led to victory in Scotland, therefore Sir Stafford Northcote unfurls his flag in the North also, in the hope of achieving the same results. The Tory party pay their rivals the high compliment implied in a close imitation of their tactics. We have not forgotten yet the insolent style in which the Earl of Dalkeith, writing to the Tories at Rugby, sneered at the illustrious rival who was challenging the supremacy of his house in Mid Lothian. But the one thought of his friends at present is to produce effects similar to those which the marvellous eloquence of that celebrated campaign secured. So, again, Sir Stafford, after the manner of all the school, denounced the "caucus," and straightway proceeded to give the most emphatic testimony to its power by his earnest exhortations to his own friends to organize. Liberals certainly have no objection to this copying of their procedure.

Especially are they content that there should be these appeals to the intelligence of the electors. The more thoroughly all political questions are discussed the better they will be satisfied. Lord Carnarvon, indeed, has had the hardihood to assert that three-fourths of the intellect of the country, and four-fifths of the writers of the day, are in the Conservative ranks. But despite that, we, as Liberals, are not afraid of the contest.

Certainly if Sir Stafford is the most weighty of the Tory speakers there is no reason for apprehension. He must have had some difficulty in getting topics for his speech, and when he had chosen them, he must have found it hard to know how to treat them. For he is a gentleman, and a chief who speaks under the full sense of responsibility. He is not a noisy blusterer like Mr. James Lowther, nor a master of invective and sarcasm like the Marquis of Salisbury, but an English country squire, with a good deal of the prejudice and timidity of his class; but with an honest purpose, and even some Liberal tendencies. His position at present is an extremely awkward one, for he is bound to attack, and yet he evidently finds little that he can successfully or honestly assail. Happily for himself, he has succeeded in satisfying himself that a more energetic policy might have averted the Egyptian war. What form it should have assumed, at what particular point the weakness he complained of was exhibited, how the more firm and resolute course would have been regarded by Europe, or how it would have been met by the Sultan, against whom we were in reality contending, are details on which he does not condescend. He contents himself with a vague generality which is perfectly safe because it is so absolutely without definite meaning. One thing only need be said about it at present. If decision and energy were the qualities necessary for the management of Egyptian affairs, the country has reason to rejoice that they were not in the hands of Sir Stafford Northcote.

A leader in so unenviable a position as that in which the Tory chief at present finds himself would, indeed, act wisely in confining himself to the anticipations and warnings of the future. There is a sort of speech in which he may always indulge with the certainty that it will be successful in kindling the enthusiasm of his supporters. They are the

children of panic, often ready to flee before any man pursueth, and a leader who will pose as the champion of some institution which, he assures them, is about to be assailed, is not likely to prophesy to deaf ears or irresponsible spirits. Of course the Ministry are preparing to do all kinds of dreadful things, and in order that they may do them, intend to gag the faithful defenders of the glorious constitution in Church and State. Being in Scotland, Sir Stafford thought it necessary to speak of the Scotch Establishment as one of the first objects of attack, and to warn the Highlanders of the wicked people who are bent on its destruction. It seems that they are a very miserable class of people called "political agitators;" that the Liberation Society is a nest of offenders, and that their object is entirely political. Gracchus denouncing sedition was the prototype of Sir Stafford Northcote agitating the great city of Inverness against political agitators. He was indignant at the idea that English Nonconformists should assail the Scottish Establishment with a view to ulterior action against its English sisters; but in what their conduct differs from his own in seeking to preserve the Presbyterian Church as a buttress for that Anglican Establishment about which he is most anxious, was not apparent.

To listen to Sir Stafford's championship of the old Kirk, and then to look at the noblemen and gentlemen by whom he was surrounded, could only provoke a smile if it did not awake a more angry feeling. The Duke of Richmond and Gordon, Cameron of Lochiel, and other lairds, are willing to rally to the defence of the Establishment, but what are they doing to maintain and extend its influence? Unfortunate indeed is the Scotch Kirk if it has to accept the services of men who hate its principles, turn aside from its worship, and, it may be, are hardly disposed to acknowledge it as a Church at all. It was interesting to hear Sir Stafford pronouncing his eulogium on the eminent divine who hates Prelacy and Erastianism, but who has appeared as a champion of the Establishment. He is to be placed in the same category with those excellent lairds who do their best to weaken the Presbyterian Church, and yet are prepared to struggle for the Establishment. Between them they have



made the Establishment a scandal and a mockery in the Highlands, and yet they desire to retain its supremacy in the nation. If Sir Stafford himself would make a tour through the churches of the four counties in whose capital he was speaking, we fancy that even he would hesitate before he committed himself to the defence of such a sham. He talked so confidently because he knew so little.

The subject must certainly be taken up in Parliament before long. Mr. Dick Peddie's motion shared the fate of a good many other promising schemes of legislation by the Ministry as well as by private members last session. The opponents of the *clôture* profess extreme anxiety for the rights of private members, but experience has proved that the present system is a practical annihilation of those rights. There is a certain amount of Government business which must be done, and when the pressure comes the whole time of the House is necessarily monopolized for that purpose. The result is endless delay and irritation in the work of Ministers, and the complete suppression of private members and their motions. It is not a slaughter of the innocents, for the unfortunate victims of obstruction have no chance of seeing the light. How long this is to continue it is for the people to determine; but it is necessary in the meantime that they should understand the full extent of the evil. Tories are content that things should remain much as they are, for they do not wish the County Franchise extended, or the London Corporation reconstituted, or the Scottish Church disestablished, or any other great reform effected. In fighting against the Procedure Resolutions they are holding an advanced post. The only marvel is that there are so-called Radical members who are ready to join them in their effort to prevent progress without incurring the odium to which a more open resistance would expose them. It is well to note, therefore, at the outset that the subject of Scotch Disestablishment, like others, has been postponed till a more convenient season, not by the force of circumstances only, but by the unworthy tactics which have hindered that reform in the methods of Parliament which must precede all really valuable legislation.

The delay is to be regretted, not because a favourable result

was to be expected, but because nothing does more to advance a great reform movement at a particular stage than an effective Parliamentary discussion. That stage has been reached in the movement for the disestablishment of the Scottish Church. The great majority of the Liberal party on both sides of the border is agreed that the work ought to be done, and the only point on which there is any important difference of opinion is as to time and opportunity. There is an important section of the party in Scotland, of which *The Scotsman* is the able and persistent representative, which would fain treat the movement as still outside the region of practical politics, and which, as we have more than once intimated in our pages, seeks to prejudice it altogether by presenting it as the fruit of sectarian rivalry on the part of the Free Church. The question has been designedly associated with the action of the Free Church Assembly against Dr. Robertson Smith, and it has been sought to unite the friends of what is called "advanced thought" in both churches in opposition to a proposal, the success of which would be a triumph for the party in the Free Church, which is once Evangelical and Liberal, and would, it is maintained, deprive "liberal" divines of the refuge which the Establishment affords them. Dean Stanley, in his frequent visits to Scotland, has done much to strengthen the hands of this school. The extent to which he has leavened the Church of Scotland with his views is somewhat remarkable, and the influence has extended, though in a modified form, to the Free Church. Dr. Robertson Smith and Professor Bruce are not opposed to Disestablishment, but they object to any distinct action of the Free Church as such, and their attitude, so far as it had any effect, weakened the hands of Principal Rainy, and abated the force of the resolution which the Assembly passed. A Parliamentary discussion, by taking the subject out of the hands of the divines and giving it over for the time to politicians, would probably do something towards clearing the atmosphere. The political aspects of the question seem to us hardly to receive sufficient attention in Scotland. The predominance of the Free Church necessarily gives special prominence to that side of the question in which it is most deeply interested, and the lukewarm adherents of the cause are glad enough to find in this a cause of

reproach. It would be absurd to expect or to ask that Free Churchmen should alter their attitude, but it certainly will be of advantage that other views should be placed before the world with the authority they are sure to command and the interest they cannot but excite when brought forward in Parliament.

The objection to the action of the Free Church seems to us eminently unreasonable. We do not hesitate in this country to accord a certain measure of sympathy to Mr. Mackonochie and other High Churchmen, who protest against the present union between Church and State. We detest their theological and ecclesiastical principles, we dissent utterly from their theory of the proper relations of Church and State; but we would show the same respect to their consciences which we claim for our own, and are certainly not to be restrained in our own action against the Established Church because they, dealing with the subject on entirely different grounds, are engaged in a like protest. Were they in a position to enforce their special views, we, of course, should be found among their sturdiest opponents. They want an ideal State Church, which they have no more chance of establishing than of incorporating a similar institution into the arrangements of the moon. Why should we not accept their aid against the actual State Church, which is as offensive to them as to us? How far co-operation can extend is a point which must be determined by circumstances, and into the decision of which theological and ecclesiastical considerations must largely enter. Probably it will be best that the two parties should operate separately, each acting on its own lines; but it can be no reproach to either that in the pursuit of a common object it is brought into association with another party which has other aims in which it does not sympathize.

Especially does this remark apply to the co-operation of those who are known in Scotland as "Voluntaries" with the Free Church in a movement against the present Establishment. Whatever may be their view of the ideal National Church which numbers in the Free Church desire, they are well assured that it is unattainable, and that all far-seeing men in the Free Church admit it to be unattainable. The more advanced Voluntaries would certainly be greatly lacking in that practical good sense

which is supposed to be the special distinction of Scotchmen if they refused the help of a powerful section of the community for the attainment of a practical end because their allies indulge in a dream which even they themselves never expect to see realized. The Free Church would probably do better service to the common cause if its members could shake themselves free from their old "Disruption" principles, and accept the position of those who boldly maintain that any connection between the State and the Church of Christ is contrary to political justice and injurious to the interests of true religion. But unfortunately many of them hold these principles tenaciously, and cannot and ought not to abandon them in obedience to the dictates of mere policy. No doubt the agitation against the Establishment would be more powerful if it proceeded solely on the basis of religious equality, provided the Free Church was sincere in its contention. But if, on the contrary, its representatives renounced or concealed their true views in order to secure this unity, the Free Church would be indefinitely weakened, and the cause to which this insincere adherence was given would certainly not be strengthened. As it is at present, both parties are alike opposed to the continuance of Establishment; the one conscientiously objecting to all State Churches, the other holding the present one to be an injustice and a mockery. What sacrifice of principle is made on either side when, without any suppression of the separate views of either, they unite in an enterprize in the success of which both are interested?



### NOTES ON THE UNION MEETINGS.

It is a happy thing for the Congregational Union that it has to some extent learned that, while "we have many members in one body, all have not the same office." Intellectual ability and spiritual force take varied forms and render a diversity of service, and there can be no more certain sign of narrowness than the disposition to deny or deprecate one kind of talent or work because it is not something else to which the critic attaches higher value. On the other hand, the capacity for utilizing all kinds of talent is one of the best proofs of

administrative ability. In the meetings at Bristol there was abundant opportunity for the manifestation of "diversity of gifts," and the Union may congratulate itself on the way in which that opportunity was used. We cannot profess to notice in detail all the illustrations which the meeting furnished of this point, but we may take as an example the very happy selection of Dr. Conder for the address at the devotional meeting on Monday night. To address a large number of Christian ministers on the most sacred feelings and duties of their office, and so to speak as to kindle in them a new inspiration, and fire them with a more passionate zeal, was no slight task, but Dr. Conder succeeded in it, as much by the force of his own spiritual earnestness as of his intellectual strength. There is apparently in him little passion, and his force would seem to be that of clear, penetrating intellect; but no one who heard him under such circumstances as those in which he spoke at this first meeting of the Union could fail to be touched, though he might be hardly able to explain how, by the impression of great spiritual power. His address was a fitting prelude to meetings in which the Union had to deal mainly with questions of its religious work.

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In such meetings Dr. Macfadyen was an eminently suitable chairman. The Union has not in its ranks a more successful and laborious pastor, and the eminent service which he has rendered to the denomination, both in his own church and in the general work of the Church itself, entitles him to the honour which his brethren have done him. He is a man of eloquent words, but he is a man of deeds more eloquent still. To remarkable skill in organization, he adds a resolute perseverance and an untiring diligence which make him a tower of strength to any community. He has an inexhaustible fund of energy, an unfailing flow of cheerfulness, an indomitable resolution, and an unwavering faith. He has never aspired to be a leader of "advanced thought," he is far too direct and practical to have acquired the art of skating on the thin ice of theological speculation; but he has a large experience and observation, and he gave his brethren the

advantage of it. For ourselves, we regret his allusion to those who are supposed to have great influence in our churches. It is sure to be mistaken. Scotchmen have had Sydney Smith's old joke so often applied to them, that they may probably have come to believe that a facility in seeing the point of any piece of pleasantry is peculiarly English. We can take no such flattering view, and we therefore quite expect to find Dr. Macfadyen's semi-humorous references quoted as a distinct confession that Congregationalists have been compelled to adopt a Diocesan Episcopate. It is well to anticipate such misrepresentation. No man amongst us has any influence beyond that which character and service give him. Whether office adds anything to the authority those who hold it derive from their personal worth, is extremely doubtful. It undoubtedly awakens a jealousy which, though exaggerated, is so natural that it is not likely to abate. For the perfect self-possession, the quiet dignity, the admirable taste, and the true Christian charity and courtesy with which Dr. Macfadyen received the clerical deputation, he is entitled to the highest praise. The whole Union must have felt that he worthily sustained its character on an occasion which will be historic.

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The eloquent and convincing speech of Dr. Hannay on the Jubilee Fund was clear, forcible, full of that robust thought and pointed expression which make all his speeches so powerful, but its opening was not unduly cheerful. He had hoped to be able to report that the Jubilee Fund had reached £200,000, whereas it is some £15,000 short of that amount, and the Secretary is more impressed by the thought of the fifteen thousands which are lacking than of the hundred and eighty-five thousands which have been promised, and a fair proportion of which has already been paid. This is eminently characteristic of Congregationalists. They think more of what has yet to be done than of what has already been achieved, and are much more disposed to mourn over the points in which they have failed than to exult over those in which they have succeeded. The fault, if fault it be, is one which leans to virtue's side, and certainly it has the effect of creating a perpetual stimulus to

our zeal and activity. But it has always to be taken into account when judging of the estimates taken by Congregationalists of their own position. We glorify our principles; we have a certain enthusiasm about some of the grand traditions of our history; we are honourably proud of men like Cromwell and Milton, who have given Congregationalism a high place in the national records. But we are disposed to depreciate rather than to exaggerate the actual service done by our churches, whether in the past or in the present. Reverting again to Dr. Hannay's statement, we cannot feel with him that even the £185,000 would be a moderate and comparatively unfruitful success. But since he spoke, the £200,000 have been raised. This is certainly enough to justify the more encouraging words Dr. Hannay afterwards spoke. "Considering the protracted commercial and agricultural depression, the result already achieved and definitely prospective is highly gratifying—at some points it is splendid." £200,000 have been raised in twelve months, and yet the movement is scarcely beyond its initial stages. Except in a few districts, comparatively little has been done with the view of awakening the interest of the popular mind and setting in operation any great extent of machinery. It is not often wise to compare ourselves with others, but we imagine it would be a rebuke to the faint-hearted, and to those who are fond of pointing to the shortcomings of their own denomination, if the result of the first year's work in connection with the Wesleyan Thanksgiving Fund were placed side by side with those we are considering.

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But perhaps the most important and encouraging aspect in which this matter is to be viewed is connected less with the sum actually raised than with results which will never be tabulated in the balance-sheet of the Fund. "This Jubilee time," to quote again from Dr. Hannay's speech, "is designed to have permanent results, to be a time of education and discipline in the matter of consecrating property to Christ's service." This education is proceeding to an extent of which the figures say nothing to us unless we have the knowledge



and penetration to look beneath them. They are hieroglyphics whose deepest significance is perceived only by the initiated.

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Of the discussion on the "Salvation Army" we shall not speak at length, because we intend to return to the subject. But we must speak a word of hearty commendation for the papers both of Mr. Woods and Mr. Roberts. The latter gentleman was certainly misunderstood on one subject by some of the speakers that followed, and full justice was not done to a paper which had some admirable points in it. We rejoice in the decided success which Mr. Woods achieved, although we differ from many of his views. His paper was full of life, power, and point; and these are the very qualities which Manchester wants and which the Union welcomes. A Liberal journal recently expressed its satisfaction that a bishop (Peterborough) had had the courage to speak decidedly in relation to the "Salvation Army." We know not why it should require more courage in a bishop to do this than in any other Christian minister. At all events if courage was necessary it was not wanting in the Congregational Union, where there were some plain and decided utterances.

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It is surely time that some effort were made to secure better reporting of our meetings from the London daily press. We do not so much refer to the brevity of the reports as to their inaccuracy. Rarely do we take up one of these but there is some painful—though doubtless unintentional—misrepresentation of what is said or done, amounting often to caricature, and sometimes to calumny. Reporters cannot be expected to be omniscient, and they frequently accomplish surprising feats in the way of giving lucidity to obscurity and interest to dulness, which excite our admiration; but they are for the most part wholly unacquainted with the denominational questions which are discussed, and with the men who discuss them, and although they do their best, fail to give anything like an accurate or clear idea to the public of what transpires. Even *The Times* wholly misrepresented the spirit

of Dr. Hannay's speech on the Jubilee Fund, and some of the other papers were worse. Why cannot these journals engage the services, or agree to accept the reports, of gentlemen appointed by the Union, or known to be perfectly acquainted with Congregational matters? It may be thought that the present system is the only security for the impartiality of the reports, but surely there is honour enough amongst those who might be engaged in this service to ensure truthfulness, and as things now are, the accounts are often simply stupid and unintelligible. Our own denominational organs, so far as we know, never suppress unwise and discreditable words and deeds if such happen to characterize our proceedings. An instance of this kind occurs to us as we write, and prompts us to ask another question. Can nothing be done to suppress, or to inspire with a little common sense, such talkers as the one who gravely informed the assembly on Tuesday morning that he had eleven children, six of whom were at high schools and cared nothing about denominationalism, and they had so many examinations to prepare for that it was next to impossible to teach them the principles of Congregationalism. By all means let us have freedom of speech at our assemblies, but let these show that they do not regard the Congregational Union as providing a platform for the airing of all manner of absurdities. If our high school system is such as to give no opportunity for Christian parents to train their children in principles which we regard as a part of the teaching of God's Word, and for which so many of our noblest men have yielded up their lives, it is time that some other system of education should take its place. We find that "laughter," and "much laughter," greeted this brother's statement. It is somewhat puzzling to see exactly where the fun comes in. Was the laughter inspired by the thought of a minister having eleven children, or of his sending them to high schools, or of the want of good taste and right feeling shown in the utterance? For the credit of the assembly we are constrained to believe that the laughter was intended to express their sense of the folly, and not of the fun.

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Temperance was a prominent subject, and the jeremiads that have for so many years been the burden of temperance speeches, everywhere gave place to exultant pæans. It is to be hoped that the danger of this very success will not be overlooked. There may be too much even of so good a thing as temperance advocacy and blue ribbonism. That it should have been introduced into the chairman's reply to the clerical deputation, was hardly necessary. So great an historical occasion would have lost nothing, either of dignity, importance, or interest, by reticence upon this topic. It was rather a time for dealing with the great principles which unite the Christians of all churches, than for reference to any of the departments of effort in which they may be in sympathy with each other. Once touching them, Dr. Macfadyen might have multiplied his references almost without limit, and in thus speaking he set his foot upon ground that was not over safe, and that would have been wisely avoided.

Many other matters we had marked for comment, but our space is gone, and we have elsewhere discussed at length some of those which excited especial interest.



### NOTES OF THE MONTH.

WHEN this number reaches the eyes of our readers the House of Commons will probably be in all the excitement of the discussion on Procedure, or, to speak more exactly, on the First Rule, which seems to be the only point in dispute. We write in ignorance of the final resolution of the Government, and will not expose ourselves to the mortification which so often attends the rash man who ventures to prophesy what he does not know. Had it not been for the unfortunate overtures made to Sir Stafford Northcote in May last, we could have no doubt that Mr. Gladstone would firmly resist all attempts at compromise. But that action introduces an element of uncertainty which the speech of Sir Thomas Brassey has helped to increase. A few points seem to be clear. A certain section of "two-thirds Liberals" have made up their minds to press for some relaxation of the proposed law, and it is possible that

the Ministry will yield rather than enter on a prolonged contest. We should regard such action as a grave mistake, and one which will certainly lose the Government more among the constituencies than they are likely to gain in the increased loyalty of the Whigs it is intended to conciliate. We do not hear of any difference of opinion out of doors. Practical men do not see why a law which, in effect, obtains in all bodies, which have a reserved right of deciding when any discussion shall close, should not apply to the House of Commons; still less can they understand why the exercise of this power should be intrusted to an irresponsible leader of Opposition rather than to the responsible Prime Minister. That this would be the effect of a two-thirds law cannot be doubted. It is hardly too much to say that it would leave Lord Randolph Churchill and Mr. James Lowther masters of the situation, for we have only too abundant evidence of the inability or the unwillingness of their leader to resist the strong will of his more resolute followers. But we must not exaggerate the importance of any act the Government may think it well to take. They are so strong that they can afford to make concessions rather than imperil the unity of their party. Were they to propose the resolution but decline to make it a vital question and stake the existence of the Ministry upon it, they could not be taunted with a weakness, for even their enemies confess their popularity. In such case we should hope that the spirit of conciliation thus shown might have its effect upon the Opposition, and that the desired result, the easier despatch of business, would be secured. If not, the House itself might afterwards rectify the mistake, or, failing its action, the constituencies themselves might supply the necessary stimulus to that political dilettantism which thinks more about our parliamentary tradition than the maintenance of the efficiency, and so of the dignity, of the Legislature. But all this involves delay, vexation, and trouble, which had better be avoided. Our hope is that the Government will be firm.

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The coming election of another School Board in London once more brings into prominence the glaring defects in Mr.

Forster's much-lauded Act of 1870. The enormous size of some of the constituencies and the cumulative vote go very far to make the elections in them a farce; while the brief term to which the life of a Board is limited seriously interferes with the efficiency of its working. If it had been intended to turn the very idea of representative government into ridicule, it would have been difficult to hit upon a more effectual device for the purpose than the cumulative vote. Professing to take care of the rights of minorities, it does in effect place majorities at their mercy. The minority vote is bad enough, and if Mr. Fawcett and other Liberal *doctrinaires* persist in forcing it upon the party, they will not only peril their own influence but run the risk of a serious schism in the Liberal ranks. We desire a fair representation of public opinion, but all the schemes hitherto proposed, in their endeavour to give a proper influence to the minority, have compromised the rights of the majority. The sentiment which dictates these provisions is worse than the provisions themselves. The underlying idea is that reforms ought to have the consent, if not of all the people, at least of an enormous preponderance of them. Considering to how large an extent our past legislation has been carried on in the interests of particular classes, it is peculiarly hard that the democracy should now be thus handicapped in their attempts to get rid of the abuses of centuries.

Of all these devices, however, the cumulative vote is by far the worst. It is a temptation offered to little cliques to secure the representation of some crotchet of their own; and so far has this been carried that the promoters of any new movement seem to fancy that one of the best ways of advancing their cause is to elect one of their party a member of the School Board. The ease with which this may be done in an immense and unorganized electorate, like that of Lambeth, for example, is surprising. In a constituency extending over such an area there is of course no bond of cohesion, and, as the result, a large proportion of the electors never vote at all. This being so, a resolute and united party, though very small, can with perfect ease carry a member and produce a very unreal appearance of strength. A vote of 30,000 would seem to be a very heavy one, but it may really express the views of only

4,000 voters—that is, little more than five per cent. of the constituency. Of course a very much smaller number, probably a thousand or twelve hundred voters, may by strict combination return a member. To talk of such results as the expression of the will of the electors is simply absurd. At the last election a young lady, a perfect stranger in the district, headed the poll above the faithful and respected representatives of the district, one of whom had been one of the most industrious members of the Board from its commencement. The climax of absurdity was reached when it was contended that this interesting individual was entitled to take the chair of the Board at its first meeting. We observe that the district is now to be invited to elect her sister, who comes backed up by her sister's recommendation. If the arrangements which allow of such eccentricities as these really advanced the interests of education, there would be no more to be said on the subject. But the very opposite is the case. We understand a distinct antagonism of principles on the subject of education itself; but the consequence of this representation of minorities is the obtrusion of all kinds of crotchets to the neglect of the real work of the Board. The only effectual method of meeting the evil is a combination of the true friends of education in opposition to the influence of these *coteries*. There is no battle to be fought now between Churchmen and Dissenters, or between the Board and the voluntary schools. The lines on which the work is to be carried on are laid, and there is no chance of their being altered. It is the interest of all parties that the Board should retain the high reputation that it has won, and that a work which has already effected such beneficent changes in the metropolis should continue to progress. If there is union among those who desire this, they can return a Board which will effect as much progress in the next three years as has been secured in the last. But if this is to be done they must beware of all crotchet-mongers; of all who in seeking election place some other object before education itself; of all loud-tongued talkers about economy, as though the question of a penny in the pound was worth considering in presence of the work that has to be done, and of all whose obstreperous and obstructive conduct has, so far as they

had the power to do it, lowered the character of the retiring Board.

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Some Church defenders of the Establishment are angry with us because of our comments on a speech of the Primate's, reviving the old and oft-repeated allegation, that in Wales men buy chapels and place their friends in them as ministers. We certainly were surprised that the Archbishop should have given credence to such a rumour, and still more that he should himself have repeated it. The calumny itself excited our indignation, and we expressed it, but we could not have supposed that the emphatic language in which it was repudiated and condemned could have been taken as applying to the Primate himself. Our aim has always been to show courtesy to all opponents, and certainly the Archbishop is one of the last in relation to whom we should violate this principle. We cannot profess to think his attitude to Nonconformists perfectly satisfactory, but any faults we should find in it are certainly to be traced to the system rather than to the man. We were all the more surprised, therefore, to find him adopting this *tu quoque* answer ; but our censures apply not to him, but to those who furnished him with the information. We honour the Archbishop as a high-minded gentleman and a devoted Christian minister ; in common with all Nonconformists, we have sympathized deeply with him in his illness, and the last thing of which we should have been consciously guilty is discourtesy to him. Our words are mild enough compared with those applied to him by his own clergy, but we should have scorned to use them if we had thought they could have been understood as in any way applying to him. We do not withdraw one of them, but we intend them only for the detractors of Nonconformity, who are hidden behind his Grace.

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An anonymous writer, who signs himself "Brief," has been writing in *The Guardian* in support of the charge, and as some of the Church defenders seem to think that he has established his case, we feel as if we ought to acquit them of the suspicion of dishonesty, and credit them only with the credulity of blind



party spirit. Were the statements of the writer all correct, they would not prove that any Nonconformist church sanctioned a system of patronage, which is the only point at issue. Any one who knows anything of the internal working of our Chapel-Building Societies would laugh to scorn the idea that they hold the patronage in their own hands. When a chapel is built in an entirely new neighbourhood, where previously there has been neither church nor congregation, provisional arrangements for the occupancy of the pulpit must be made by some one. But it is most probable that these will be made by the County Association than by the Chapel-Building Society. In any case they cease when a congregation is gathered and a church formed. As to chapels with private proprietors who appoint the minister, we know nothing of them. Dr. Rees, in a letter to Mr. Richard, gives a striking story which may show what would be likely to occur if any rich men among Nonconformists desired to assume the rights of patrons. Happily our rich men have no such ambitions. "As to wealthy men building chapels and attempting to tyrannize over the ministers and congregations, I never heard of more than one instance in Wales. A gentleman of considerable property, fifty-two years ago, was, despite of his wealth, excluded from a Congregational Church for what was considered unchristian conduct, and, in order to avenge himself upon the people for excluding him, he built a large chapel on his own estate. He got a minister to preach there, and a small congregation was gathered; but wishing to keep the control of the place in his own hands, he refused to transfer it to the trustees to be under the control of the congregation. The consequence was that the minister and congregation left the place and built another chapel in the neighbourhood. The large old chapel is now in ruins, and stands as a monument to commemorate the utter failure of the only attempt ever made in Wales, so far as I know, by a wealthy man to tyrannize over a Nonconformist congregation."

## CONGREGATIONALISM IN LONDON.

It is thought by many that those who devote themselves with anything like enthusiasm to the collection and publication of statistics have a craze in that direction which, though generally harmless, is not of much practical utility. A certain class of superior persons who pride themselves upon taking large views of things look somewhat scornfully upon these men of figures as bores whom it is somewhat difficult even to tolerate, and who are not on any account to be seriously listened to. But events occasionally give sharp rebuke to this loftiness, and lift the statistician to the place of honour. It is obvious enough that upon some matters and under certain conditions, there may be wonderful inspiration in figures, and that a skilful presentation of them may be the one thing needful to secure the highest and most spiritual results. Some such lesson as this has been recently taught by what has occurred in connection with London Congregationalism. A meeting was held a few days ago at the Memorial Hall to inaugurate a movement that promises to be one of the most potent and beneficent which this Jubilee time will witness, and this movement is very largely due to statistics. It has long been felt by many that London, as Mr. Samuel Morley said at the meeting to which we refer, was one of the most heathen parts of her Majesty's dominions. Under this conviction, the Rev. Andrew Mearns, the secretary of the London Congregational Union, set himself some years ago to the collection of facts and figures by which the true state of the case might be realized. The more these were looked into, the more impressive and appalling they became, until his own soul was so stirred within him that he sought with unwearied perseverance, and with every variety of skilful device, to bring them under the notice of London Congregationalists. Doubtless many paid but little heed to them, under the impression that there was nothing particularly new about them, and that secretaries were nothing if not statistical. But many also gave earnest heed to their message, and were amazed and distressed to find how vast, beyond even their suspicions, was the spiritual destitution of the Metropolis. They longed to find some means by which Congregationalists might be aroused to a sense of their own responsibility in the matter, and to do their share in meeting this great spiritual need. About this time one of the little pamphlets which Mr. Mearns had issued came into the hands of a gentleman who, though far from London, has a deep pity for its sins and sympathy with its sorrows, and an overpowering desire that his own denomination should not be behindhand in the needful work of rescue and help. Under the inspiration of the facts set forth in this tract, it seemed to him that the glow and fervour of zeal and liberality which the Jubilee might be expected to kindle would present an opportunity which should not be lost, and that now, if ever, it would be possible to do something for London. The thought was promptly turned into action, and he at once communicated his resolve to give £2,000 a year for the next five years if, in addition to this, £18,000 a year could be raised for Congregational Church Extension. Thus stimulated and encouraged, the London Congregational Union and the London Chapel-Building

Society agreed to unite their forces for the time being under the designation of the London Congregational Church Extension Committee, in order that, if possible, they might compass the noble end which this far-off generosity had set before them. Again Mr. Mearns set to work. A fresh appeal was issued, and statistics yet more telling, and a day was appointed by the Committee for the inauguration of this new enterprise. No effort which the Secretary of the London Union could put forth to make this meeting a success was spared, and the result was in the highest degree gratifying. The newspaper reports will doubtless have made our readers acquainted with the facts ere now, and our space will not allow us to enter into particulars. It must suffice to say that with Mr. Morley in the chair, and with a large representation of the most influential laymen of the London Churches, as well as their ministers, present, a beginning was made which must delight the heart of the friend who so generously took the initiative, and which gives good hope of ultimate success. Already more than £14,000 have been promised, and although to secure five or six times that amount will be an immense undertaking, it ought not to be an impossible one. The burden will, of course, mainly fall upon London Congregationalists, but they should not be left to bear it alone. There must be many in the provinces, so largely indebted to London for their wealth, their knowledge, their enjoyment, or for the home and the opportunities which it gives to those who are dear to them, that they will be moved to copy the example of the gentleman whose gift has started this movement, and to aid our London friends in reaching the consummation of their desires. There is no corner of the land and no part of the world but would be every way richly blessed by the evangelization of London; and there is no part of the Empire which does not owe London much.

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### CURRENT LITERATURE.

*A Short History of the Kingdom of Ireland.* By CHARLES GEORGE WALPOLE, M.A. (Kegan Paul, Trench, and Co.) Perhaps the most fruitful source of the perpetual difficulty about Ireland is the crass ignorance of the vast majority of English people as to the history of the country and British rule in it. Among intelligent Liberals there is a vague conception that Ireland has suffered great wrongs in past times, but as to the exact nature of the injustice and the extent to which it has been carried, there is very inadequate knowledge except in a very limited circle. With large numbers, especially of those who are filled with those insular prejudices which are so characteristic of the party which almost claims a monopoly of patriotic sentiment, there is little more than an impression that the Irish have been a trouble to England all their days, the thorn in the flesh sent to buffet a nation whose noble qualities they are quite unable to comprehend, much less to imitate. That the injustice and tyranny of England have been the ultimate cause of Irish discontent, is far too unwelcome a fact to be willingly recognized. It is much more

simple, and more in accord with true patriotism, to believe that there is some radical defect in the Irish character which is the source of all the mischief. We do not expect that Mr. Walpole will be able to counteract the evil which results from so glaring a misconception; but he at least sets forth, in the most sober and judicial spirit, facts which are fatal to this self-complacent view. From the days of Henry II. downwards, Ireland has been a theatre on which English parties have waged their conflicts in utter disregard of what was due to the people themselves. The demands of Irish tenants as they are presented for settlement now seem to the Philistine Englishman to involve the worst principles of Communism, but history shows that they are not so wild or so absolutely without reason as would at first appear. Mr. Walpole tells us in relation to the policy of Henry II. after the original conquest, "In the introduction of the feudal system into Ireland, we recognize the germ of the 'Land Question' which has proved the stumbling-block to its tranquillity for seven hundred years." "The Normans had as yet made but slight lodgments on the coast; but the time was coming when this fiction of feudal tenure was to be forced gradually upon the whole island, and to be converted into an engine for the transfer of the soil from the native Celt to the colonizing Norman. Every effort of the people to assert its independence was to be punished as a treasonable offence, entailing the resulting penalty of a forfeiture of the land. When the owners were dispossessed, they might be permitted to occupy as tenants-at-will, to support themselves by tilling the ground, and to pay for the privilege in rent to the new landowner. What was begun in 1172 was continued in after generations, until the whole island came into the possession either of English immigrants or those natives who accepted the new order of things, and received again their lands as grants from the English Crown." It may, indeed, be replied that it is absurd to talk about wrongs of seven centuries' standing, and that if a similar course were adopted even in this country, there might be found grievances enough to supply material for a promising agitation. But the injustice of 1172 was only the first in a long series. At every great change in English history there has been a fresh conquest of Ireland, followed by a fresh partition of the land. Mr. Walpole traces four successive changes of this kind since the Anglo-Norman settlement, every one of which sowed its own seeds of injustice and oppression, and left behind a harvest of bitter resentments which we have to gather. It is the story of this conflict which Mr. Walpole has undertaken to tell, and he has done it with great fairness and ability. His style is not pictorial, but it is clear and interesting. If we have not the brilliancy of Mr. Froude's description, we have none of that passion and prejudice which so much detract from the value of what would otherwise have been his great book on Ireland.

*All Sorts and Conditions of Men. An Impossible Story.* Three Vols. By WALTER BESANT. (Chatto and Windus.) There is a sadness about this book, as being the first which has appeared from the pen of the author since the death of his co-worker, Mr. James Rice, and there is a melancholy in the story itself. Mr. Besant, however, shows himself here one of the keenest observers, the acutest critics, and the most vigorous

writers among the novelists of the day. The fictions of himself and his literary partner are much more than mere works of amusement. The present story proves what the "Monks of Trelema" in particular would have led us to suspect, that the author has very decided opinions, and that they are not always in harmony with the advanced school of the time. In the former book we had a very clever satire on the high intellect of Oxford; in the present there is a much more thorough and sweeping attack upon Liberalism generally, especially on its political side. There is almost a cynical contempt for everything that has been done for the advancement of the people, whether by their political enfranchisement or the extension to them of the blessings of education; and when we come to inquire as to the author's own panacea for ills which he depicts with remarkable vividness and power, the answer is as disappointing as it is sad. The people need first to know what they want, and then to co-operate in order that they may obtain it. His own leading idea as to the defect in the life of the poorer classes who crowd East London is its utter joylessness. With much in their own lives in which, despite their sordid surroundings, there lies a possibility of brightness, they have not learned how to be bright. Some of the worst features in their condition are hardly touched at all. It is on the dreariness and monotony of the lives of these children of toil that attention is concentrated, and the picture is drawn with singular power; and though the most vicious side is not prominent, the effect is sufficiently depressing. Where are we to find the remedy? In recreation. Music, dancing, lawn-tennis, recitation, and acting—these are the means by which the elevation and regeneration of the people are to be wrought. The story in which this thought is worked out is certainly impossible; but it is so told as to make it extremely interesting. Some of the character painting is extremely clever. The group at the boarding-house, indeed, is perfect in its own line. The Salvation Army captain and the Radical orator are both drawn with extreme artistic skill, the former especially being a life-like portraiture which will repay careful study. The heroine herself is a wonderfully charming creation. But the philosophy is in many respects extremely shallow. It is not true, as the hero passionately tells his working-class audience, that political reforms have done nothing for the people. The School Board is working an immense change for the better in the condition of London, and the School Board is the creation of the last Reform Bill. But the point cannot be argued here, if indeed it is arguable at all. The saddest feature in the book is the absence of any sign of faith in the power of religion and religious influence. Altruism, for the sake of making life brighter by an agency in which the waltz seems to be one of the principal elements, is a very sad thing indeed. Some of the sketches in the book, however, are exquisite, and often clothed with extreme pathos. It should awaken an interest in East London which may stimulate to higher enterprises than the building of that palace of delight about which the book has so much to tell. The story altogether is one to make us think. It is one among many signs of the spirit of intense sympathy and generous enterprise which is stirring so many hearts to work for the elevation of the masses in the crowded districts of our large cities. We cannot but honour the spirit, if we doubt the success, of some of the

methods. As a piece of literary workmanship the book deserves the highest praise.

*Christmas Evans, the Preacher of Wild Wales.* His Country, his Times, and his Contemporaries. By Rev. PAXTON HOOD. (Hodder and Stoughton.) This is a thoroughly interesting and readable book. It is written in an easy, flowing style, and is marked by all that power of graphic description and vivid portraiture which is so eminently characteristic of the author. It is, too, less sketchy and gossipy in its character, and partakes more of the nature of a sustained biography than some of his previous works, and on this account has all the more permanent value. It opens very appropriately with a chapter on "Some General Characteristics of Welsh Preaching," in which Mr. Hood gives us a good deal of curious and out-of-the-way information, much of which will be entirely new to most readers about Wales, its country, people, language, superstitions, and scenery, regarded from a religious point of view. Christmas Evans, the story of whose life and work forms the main staple of the contents, is taken as a typical specimen of the Welsh preacher, the peculiar characteristics of the race being present in him in a very marked degree. He was emphatically what is called a self-made man, never having enjoyed the benefits of a school or college education. The narrative of his early struggles shows how enormous were the difficulties under which he had to carry on the pursuit of knowledge, and how great were the disadvantages under which he laboured in his first attempts at preaching. His first charge was at Lleyn, a small hamlet out of Caernarvon Bay, and here it was that he first felt his feet, so to speak, as a preacher. His reputation, however, as a pulpit orator was made during a preaching tour which he took, strange to say, as a cure for an illness which it was feared might end in consumption. But we will let Mr. Hood tell the story in his own words: "At last, however, in an unexpected moment, he became great. It was at one of those wonderful gatherings—an Association meeting—held at Velinvoel, in the immediate neighbourhood of Llanelly. A great concourse of people were assembled in the open air. There was some hitch in the arrangements. Two great men were expected, but still some one or other was wanted to break the ice—to prepare the way. On so short a notice, notwithstanding the abundant preaching power, no one was found willing to take the vacant place. Christmas Evans was there, walking about on the edge of the crowd—a tall, bony, haggard young man, uncouth and ill-dressed. The master of the ceremonies for the occasion, the pastor of the district, was in an agony of perplexity to find his man—one who, if not equal to the mightiest, would yet be sufficient for the occasion. In his despair he went to our old friend, Timothy Thomas; but he, declining for himself, said, abruptly, 'Why not ask that one-eyed lad from the North? I hear that he preaches quite wonderfully.' So the pastor went to him. He instantly consented. Many who were there afterwards expressed the surprise they felt at the communication going on between the pastor and the odd-looking youth. 'Surely,' they said, 'he can never ask that absurdity to preach!' They felt that an egregious mistake was being committed; and some went away to refresh themselves, and others to rest beneath the

hedges around until the great men should come ; and others, who stayed, comforted themselves with the assurance that the 'one-eyed lad' would have the good sense to be very short. But, for the young preacher, while he was musing, the fire was burning ; he was now for the first time to front one of those grand Welsh audiences, the sacred Eisteddfod on which we have spoken, and to be the preacher of an occasion which, through all his life after, was to be his constant work. Henceforth there was to be, perhaps, not an Association meeting of his denomination of which he was not to be the most attractive preacher, the most longed-for and brilliant star. He took a grand text, 'And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh, through death, to present you holy and unblamable and unreprouvable in His sight.' Old men used to describe afterwards how he justified their first fears by his stiff, awkward movements ; but the organ was, in those first moments, building, and it soon began to play. He showed himself a master of the instrument of speech. Closer and closer the audience began to gather near him. They got up and came in from the hedges. The crowd grew more and more dense with eager listeners ; the sermon became alive with dramatic representation. The throng of preachers present confessed that they were dazzled with the brilliance of the language and the imagery falling from the lips of this altogether unknown and unsuspected young prophet. Presently, beneath some appalling stroke of words, numbers started to their feet ; and in the pauses—if pauses were permitted in the paragraphs—the questions went, 'Who is this ? who have we here ?' His words went rocking to and fro ; he had caught the '*hwyl*'—he had also caught the people in it ; he went swelling along at full sail. The people began to cry, '*Gogoniad !*' (Glory !) '*Bendigedig !*' (Blessed !). The excitement was at its highest when, amidst the weeping and rejoicing of the mighty multitude, the preacher came to an end. Drawn together from all parts of Wales to the meeting, when they went their separate ways home they carried the memory of 'the one-eyed lad' with them." After such a scene we are not surprised to learn that Christmas Evans did not remain long at Lleyn. Having ministered there for a period of two years, he removed in 1792 to the Island of Anglesea to serve the churches of his order there for seventeen pounds a year ! The following account of the cottage in which he and his wife passed their days on the island gives us a vivid idea of the sort of privations which he had to endure : "The glimpses of life we obtain from the old Cildwm cottage do not incline us to speak in terms of very high eulogy of the voluntary principle, as developed in Anglesea in that day ; from the description it must have been a very poor shanty or windy shieling ; it is really almost incredible to think of such a man in such a home. The stable for the horse or pony was a part of the establishment, or but very slightly separated from it ; the furniture was very poor and scanty : a bed will sometimes compensate for the deprivations and toils of the day when the wearied limbs are stretched upon it ; but Christmas Evans could not, as James Montgomery has it, 'Stretch the tired limbs, and lay the head upon his own delightful bed ;' for, one of his biographers says, the article on which the inmates for some time after their settlement rested at night,



could be designated a bed only by courtesy; some of the boards having given way, a few stone slabs did some necessary service. The door by which the preacher and his wife entered the cottage was rotted away, and the economical congregation saved the expense of a new door by nailing a tin plate across the bottom; the roof was so low that the master of the house, when he stood up, had to exercise more than his usual forethought and precaution.' Notwithstanding these uncomfortable surroundings, Christmas lived very happily with his wife for many years, and made advances in scholarship which seem truly astonishing when we consider the very slender stock of books which formed his library, obtaining a fair knowledge both of Hebrew and of Greek. His ministry in Anglesea was remarkably successful, and the extracts taken from some of his sermons preached at this period of his life enable us readily to understand the secret of his wonderful popularity. Preaching, however, was not his only work. As bishop of the Island, he had the care of all the churches resting upon him. Especially was he worried with chapel debts, taking many journeys into the south of Wales to beg money from the richer churches. But we have not space to follow him through the subsequent stages of his career. It would be easy if we had to multiply quotations from this volume. But those which we have already given are sufficient to indicate the general character and drift of a book which is fully worthy of Mr. Hood's high reputation as a writer of luminous and picturesque narratives.

*The Endless Life.* By EDWARD WHITE. (Elliot Stock.)—*The Life Everlasting.* By J. H. PETTINGELL. With a Symposium. (Elliot Stock.)—*Future Punishment and Immortal Life.* By WILLIAM GRIFFITH. (Elliot Stock.) These books are among many which sufficiently indicate the interest that the subject of which they treat is awakening in the public mind. Mr. White's able and eloquent sermons, which were delivered on the thirtieth anniversary of his pastorate, contain a review of the progress of opinion during the period. Mr. White naturally takes a somewhat sanguine view of the advance made by the school of which he is the recognized leader. He has suffered for his opinions—that is, for his teaching of "the doctrine of immortality through the Divine Incarnation," and he has lived to see that doctrine receive a wide acceptance. His pamphlet is a clear and intelligent exposition of his teaching, and a quiet story of a struggle which has in it very much of the truly heroic. We do not the less admire the chivalry, the courage, the perseverance, in spite of difficulties which would have crushed many, indeed most men, because we cannot adopt his principles. It is not open to question that Mr. White has made no ordinary sacrifices for conscience' sake, and the man who does that is entitled to honour, whatever our judgment of the cause for which he has suffered. To what extent Mr. White's own theory commands assent is a question not easily answered. It is certain that the teaching of the pulpit on the subject of "endless torment" has undergone what is little short of a revolution; but it is not by any means so certain that the change wrought has been in the direction of the views he so ably expounds. He thinks that it is only the teachers of Universalism who now insist strongly on the doctrine of man's natural immortality; but is it not possible that that very fact gives Universalism

considerable power? He says again, "The Boards of Missionary Societies, Tract Societies, Bible Societies are honeycombed with these beliefs." We believe it would be much more true to say that they are honeycombed with doubts of the old theory; but there are numbers who, having lost their hold of that old faith, are uncertain what ought to take its place. Indeed, Mr. White himself sees this, and earnestly protests against those who, like Mr. Griffith John at Manchester, plead "for the toleration of the three distinct theories of human destiny—everlasting misery, conditional immortality, and universal restoration in the mission-field. For myself," he says, "I repudiate the loose proposal believing that truth is one, and that truth only ought to be taught." If this be so we cannot see why he should complain of the treatment he himself received in his early days, or how he can expect toleration of his own views from those who believe them to be erroneous and mischievous. Of course a man should teach what he believes; but supposing he holds that beyond the assertion of the great principle on which the Divine judgment will proceed, Scripture is singularly reticent as to the future? Why is it to be suggested that he is too busy with church controversy to examine the question fully? In our judgment there must be toleration, which does not mean that any man should conceal his own views, but that none of these theories is so bound up with the essential principles of the gospel that the denial of it means a departure from the evangelical faith. Mr. Pettingell is one of the ablest American advocates of the doctrine of conditional immortality, and states the arguments in support of it with great ability. His "Symposium," however, is made up not of men who hold opposing views and bring them into comparison and conflict, but of those who are agreed. Mr. Griffith is a well-known and earnest representative of the same school in this country, and though occupying a somewhat different position from Mr. White, ably maintains the same conclusions.

*The Boy's Own Annual* (R.T.S.) answers exactly to its own motto, "Quicquid agunt pueri nostri farrago libelli." Ample provision is made in it for the gratification of every variety of taste, and nothing is omitted which would be likely to interest those for whom it is specially intended. The tales, of which there is a liberal supply (three or four being continued in each number), are of the sort in which boys take particular delight, and are written by authors of established reputation who thoroughly understand the needs and tastes of those for whom they cater. In the present volume, *e.g.*, we have "The Ill-used Boy; or, Lawrence Hartley's Grievance," by Mrs. Eiloart, "Wild Adventures round the Pole," by Gordon Stables, M.D., "The Cryptogram; or, Eight Hundred Leagues of the Amazon," by Jules Verne, "The Fifth Form at St. Dominic's: a Story of School Life." As might be expected in a magazine designed for boys in their leisure hours, fiction forms the main staple of its contents. Other departments, however, are not neglected. Boys with a scientific turn of mind will find plenty of entertaining and instructive matter in the articles on chemistry, comets, entomology, ironworks; others with a nautical turn will read with pleasure the paper on "Canoe, Yacht, and Boat Building;" while those who have a preference for field sports will revel in the articles on "Athletics" and on "Outdoor Sports and

Pastimes." Information of a curious sort will be found under the headings of "Archæology and Folk Lore," "Biography," and "Our Note Book." Altogether this year's Annual is fully up to the high level of its predecessor, and is thoroughly deserving of the favour and support of all who desire to promote the circulation of cheap periodical literature of a pure and wholesome character for boys.

*The Girl's Own Annual* (R.T.S.) is equally excellent in its own line, and presents a bill of fare not less rich and varied. Here, too, fiction occupies a prominent place in the contents. For, in addition to a number of shorter stories, we have the following serial tales, "Decima's Promise," by Agnes Giberne; "A Daughter named Damaris," by Maggie Symington; and "A Blush Rose," by Mrs. G. Linnæus Banks. The remainder of the contents is made up mainly of short articles or series of articles on an immense variety of subjects chosen with great judgment and care, and with an accurate knowledge of the peculiar requirements of those for whom they are written. Nothing, in fact, strikes us more in looking over the index than the multifarious and yet appropriate character of the topics which are treated of in this volume. Thus, to single out a few only as specimens, we have papers on "How to Ride," "How to Cook Vegetables," "How to Play Beethoven's Sonatas," "New Clothing, and How it Should be Made," "Arrasene, or Wool Flowers," and "Girl's Work and Workshops." Not the least valuable features are the "Answers to Correspondents," the "Special Prize Competitions," which evidently, to judge from the large space which they occupy, excite a great deal of interest and emulation. It remains only to add that both the Girl's and Boy's Own Annual are copiously illustrated and beautifully got up. We would specially mention the twelve coloured and tone paper plates by which their pages are adorned and embellished, and which adds considerably to their value and attractiveness.

*Launching Away; or, Roger Larksway's Strange Mission.* Edited by J. R. H. HAWTHORN. (Hodder and Stoughton.) In the "Pioneer of a Family" Mr. Hawthorn described the adventures of a young governess. In the volume before us he relates the history of a young Scotchman who, having come to Greenwich to be trained as a chemist, was called upon to attend a man suffering from *delirium tremens*, from whom he received a commission to go to Australia in search of his wife and daughter. This was Roger Larksway's strange mission. After visiting a large number of places and passing through a great variety of experiences, he at length succeeded in finding the objects of his search. The story is a very simple one, but it is pleasantly told; and while there is nothing in it of a very startling or sensational character, there is plenty of life and movement. Young men who intend to visit Australia will be interested in the author's description of life in that distant colony.

*God's Everlasting Yea.* Mission Addresses. By Rev. W. H. M. H. AITKEN, M.A. These fifteen addresses are selected as specimens of the author's evangelistic sermons. Earnest, practical, and forcible, they are admirably adapted for their purpose, and enable us to understand to some extent the reason of Dr. Aitken's success as a revivalist preacher.

## ROBERT BROWNE.

## II.

"For my own part (whose nativity Providence placed within a mile of this Browne's pastoral charge) I have, when a youth, often beheld him." That is the sole claim which Fuller has to any special authority. His father's house was near Achurch, and when he was a boy he had often seen the old man. As a matter of fact, it is clear that he knew nothing whatever of the man, while others of his assertions make it evident that he was possessed by a violent antipathy to him, and readily, if not eagerly, accepted all the gossiping stories told by personal enemies or public adversaries (and we fear he had plenty of both) to his discredit.

The *animus* of the offended Churchman is manifest throughout the whole of the sketch given of this daring heretic. "He was bred," we are told, "for a time at Cambridge (I conceive in Corpus Christi College), but question whether ever a graduate therein." There is no reason whatever for the doubt thrown on the fact of his graduation. The sentence betrays the uncertainty of ignorance and the malignity of bigotry. Fuller knew nothing positive as to his Cambridge course. He was not even clear whether Corpus Christi was his college, and yet he questions whether Browne took a degree. An entry cited by Dr. Dexter appears in the continuation of the history of the college whose genuineness there is no reason to suspect, and which ought to be decisive. "Browne Robt., Rutl., ad 1570, took B.A. 1572." Against this, though the record has only been published within the last fifty years, Fuller's question, for which there is no assigned reason, has no weight. It is evidence only against himself, as to the intensity of the partisan spirit under which he wrote it.

He next proceeds to speak of Browne's preaching:

He used sometimes to preach at Benet Church, where the vehemency of his utterance passed for zeal among the common people, and made the vulgar to admire, the wise to suspect him. Dr. Still, afterwards Master of Trinity (out of curiosity or casually present at his preaching), discovered in him something extraordinary, which he presaged would prove the disturbance of the Church, if not seasonably prevented.

Dr. Still was evidently wiser or more candid than the historian, who would have us believe that Browne was a wild

declaimer, whose *ad captandum* appeals excited the mob but disgusted sensible people. There is no more frequent allegation against popular preachers, or one which counts for less. The passion which stirs the multitude is very likely to appear too vehement to the quiet thinker, who does not come under its influence. But such a judgment as that which Fuller here pronounces is as lacking in philosophical acuteness as in Christian charity. If there had not been something more than the ranting of a mere demagogue about Browne, he could not have produced the effects he did. Interpreting this somewhat carping statement of the historian by other fragmentary records which remain to us, we should say that Browne was a thoughtful, impressive, and stirring preacher. Dr. Dexter tells us that—

Browne's contemporary, Sir George Paule, in his "Life of Whitgift," says that the rector of Achurch was a "painful preacher," the exact epithet which Fuller himself uses in high commendation of others; and which, though obsolete in our day, was then one of the best words by which faithful public service could be characterized.

A "painful" preacher of those days was rather one who had given himself pain by the care of his preparations, than one who gave the thoughtful part of his audience pain by the looseness of his thought, the incoherence of his reasoning, or the feebleness of his expression. If Browne had not been a real preacher he would not have attracted the attention or commanded the influence which he unquestionably exercised at Cambridge.

*Ex uno disce omnes.* Fuller's sneering criticism of the preacher prepares us to expect similar prejudiced representations of other parts of Browne's career. Another extract may still further illustrate the spirit of a quaint and interesting writer, who nevertheless was too strongly biassed in favour of his church to allow of his being impartial in his judgment of this prince of sectaries. After quoting Lord Burleigh's letter to Browne's father on behalf of the heretic, he says:

But it seems Browne's errors were so inlaid in him, no conference with divines could convince him to the contrary, whose incorrigibleness made his own father weary of his company. Men may wish, God only can work, children to be good. The old gentleman would own him for his son no longer than he would own the Church of England for his mother; desiring to rid his hands of him.

This is thoroughly characteristic of Fuller. There is all that quiet humour which makes his history such delightful reading, but there is also that onesidedness which would prevent us from relying on his authority on any point in which his feelings on behalf of his church were engaged. The conduct of the father in the view of enlightened men of our own times can be worthy only of reprobation. It is not alleged that his son had been guilty of any act which would bring dishonour on himself or his family. His only fault was that he would not acknowledge the Church as his mother, and unless he will repent of that and reform, the father is resolved to disown him. For this Fuller has not a word of condemnation, and indeed records it with an inward chuckle at the decision of this excellent father. We decline to believe in the unsustained assertion of a writer so clearly under the dominion of strong prejudice, that Browne "had in my time a wife, with whom for many years he never lived, parted from her on some distaste; and a church wherein he never preached, though he received the profits thereof." We have no doubt that there was a gossiping scandal in the countryside to this effect, and that Fuller heard it. But as he does not state it absolutely of his own knowledge, and as he cites no evidence in its support, we cannot receive it. The very form in which the charge is made is suspicious. It is one of those clever pieces of antithesis in which Fuller delights, and the possibility of presenting it in this form would not be the least recommendation in its favour. But, in truth, it fitted in too well with all his prejudices, and with the portraiture he was drawing of an obnoxious sectary to be subjected to too severe a testing. As myths that help to glorify and ennoble the man are sure to gather round a popular hero, so round a man who has made himself obnoxious to a great party, stories of a different kind are sure to accumulate. The process is, as every man who has any knowledge of public life can testify, an exceeding if not an unfrequent one. Out of the internal consciousness of some bitter partizan is evolved a story of the obnoxious individual, which at first is told as something that is possible, or probable, or that has been rumoured and may be true. It is eagerly caught up and repeated, probably with some new feature, as a certainty. It passes from mouth to mouth, ever

receiving new additions, and the more exaggerated it becomes the greater the confidence with which it is asserted. Nothing would be more easy than to illustrate this by examples from our own time, which ought to make us to be chary of accepting every story which may be told, if one who had made every member of the hierarchy his follower. It is not suggested that all the tales to the discredit of Robert Browne are false, but only that none of them ought to be accepted without satisfactory evidence. The fact which tells against him is that he became the incumbent of a church, "contented" (as Fuller says) "and perchance pleased, to take the tithes of his own parish, though against them in his judgment." For this no defence is attempted, but because that must be admitted, there is no reason why we should believe all the calumnies his enemies have heaped upon his memory.

Dr. Leonard Bacon says: "Robert Browne was a young man of impetuous and reckless zeal, and eloquent in popular discourse, but of an imperious, passionate, and unstable disposition." And again: "Robert Browne was not a martyr; he was not of the stuff that martyrs are made of. The passion that impelled him was the love of agitation. When that passion had partly spent itself, he did what agitators often do as they grow older—he turned conservative, and betrayed the cause for which he had contended."\* This is an extremely harsh judgment. It does not appear to us philosophical, and it certainly goes beyond proved facts. It is based upon statements many of which bear on their face the marks of looseness and uncertainty, and all of which come from those who could not forgive Browne the severe blows he had dealt to their favourite church systems. It must never be forgotten that during the years in which Browne was labouring for a new and more thorough reformation, which should restore the simplicity of primitive times, he stood almost alone against the world, and his heresies were regarded by Episcopalian and Presbyterian alike as undermining the very foundations of religion. "No Church" meant no Gospel and no Christ, and Browne's teachings were interpreted as a sweeping away of the Church. If, even in our own day, when Congregational churches have a history behind them, and are a

\* "Genesis of the New England Churches," pp. 81, 88.



great power in the country, they can be denied the name and prerogative of churches, and sneered at by the representatives of great ecclesiastical organizations, it is not difficult to imagine how the advocate of a church polity which came directly across the tradition of centuries, the universal consent of Christendom, and the established institutions of society, would fare in an age which had not learned the first letters in the alphabet of toleration. Browne was a daring rebel, almost an impious heretic, in the eyes of bishop and priest everywhere, and the forty years he lived after his reconciliation to the Established Church did not blot out the memory of his earlier offences. Possibly had he served the church with that fervent zeal which apostates often display, there would have been more disposition to condone the past. But those forty years were a disappointment to Churchmen, if they were a scandal and reproach to those who had followed Browne. The church had gained him (if, indeed, he ever was cured of his love of conventicles and other heretical ways) but it had nothing more. The leader had proved himself unworthy of the principles which still lived. Browne was silenced and disgraced, but the Brownists, despite all efforts made to suppress them, were still increasing. Perhaps the more keen-sighted also saw that here was the irreconcilable and impracticable foe of all their High Church theories and hierarchical pretensions with which the battle of the future was to be fought, and they were, therefore, the more embittered against the first teacher of this monstrous heresy.

Congregationalists have reason to deplore the dishonour inflicted on their cause by the desertion of their first leader; but they should never forget the debt they owe to the man who, at a time when other opinions were so absolutely dominant, set forth with singular clearness and force the principles of apostolic churches. They are not called upon to constitute themselves champions of a leader who deserted his own standard; but before they too eagerly accept the calumnies which have gathered round his memory, they should remember that these were designed to damage not only the man, but his principles and followers as well, and this should at least induce caution in the weighing of evidence. Our chief difficulty is that, as might be anticipated, it is so hard to get

at the facts. Browne did not occupy a position which would be likely to insure a tolerably full record of his life; nor did he excite that enthusiasm in the hearts of his adherents which would lead them to gather up any incidental references to him or personal incidents which might help to the construction of a biography. For forty years he must have lived an obscure and solitary life in the country, and those who had most eagerly sought and most earnestly accepted his teachings would be the most desirous that the teacher should be forgotten. Hence we have often to grope our way amid little indications, sometimes so contradictory or so evidently mistaken as to baffle our search. The little tract which is now reproduced is a most valuable piece of autobiography: but it is a mere fragment; it breaks off abruptly; and there are large sections of the life which it does not touch at all. It throws, however, considerable light upon the spirit of the man, as well as on the events of the most critical and fruitful part of his life.

The account of his early difficulties and struggles at Cambridge certainly does not bear out the idea of a mere agitator who revelled in the storm which he had created until his excitement had exhausted itself. Impetuous, impulsive, arrogant, he probably was; but there is undeniable evidence of deep sincerity. His mind had been awakened in relation to questions of church government, and he was determined to go to the root of them. Hence his first action of contumacy or rebellion, as his enemies regard it, in relation to the bishop's license for preaching. He had arrived at the conclusion that the bishop was an intruder and usurper in the church, and he would not recognize his authority. "Next under Christ is not the bishop of the diocese under whom so many mischiefs are wrought, neither any one which hath but single authority; but they that have their authority together, as first the church which Christ teacheth when he saith, 'If he will not vouchsafe to hear, then tell it unto the church, and if he refuse to hear the church also, let him be unto thee as an heathen man and a publican.'" Here is the starting-point, and from this he proceeded to a repudiation of the right of the bishop to license him as a preacher. Nor was this a mere speculative opinion. He refused to seek the legal permission.

"Howbeit," he tells us in the tract, "the bishop's seals were gotten him by his brother, which he both refused before the officers, and being written for him would not pay for them; and also, being afterwards paid for by his brother, he lost one and burned another in the fire, and another being sent him to Cambridge, he kept it by him till in his trouble it was delivered to a justice of the peace, and so from him, as is supposed, to the Bishop of Norwich." There is nothing here of wanton, reckless, and mischievous agitation. Browne had learned, as he thinks, a great truth from the Word of God, and he must hold fast by it, even though it involve him in unpleasant consequences. There were not wanting those counsellors who would have had him temporize, and were ready with all those pleasant suggestions which those who pride themselves on a love of moderation and peace always find ready to hand, but which only show their inability to comprehend the difficulties of more sensitive consciences. Counsels of this kind had no effect whatever upon Browne. He had a principle to maintain, and he maintained it with the certainty of involving himself in trouble by his action.

But he did more than this. He preached, and preached successfully for sometime in Cambridge to the manifest disquietude of an observant man like Dr. Still. A career of usefulness and influence seemed opening before him, when he himself turned aside from it, because he could not reconcile himself to the parochial system. The Church of God was to be gathered out of a parish, and composed only of the godly people in the place, not of all the inhabitants. The root idea of Congregationalism had been firmly grasped by him, and as he could not be faithful to it in Cambridge, he resolved to resign the office he held. Not content with this, he returned all the money he had received for preaching there. A very strong-minded, resolute, uncompromising man he was—one on whom bishops could not be expected to look kindly, but one who, but for the lapse of the closing years of his life, would certainly have been held up to commendation because of his loyalty to conscience. It would be grossly unfair, however, if we allowed our judgment of his action at this time to be affected by our knowledge of his desertion of the principles for which at this time he so manfully contended.





Van der Weyde, Photo., Regent St., W.

Unwin Brothers, London, F.C.

*Wm Woodall*

Woodbury Process.

# The Congregationalist.

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DECEMBER, 1882.

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*W. WOODALL, ESQ., M.P.*

MR. WOODALL, who was returned for Stoke-upon-Trent at the last General Election, is an able and consistent upholder of the principles of Nonconformity, and one who, by the urbanity of his manners and his undoubted taste and talent, has within a brief period won for himself a high place in public life. He was a native of Shrewsbury, where he was born in 1832. He was educated at the day-school so long maintained on strictly voluntary principles (voluntary in the old-fashioned and true sense of the word) by the congregation of the Crescent Chapel, Liverpool. Like many useful members of the House of Commons, he trained himself for Parliamentary life by close attention to municipal duties in Burslem, where his business is carried on. He early began to take an active part in the public affairs both of his town and of the Pottery districts generally, and his services were so thoroughly appreciated by his fellow-townsmen and neighbours that he was chosen to the office of chief bailiff of Burslem—a position which he held for two years. His well-known interest in the work of education also recommended him for the post of chairman of the Burslem School Board—a position which he has held during the nine years it has been in existence. He was the honorary secretary and active promoter of the Wedgewood Institute—a building comprising a free library and school of art, the foundation-stone of which was laid in 1863 by Mr. Gladstone, and has remained the chairman of its managing committee since the opening of the building.

In 1879, a sum of money having been subscribed as a testimonial in recognition of his services in connection with this object, he applied it to the erection of a new wing of the building, which contains a museum and other useful adjuncts, which he presented to his fellow-townsmen.

He has been active also in rescuing a dormant charity and in establishing a local grammar-school, as well as in aiding Sunday-school and all other educational work. As chairman for some years of the North Staffordshire Committee for Promoting the Welfare of the Deaf and Dumb, he has been honoured with the confidence of those who throughout the country are engaged in the care and education of those so afflicted, and is now commonly spoken of as the Parliamentary representative of the deaf mutes. He has been an occasional contributor to journalism, and in this character, and because of his well-known interest in art and kindred subjects, he was elected a member of the Savage Club, of which he is now one of the three trustees.

The record of such a life speaks for itself. It is an honour to the man, and it is not wonderful that it won for him the esteem and confidence of the community to which he belonged. His election for the borough in which he resides, at the head of the poll by 12,130 votes (nearly double the largest number ever previously obtained by any candidate), was only the legitimate tribute to his personal worth and public service. The unification of the Liberal party in all the Pottery towns, which was accomplished in his candidature in conjunction with that of his colleague, Mr. Henry Broadhurst, is generally regarded as complete and cordial, and likely to be continuous. Mr. Woodall has not secured his position by any trimming. He has always been a pronounced Nonconformist, and he succeeded in inducing the Town Council (acting as the Burial Board) of Burslem to erect a single chapel in their new cemetery for the common use of all denominations; an arrangement which, although strenuously opposed by the present Bishop of Lichfield, has been found to meet the reasonable requirements of all parties concerned; and the experience of which has given encouragement to those who are contending elsewhere for religious equality in burial-grounds. In what was practically his maiden speech on the



Burial Laws he avowed himself a member of the Council of the Liberation Society, and, answering the reproaches of Mr. Beresford Hope, declared that they would not, for the purpose of securing that or any similar concession, compromise the great principle of religious equality, nor cease their demand that all national property should be applied to national purposes. During the same session, speaking on the proposal for a census of religious profession, he again vindicated the position taken up by Nonconformists, and appealed to the Government not to intrude into matters which were properly beyond its province.

Last year, on the appointment of a Royal Commission to inquire into the subject of technical instruction, he was one of the three members of the House of Commons placed upon it. The preliminary report, which appeared last February, relates only to the elementary and industrial training of the working classes in France. Since then the Commissioners have visited Switzerland and Germany, and they are now engaged in studying the condition of things prevailing in Belgium and Holland. Their duty leads them especially to the great centres of industry, and they make themselves acquainted with the special characteristics of foreign manufactures, as well as with the nature and results of the instruction which is given under the prevailing school systems. They have everywhere been received with great courtesy and consideration, and the information they have collected by personal inquiry at home and abroad, as well as from the evidence given before them by the men most competent to speak on the subject, will doubtless be an important contribution to the knowledge of a subject upon which public opinion is rapidly growing. It will be seen from this brief sketch that Mr. Woodall is one of those public men of whom their country and the middle class to which they belong may well be proud. The robustness of his principles, the solidity of his information, his quiet and unostentatious demeanour, his steady devotion to the public good, his untiring labours in so many departments of usefulness, all entitle him to the highest praise, and give promise of a career of still higher distinction than he has already attained.

## THE CHURCHES AND THE SALVATION ARMY

It would seem to be an established maxim with the "Salvation Army" and some of its supporters that its proceedings are to be above criticism, and it might even be said with some truth that honest reports of their proceedings, if they are calculated to tell against them, are to be deprecated. Such at least is my own experience. I felt constrained to speak, in the course of the discussion at Bristol, to correct the too optimistic view which had been put before the Assembly. Facts which had come under my own observation did not confirm the representations of those who had spoken of the "Army" with some measure of approval, and showed at all events that there was another side. What I did was to tell what I myself had seen. My experience may have been unfortunate, but such as it is it comes in to qualify the accounts of those who have seen the "Army" under more favourable conditions. It must be added, too, that I made even these statements, not with the idea of pronouncing judgment upon the "Army," but rather of answering the apologies which had been made for its extravagances, of making clear the objections which some entertain to their methods, and of indicating why Congregationalists could not adopt them. *The Nonconformist*, however, talks of my "scathing denunciations," and that in face of the reports of its own correspondent, who thus describes my position. "He would neither denounce nor suppress the movement, but if it seemed to violate the principles of the gospel, he must hold aloof from it. He was severe on the 'Army' placards, the position of General Booth, and the character of some of the services and of the hymns, especially those in praise of the General." The only qualification which I would make to this statement is that the severity consisted in the plain representation of facts, not in the comments upon them. If there was any "scathing denunciation," the "Army" is responsible for it, for it consisted in citations from its placards or its hymns, and in accounts of what I myself had seen.

There is nothing in the criticism implied in this epithet, which is a mild specimen of what I have had to meet, to call

even for passing notice, except as it is an indication of the spirit in which the movement is judged. It is assumed to be a powerful and successful Evangelistic agency, which is not to be tested by the ordinary laws of the New Testament and common sense, and those who venture to transgress this implied law are regarded with suspicion. There is something in this feeling to admire, though there is a danger against which it is necessary to watch. It means that these irregular workers are casting out some of the devils which have possessed the world, and that to interfere with them would be to risk the possibility of destroying much good. This is a ground which personally I have taken throughout. It is for Christians to welcome all honest workers for Christ, and to thank God for the good they accomplish, even though the secret of their success be not very intelligible, nor the methods they employ such as we can approve. But in relation to the "Salvation Army," we are invited not merely to rejoice in the service they are rendering, and to suspend our judgment as to modes of procedure which do not commend themselves to our principles and taste, but ourselves to have recourse to similar expedients. There are complaints that Christian ministers and churches do not produce the same effects as the "Salvation Army," and demands that they revise their action in the light of this new experience. There is hardly a Diocesan Synod at which the subject is not discussed, and proposals made of changes which shall embody these new ideas. All this compels inquiry on the part of all who have the salvation of the people at heart, both as to the principles on which Mr. Booth bases his action, and as to the character of the action itself. It is not a question of his sincerity, or earnestness, or devotion, but only of the lesson which he has to teach the churches. If he has succeeded in gathering a large number of souls to Christ, then it is reasonable to contend that we, who have the same object at heart, should either utilize his experience by adopting his plans, or that we should give some good reason for refusing to do so. This was the whole intent and object of the papers which have appeared in *THE CONGREGATIONALIST*, and of my observations at Bristol. If some of the statements had a ludicrous aspect, that was not the fault of the reporter, but of those who supplied the material for the report.

We should be likely to come to a more satisfactory understanding on the whole subject if there were not such a readiness to assume that those who hesitate about the results of these extraordinary agencies are lacking either in faith or enthusiasm, if indeed they be not somewhat doubtful in their theology. For myself, I can only say that if I look anxiously, not to say doubtfully, upon revivals which are the fruit, not of a quickening in the churches themselves, but of an excitement due to methods more or less sensational in their character, it is because, during the course of a long ministry, I have had many opportunities for observing and testing this kind of work. I have no *à priori* objections to such movements. I hope I am ready to believe evidence as to their results, and heartily to rejoice when they are satisfactory; but I do not regard them with the same hopeful anticipation as some of my brethren. Perhaps in saying even thus much I am exposing myself to misconstruction. I believe not only in the possibility but in the probability of times of special awakening; and further, I think that the churches ought to expect such times. I have faith also in a departure from the routine of ordinary arrangements, and in the holding of what for lack of a better term may be called Mission Services—a week or fortnight of continuous meetings for the preaching of the gospel, accompanied by special meetings of prayer. If I cannot fully approve the “inquiry-room,” I am nevertheless strongly impressed with the necessity of some wise method for gathering up the fruits of Christian teaching, much of which, I am satisfied, is at present lost for want of such an agency. Above all I yield to no man in the intensity of my feelings as to the need of some evangelistic agency which shall reach and impress the ungodly masses of our large towns. Could I believe that the “Salvation Army” had solved the problem which has puzzled and baffled so many, I should cherish unfeigned gratitude to God. For anything that has been done already I am thankful, but it is certainly too narrow a foundation for the extended inferences which have been based upon it. Even though, however, the proof that here is the very agency which will reclaim the drunkard, arouse the indifferent, and convert those who are ungodly from habit rather than from any positive unbelief, were much more clear than it is there would

be no reason why the same methods should be adopted for minds of another type by those to whom they are not natural, and who have recourse to them only because they have succeeded elsewhere. Reason has something to say on this matter. It may at least claim to test both principles and procedure, and if it is not satisfied, to demur to their adoption simply because others have faith in them. This is all for which I contend. No man ought to condemn Mr. Booth because he is not convinced of the wisdom of the course of the "Salvation Army;" but he is abundantly justified in calling in his own judgment to guide him as to his own conduct.

It may be that the requisite examination cannot be carried out without apparent reflections on the "Salvation Army;" but even this is not necessarily so. Actions to which we take exception may wear an entirely different aspect to others. What to us may be an overstrained exhibition of feeling may to them be perfectly natural. The hymns and tunes and ejaculations which would outrage the taste of an educated congregation in a suburban church may be exactly suited to the atmosphere of the "Eagle," and may prove there both acceptable and useful. It is no condemnation of the "Salvation Army" that its services appear wild extravagance to those accustomed to the decorum of the worship in Congregational, Methodist, or even Primitive Methodist chapels; but, on the other hand, their popularity and attractiveness among those who frequent them are no justification of attempts to reproduce them by our churches.

But if beyond these differences in the individuality of the workers or the diversity of the surroundings, there are other points to which there is objection on principle, there is no just ground for offence because that objection is stated. The scrutiny of the whole Christian world has been invited and its verdict challenged. Favourable judgments have been eagerly quoted, the conscientious difficulties of those who take an opposite view ought to be regarded with the same respect. The question is too serious to be treated in a personal or party spirit. The one desire should be to conform all our actions to the will of God, and any one who is prepared to discuss any method in this spirit may surely expect to be heard with patience and charity.

To one point put by Mr. Roberts in what was, despite this, a very thoughtful paper, and a valuable contribution to the discussion of the subject, I feel bound to take strong exception. He puts it thus :

Now the estimate we form of such a movement as this will of course largely depend upon the point of view from which we approach it. Nay, frankly and at once, if we believe that all who do not formally receive the gospel of Christ are irretrievably lost, and that a mental or emotional (say, if you will, a mental *and* emotional) acquiescence in the terms of the gospel message will secure their salvation ; if we believe that, I say, then any method of rousing attention to the message of the gospel is allowable, and the " Salvation Army," as it has been more successful on that scale than any other agency, is the thing we should instantly and energetically accept and adopt. Everything should be sacrificed to the great end of gaining this great acquiescence. Modes of action don't weigh much in such a case.

I demur to his representation altogether. I am not quite sure, indeed, as to what is meant by the word " formally," as applied to the reception of the gospel. If it be intended to suggest that there may be those who, without any distinct profession of faith in Christ, and indeed without any personal trust in Him at all, show the work of the gospel as some heathen, of whom Paul tells us, showed the work of the law written in their hearts, I can only say that the point, into the discussion of which it would be impossible to enter here, is irrelevant to the present subject. We are talking not about those who, like the young man whom the Lord loved was not far from the kingdom of God, but of the most degraded section of our population, in relation to whom we may be content to put aside our philosophy and look at hard facts. For myself, I do not feel called upon to pronounce judgment as to individual men, but simply to proclaim the message of the gospel, that salvation comes through Christ and Christ alone. I may shrink from some of the forms in which the teachers of the " Salvation Army" describe the consequences of sin, but I would rather have them than a mode of speaking which would lead men to think lightly of the retribution which awaits unbelief. I can understand and respect the intensity of feeling which is kindled in the hearts of numbers by the appalling condition of the classes among whom the work of the " Army" is done. I hope I sympathize to the fullest extent with their sentiments. But this does not

bind me, as my friend seems to argue, to an adoption of the methods of the "Salvation Army," if I do not believe in the wisdom and enduring efficiency of those methods. Mr. Roberts himself supplies the best answer to his contention in the last sentence I have quoted in another part of his paper, where he says, "You only really drive men away from things to which they are disinclined if you are too urgent in your appeals to them to accept them." Precisely. There must be a regard to method after all. Even zeal is to be according to knowledge if it is to effect its object. I admire the zeal, I honour the spirit by which it is inspired; I accept in the main the view of the gospel on which it proceeds; I doubt chiefly as to the plans, but that doubt is to me a point of very serious moment.

Some of these methods are in utter violation of good taste; others are in opposition to scriptural teaching and common sense; others, again, are objectionable on both grounds. The hymns are often lacking not only in poetry but in devotional sentiment, but the placards often trench on profanity. At the Union meeting a strange defence was set up for those extraordinary declarations of the converts, which are so conspicuous a feature at the meetings. Our Lord, we were reminded, bade one whom He had healed to go home and tell his friends. The speaker forgot that this is precisely what is not done by General Booth. To say nothing of the taste of the parallel on which the argument was based, the quiet report to the friends at home is as different as can well be conceived from the noisy boastings of the "Salvation Army."

But there is a cardinal objection which goes even deeper. The reliance upon excitement is eminently perilous in any religious movement. Far be it from me to insist on a formality too rigid, or a decorum so severe and overstrained as to repress all life and earnestness. The mischievous influence of the tyranny of routine is undeniable, and we should be thankful to those who will help to break its bonds, provided that in the recoil there be not a rush into the even more objectionable extreme of extravagant license. That there is not only this possibility, but that the evil has actually occurred in the "Salvation Army," will be questioned by no



one who is acquainted with its operations. Mrs. Booth has not shrunk from maintaining that animal excitement is the proper, if not the necessary, accompaniment of spiritual excitement. Her outspoken utterances on this point have not received the attention they deserve. They were given at the Whit-Monday meeting at the Clapton Hall, and followed the extraordinary rodomontade of Mr. T. A. Denny. "These services," she said, "were spoiling him for the churches," which was a very natural result, though it might prove more disastrous to Mr. Denny than the churches. We are certainly not prepared to admit that it is any part of the function of the churches to provide openings for the excited feelings of this gentleman or other fanatics of a similar order; but, on the other hand, we do not know where we should find a counterpart to the "quiet and orderly meeting" which he had attended on the previous night, and at which, he tells us, he "continually wanted to say 'Amen' or 'Hallelujah,' but had to hold his peace because he would have been had up as a brawler had he given vent to his feelings." It is easy to understand that any one of ordinary consideration for others might hesitate before breaking in upon the quietude of a congregation unaccustomed to such demonstrations with the "Amens" and "Hallelujahs" so dear to the soul of Mr. Denny. But that he would have been arrested as a brawler had he given way to his feelings is an absurd suggestion. I have not myself a word to say against "Amens" and "Hallelujahs" where they are the sincere and hearty ejaculations of men whose emotions cannot be repressed. It is very different when waving of handkerchiefs, leaping, and dancing are added to the shouting. Mr. Denny himself is afraid that his friends may "jump too high." "They must not," he said, "get too much excited. He could wish, however, sometimes he was more excited himself, and if their excitement were real they might jump as high and shout as loud as they wished." Apparently this was the hint on which Mrs. Booth spoke.

She believed the Lord would use the "Salvation Army" to break the shackles of conventionality, so that all the people in the church would say "Amen" when they felt it. All this silence, this long-facedness, this sanctimoniousness was of the devil. People would say, "You must not have animal excitement. What excitement, then, could they have?

There could not be spiritual excitement without a measure of animal excitement, for the animal contained the spiritual, and if God moved her spiritual nature, He moved her animal nature at the same time; and to prevent the movement of the latter was to hinder God's work. A black man had once said to her he should burst if he did not jump. She would say, then, let him jump, provided, as Mr. Denny had said, that it was the real expression of what he felt. It was rational, it was reasonable, it was philosophical that they should express their feelings, and those who talked of philosophy and logic, while they were forbidding the energies of the mind to express themselves through the channels God had provided, did not know what they were talking about. They wanted the outward expression of the inward fire. They did not believe in the shouting of people who would do nothing else, but those who had prayed, and wept, and suffered imprisonment in the cause might shout till they were hoarse.

That there is an element of truth in this I should be the last to deny. English people are too fond of practising repression everywhere, too prone to regard all demonstrations as signs of weakness, and especially is it so in religion. More unfortunate still is it that the lugubrious aspect is by too many regarded as specially religious. If the "Salvation Army" can break in upon this they will do no light service. But assuredly they will not do it by such teaching as we have cited, and the extraordinary practices of which it is the parent. I readily admit that the churches have much to learn from the "Army" but there is quite as much that ought to be eschewed as imitated. All history teaches me that a religion begotten in excitement is one that will readily become the prey of superstition and the instrument of the priest.

The opening of the Grecian Theatre for the work of the "Army" after what, in their strange jargon, they call the "capture of the Eagle," afforded a good opportunity for judging of the character of the movement, and that under what may be supposed to be favourable circumstances. Let me say at the outset that no one who was present on the occasion could fail to be impressed with the power both of Mr. and Mrs. Booth. It did not seem to be power of a high order, but of its reality there could be no question. After what has been said in some quarters about the persuasive eloquence of Mrs. Booth, her afternoon address—which was the one we heard—was in some respects extremely dis-

appointing. There was in it much more of querulous complaint than of winning appeal. It is true that the meeting partook more of a domestic than of an Evangelistic character, but the circumstances, to outward appearance at least, were such as should have called forth songs of rejoicing rather than words of defiance or objurgation. The presence of the "Army" in the Grecian Theatre, with more than half of the heavy cost paid, was itself a great fact, in view of which the criticisms of outsiders, and even the "lies," as Mrs. Booth again and again described them, might surely have been forgotten for the time. On the contrary, they seemed so to fill their mind that she could speak of little else. The address was certainly not in good taste, and it did not seem to be very effective. Still it would be uncandid to deny the power of Mrs. Booth. It is the power of an enthusiast, who fully believes that she has a commission from Heaven, and that Divine inspirations come to teach her the way to success. Her fervour, her singleness of aim, her devotion of soul, are unquestionable, and in them lies her strength. This intensity of feeling and absolute faith in her own position may help to explain the feeling against critics and dissentients which was so unpleasant a feature in her address.

Mr. Booth may be as much of an enthusiast, but his power is certainly of a more practical kind. His skill in the management of the "canaries"—that is, the forms which were distributed in the building that they might be filled up with promises—proved him to be an adept in the work. Mrs. Booth seems to supply the passion, and Mr. Booth the administrative brain power. His style of speaking is not interesting—indeed is rather the reverse. But he knows how to rouse a meeting when it is flagging. Mr. Booth thinks only of the multitude, and he understands how to move them. The variations in the meeting, the introduction of the songs, the gradual working up of the audience to a pitch of excitement, were all most carefully studied, and the success was the best proof of the art of the organizer. Assuredly if this be the kind of instrumentality by which the people are to be evangelized and elevated, no better persons could be found for conducting it than Mr. and Mrs. Booth.

Our doubt is as to the method, and that doubt was increased

rather than abated by the scenes at the "Grecian." The choruses were the most attractive part of the proceedings. On them, much more than on any teaching, the "Army" appeared to depend for success. But what is this but Ritualism? There is, indeed, no symbolism in it; but there is an appeal to the lower rather than to the higher sentiments of the nature. There are many of the songs of which it cannot even be said that they contain Evangelical truth, and will themselves, therefore, benefit the souls of the singers. Some are mere war cries, some jubilations over the "Army;" in one we had a glorification of the General.

In all this agency reason is left out of the account. The appeal is solely to feeling. Priests may be content with this, but intelligent Christians will desire a different basis for the religious life.

The effects are already beginning to develop themselves. The meetings of the "Army," we learn from disinterested and not unfriendly observers, are not what they once were. The Rev. R. A. Hatchard is a clergyman in the East of London who has watched the movement for many years, and watched it with extreme interest. He has recently written to *The Guardian*, giving an account of his experience. Twelve years ago he had frequent opportunities of observing the proceedings of the "Army" at Whitechapel, and then, he says, "the services were of a highly revivalistic character. But I do not think they could have been objected to by any really Christian persons. The meetings were such as I have seen in the South of England among some of the Methodists." From this the character of the meetings has changed, until now, he says, some of them are almost like "music-hall entertainments."

A respectable working man told me he went to the meetings where I saw him because they were *amusing*. I spoke to the "captain" at Limehouse about this. He is a very intelligent and earnest young man; a good speaker and singer, but without a theological education. He told me that he tried to keep down the "tambourine" element as much as he could. That the "Army" had tried regular preaching, but that the public would not stay to listen to it. That when he tried the reading of the Scriptures the people went out. In a word, that the "Army" must *keep up the excitement* in order to maintain the attention of the motley crowd who usually make up their audiences. From my own observation I think that this is the truth.

Nothing less than this could be expected, and it does not require a prophet's gift to foresee that there will be further and more mischievous development of a similar kind.

J. GUINNESS ROGERS.

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*GUIDED.*

Up the long, slippery slopes we toil and strain,  
Amid the ice and snow,  
Untrodden heights above us to attain,  
Untrodden depths below ;  
Danger to left and danger to the right,  
All wearily we go.

Cruel and beautiful the blue crevasse  
Yawns close beside the way ;  
The avalanches topple o'er the pass,  
Their cold, white torrents stay  
Only a moment ere they roar and plunge,  
To rend and overwhelm and slay.

Each following each, we mount as we are led  
Up the long, steep incline ;  
Our Guide walks calm and fearless at the head  
Of the long, faltering line,  
And shows the narrow path where safety is  
By word and look and sign.

Marking His footsteps, treading where He trod,  
Close following on His track,  
We cannot faint or fail or miss the road,  
Though deep the snows, and black  
The precipices yawn, and rough and steep  
The forward path and back.

Intent on Him we do not mark or see  
These hard things by the way ;  
It is enough that we are led, and He  
Whose guidance we obey  
Has gone before, and knows how hard it is ;  
What He has done we may.

Above the mists we catch a faint, far chime,  
And glimpses heavenly fair  
Shine through, and seem to beckon as we climb;  
How distant bright they are !  
Dear Guide, lead on ! we do not ask for rest.  
Would God that we were there.

*Susan Coolidge, in "Boston Congregationalist."*



### IS THERE REASON TO BELIEVE IN EXCEPTIONAL OUTPOURINGS OF THE HOLY SPIRIT ? \*

NEARLY fifty years ago two members of the University of Oxford, brothers, highly cultivated, of great natural ability, who had both risen to eminence and to popular recognition, were slipping from their spiritual moorings, and drifting rapidly neither knew exactly whither. Both had turned approving eyes upon the church of the early centuries, and in the self-conquest of the ascetics of those primitive times, in the patience of the martyrs, in the joyous swing of Christian advance, as one of the brothers describes, they saw, as they believed, a healthy and invigorating contrast to the ecclesiastical world in which it was their lot to live. Their careers speedily diverged. Cardinal Newman, as the John Henry Newman of the past must now, alas ! be styled, has found the only solution of his religious difficulties in the bosom of Rome. Professor Newman, his gifted brother, has accepted as the solution of his doubts a rationalism which denies the historical accuracy of the Old Testament, asserts the moral imperfection of Jesus, and speaks of the probability of a future life with hesitation. Such life-histories are *signs of our times*. This present age has afforded an additional instance of the great law to which all Christian history bears witness—that if religion of a New Testament type be supplanted ever so little by human gospels, onesidedness is the inevitable result. Onesidedness is a necessary consequent upon times of religious

\* A paper read before the Congregational Board, Nov. 14, 1882.

decadence, and onesidedness must take one of three forms: it must either betray itself as imitative orthodoxy—the unreasoning acceptance of the religion of our fathers; or as virtual Romanism—the unreasoning acceptance of external authority; or as essential rationalism—the reasoned acceptance of the natural faculties of man as the supreme arbiter in all questions, even of the highest and most momentous import. So it always has been, and so it still is. Christianity of a New Testament type affects the whole man, giving a glorious resurrection to mind and heart and will; religions of a human kind emphasize the individual idiosyncrasy, whether mind, or heart, or will. At any rate such careers as those of the Newmans are *signs of our times*. But as marked a sign of our times to my mind is the spirit of expectancy which is abroad. I might have alluded to the larger-heartedness which characterizes our days. There is a manifestly quickened desire to hear and to impart a simpler, clearer, more loving, and less argumentative proclamation of the gospel of Jesus. I am inclined to think that the day for apologists in our pulpits has well-nigh passed; and that those only rightly read the signs of the actual present who, like the apostle, state, with that reality which has the accent of conviction, “what they have heard, what they have seen with their eyes, what they have looked upon, and their hands have handled, of the word of life.” There is a large earnestness abroad. The Spirit of God is moving mightily around us, showing personal needs, demonstrating the stupendous necessities of others, forcing home the conviction of the true bliss of man, bringing churches into practical co-operation, and arraying, so to speak, the separate battalions into one vast army. But all these spiritual manifestations seem to culminate in a sentiment of expectancy. Shall they end there? is the vital question. This spirit of expectancy is becoming a tendency; it is showing itself as clearly on the continent as in our own dear land. Germany—which has been racked by the *Culturkampf* and by rationalism, and almost as severely exhausted by blind guides who have desired to live in the seventeenth century rather than the nineteenth—is experiencing a revival of evangelical religion. Is the tendency to be nothing more? Is it to be a hope doomed to disappointment, or is it to be the dawn of a



brighter day? In the seventeenth century the rekindled fires of the Reformation were packed into the grates of theologians; in the eighteenth century they were well-nigh choked by the unbelieving atmosphere; the great practical question is, Are these closing decades of the nineteenth century about to introduce another great epoch like the Reformation, or, better still, like the age of the apostles?

It seems to me there is a great preliminary question to be settled, and to this I address myself. The question is, Is there reason to believe in exceptional outpourings of the Holy Spirit? Two views of the universe are contending for general recognition—the Evolutional and the Christian. According to the evolutional view, the investigator into the universe, if he knew accurately the state of the world at any given moment, could tell accurately the state of the world at any succeeding moment. According to the Christian view, the investigator would sometimes be at fault, because the Christian scheme leaves room for what appears to us in our ignorance Divine interference. According to the one view, the story of the intelligible universe is nothing but the story of the changes of physical forces; miracles are excluded; so is superhuman prophecy; even our Lord Jesus Christ is simply the product of the forces which preceded Him. According to the Christian view, the so-called laws of nature are over-hasty generalization from the apparent regularity of things, and the true history of the universe is just the working out of the eternal Divine purposes. What we in our limitation of knowledge call miracles are planned as surely and as eternally as the rising and setting of the sun; prophecy and prophets, Christianity and Christ, are part of the Divine plan equally with what we call the course of nature, and are as natural to God. In short, the doctrine of evolution asserts that “No man hath seen God at any time; the ever-changing phases of the physical forces, they have revealed Him.” Christianity says, “No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.” That these two views can be reconciled is the fond delusion of careless thinkers. Only by interpreting evolution in a way which its advocates would not accept can such a reconciliation

appear possible. Christianity knows a Divine development, it does not know a physical evolution. A crucial test of the two views is to be found in Christ Himself. If He be the only-begotten Son of the Father, He cannot be the mere product of the mundane forces which preceded His advent; if He be the mere coalescence of physical forces, He cannot be co-equal with the Father. Another crucial test of the two views is the question before us. Does the baptism of the Holy Spirit simply express the truth that "the whole life of the Church is a Divine inspiration? or does it draw attention to a further truth, that, so far from the the life of the Church being a steady evolution, ceaselessly advancing towards the perfect day, it has its extraordinary hours of special exuberance, because, besides the ordinary working of the Divine Spirit in the Church, there are also exceptional outpourings of the Holy Ghost?"

Let science speak where science can, but let it not spread itself into a upas tree which paralyzes Christian belief and effort, in its attempt to deal with truths which really belong to a supramundane sphere. For my part, I believe in the Holy Spirit working by, but not confined by, human instruments. I believe we have reason to put our trust in exceptional outpourings of the Holy Ghost.

Again let me emphasize the point before us by contrast. I am not referring to the ordinary working of the Holy Spirit as the Divine executive. The Holy Spirit has, according to Scripture, a considerable place in the works of nature, giving to blind matter intelligence, and to the animal creation habit and instinct: "Thou sendest out thy spirit, they are created; thou takest away their breath, they die and return to the dust." The Spirit is also represented in the Bible as the immediate source of human life: "The Spirit of God hath made us," said Job. All intellectual life is described as emanating from the Spirit: "The inspiration of the Almighty giveth us understanding." Further, the Spirit is represented as the source of human gifts of various kinds, and the Bible attributes to the Spirit the skill of Bezaleel as a metal-worker, of Moses as a leader, of Joshua as a general, the tact of Gideon, and the strength of Samson. We are also reminded by Scripture that there is an ordinary and daily working of

the Holy Spirit in redemption, convincing of sin, revealing Christ, quickening penitence, bestowing faith and hope and love, imparting all the beauties and strengths of the new life. But is this all, or is there in addition an exceptional display of Divine power? We have infinite cause to thank God that He has granted, through His Spirit, this beautiful world, this present life, these personal capacities; we have infinite cause for gratitude in the continuous gifts of grace through our Lord Jesus Christ: but a further question arises: Is there, in addition to a steady and persistent and progressive action—I was going to say an action limited by the capacities of secondary agents—is there besides an exceptional influence which we may share? Does the Lord Jesus give His Spirit by measure?

Let me now briefly direct your attention to a threefold illustration of the principle I wish to insist upon. The Bible, Christian experience, and church history each throw some light upon the truth of exceptional outpourings of the Holy Spirit. The law in each case seems to be advanced by antithesis—by the contrast of light and dark, summer and winter, work and repose. The rule apparently in Divine action is not a Deistic *laissez-faire*, but occasional Divine interference, as we say, which finds its point of contact, it is true, in human faculties, although it is not confined thereby.

So far from the scriptural evidence making for a steady progress in religious life, the spiritual relations of man seem to be governed by two great laws of a different character. On the one hand, exceptional revelations are given at critical epochs which, once given, are subsequently permitted to grow by common processes into the popular consciousness. On the other hand, these exceptional revelations are given by the instrumentality of picked men, whose faculties form, as I have just said, points of contact for the Divine revelations, which, however, transcend those faculties. We are accustomed to recognize an exceptional activity of the Spirit of God in Creation, when He reduced chaos to order. An exceptional outpouring of the Spirit must be equally seen in the time of Moses, in the two marked prophetic epochs, and in the age of Christ and His apostles. *First* the extraordinary outpouring, *then* the ordinary development—such seems to be the Biblical

law. But possibly, not to delay, the cardinal New Testament instance will suffice by way of illustration. Forgive my reminding you that when the Lord was about to be crucified, He left behind Him a command that His disciples should tarry in the city of Jerusalem until they were endued with power from on high. Surely this command was not a little remarkable. These disciples had their natural faculties, peculiarly adapted, we may assume, to the work to which they were called; they had all the ripe knowledge reaped from three years of close intercourse with Jesus; nevertheless they needed, it would seem, something additional before their work could be effectually done. That something was given at Pentecost. Then, amidst external portents, the disciples were filled with a new and unaccustomed force. Every faculty was stimulated to its highest; new faculties were imparted. They displayed a wisdom altogether foreign to their condition; their words partook of the highest qualities of eloquence, working persuasion and conviction. For a time they were partakers in the inexhaustible Divine life. The entire spiritual nature of a number of men was affected by a Divine stimulus, if the word may be allowed, which was profoundly more blessed and forcible than the highest gifts of genius. Power rained from the throne of the Almighty; men saw as with the eye of the Omniscient. If common life shows us man aroused to energy by contact with his fellow-men, Pentecost shows us man aroused to higher faculty by contact with the Spirit of God. At the breath of Deity the eye saw its horizon expanded, the will knew its capacity increased, the intellect felt its truth enlarged, and there seemed no motive power in the wide universe like the gospel of Jesus.

It seems to me that history also suggests that there are exceptional seasons of Divine outpouring. At critical epochs the great Divine truths stand out in singular clearness before the eyes of the redeemed, and have a singular enthrallment over the hearts of the unsaved. At such times Christians become intuitive, and the worldly become earnest. From the apostolic times to the present there have been many exceptional seasons when the cry for salvation has been general, and I do not delay to illustrate. I do pause a few moments to illustrate the exceptional grasp sometimes displayed by

whole classes of men upon Divine truth. It is worth while asking, What differentiated the apostolic age from the ages immediately following in the matter of the apprehension of religious truth? I think I may put it in this way. In common life we all know the difference between genius and talent, between the seer and the reasoner, between insight and research. The same distinctions seem to apply to epochs as well as to individual men. There are epochs when spiritual truth is seen intuitively rather than grasped intellectually. Thus the apostolic age was not the time of a doctrinal system; truth was felt rather than systematized. In the intense realization of the salvation that was in Christ, deep emotion precluding exact science, men had no desire to express in logical form and with suitable limitations what stirred them so deeply. Religious truth was reached by experience rather than reasoning. In this practical apprehension, this intuitive grasp, of gospel truths, the century of the Reformation, and some other times, may be likened to that of the apostles. It was a renewed evangelical experience rather than a profounder intellectual system which simultaneously affected all the nations of Europe. Translate this intuitive apprehension into other terms, and it seems to me it might be called an exceptional outpouring of the Holy Spirit, awakening, transforming, quieting, energizing.

And it seems to me that even personal religious experience has its own peculiar testimony to bear to exceptional as well as ordinary Divine influence upon the soul. Where conversion is pronounced, there is a conscious endeavour to live a holy life and to assimilate saving truth, and there is, side by side, a sense of conflict, a feeling of inability, a fearful restlessness, till, in His own time, the great Divine Strengtheners and Consoler speaks as He did not speak before. It also seems to me that a similar experience recurs in Christian life again and again. Christian progress is very seldom in a straight line upwards. There is advance in the long run, and very evident advance; but that advance accords with the Biblical law of revelation and assimilation, larger revelation and a further period of assimilation, and so on. As in the Church, so in the individual man, the religious life seems to go by starts, so to speak. There are days of open

heaven, and nights of latent growth; times of supernatural power, and times of the transformation of power into thought and character. If a notable period in religious history is seldom followed by one that equals it in belief or practice, the same thing appears to be true in religious biography. There are hours, I think, when from above the clear light shineth, and there are hours when we must walk in the memory of that light. There are hours when a superhuman force works in us, and there are hours when our own limited powers shape our efforts, as it were, without any quickening from without. I imagine, therefore, our personal experience, as well as Scripture and history, has some testimony to give upon exceptional outpourings of the Holy Spirit.

In conclusion, two practical inferences suggest themselves. If belief in the fact of exceptional outpourings of the Holy Spirit prompts a strong desire for that Divine gift, manifestly our one resource is prayer. For two reasons at least is this true. Prayer testifies to humiliation; it shows us proof against that subtlest of temptations—to regard ourselves as specially the favourites of heaven. Further, there are some things in the gift of God which we cannot receive without serious harm unless we are in a state of earnest expectation. Prayer, whatever else it may show or be, shows us in an expectant attitude. In that mental frame which we call prayer we are humbled, desirous, expectant, self-emptied, and it is when we are content to be nothing God can become all. This was the attitude of the disciples prior to Pentecost. “They all . . . continued . . . in prayer.” “They all . . . continued . . . in prayer;” their prayer was *persistent*. “They all . . . continued . . . in prayer;” there was united petitioning. “They all *with one accord* continued . . . in prayer;” to external association they added internal union. “They all with one accord continued *steadfastly* in prayer;” difficulty and the absence of immediate response did not shake their resolution.

It is most confounding to desire with all one’s heart the Holy Ghost (it has been beautifully said), and yet seem to be denied the priceless boon; to pray for light, and to get instead deeper darkness; for faith, and to be tormented with doubts which shake cherished convictions to their foundations; for sanctity, and to have the mud of corruption stirred up by temptation from the bottom of the well of eternal life in the heart.

Yet all this is part of the discipline through which scholars in Christ's school have to pass ere the desire of their hearts be fulfilled.

But prayer means much more than is commonly recognized. Prayer of this high kind—availing prayer—must come from a highly consecrated life. It is the prayer of the righteous man which availeth much. I scarcely know how to put the thought; but all Scripture shows that, whilst the gift of the Holy Spirit is not limited by the capacities of men, nevertheless that gift is only bestowed when there are points of contact in the life of man. Miracles were wrought by saints; prophesy was given to the *holy* men of old; availing prayer is the faculty of the righteous. "To pray well is to labour well," said Luther; to pray well is to live well, we might add. It is when we are doing our best that the great Giver bestows of His best. It must be a very holy life which can give a man the daring to preface his entrance into the pulpit like Robert Bruce, by saying in wrestling prayer, "I protest I will not go unless Thou goest with me."

I have said that the kingdom of God moves onwards through the agency of *groups of men*. "A few guiding spirits march first, and the multitude fall into line and follow after them," says a beautiful American writer, almost unknown in England. It is the few who plan, toil, and pray. The great Head of the Church has His twelve still. Let them be moved simultaneously by the Holy Spirit, and the mighty work marches rapidly on. Oh for lives more highly consecrated! Oh for prayers more full of faith and potent! Oh for larger delight in service, deeper joy in fellowship, stronger power in spiritual usefulness! Oh for an exceptional outpouring of the Holy Ghost!

ALFRED CAVE.

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### A HIGH CHURCH VIEW OF THE MARIAN PERSECUTION.\*

No one who is acquainted with the first volume of Mr. Blunt's "History of the Reformation" will be in any doubt as to the

\* *The Reformation of the Church of England: its History, Principles, and Results.* By Rev. JOHN HENRY BLUNT, M.A., F.S.A. (Livingtons.)



character of the present one. It begins with the reign of Edward VI., and extends down to the passing of the last Act of Uniformity, and is throughout an impeachment of Puritans on the one side and Ultramontanes on the other, and a vindication of what the author regards as the true "Catholic" Church of England. The author reminds us of a friend whose foible is absolute certainty on every subject of which he speaks. "I wish," said a gentleman who was in conversation with him, "that I could be as certain of anything as you are of everything." We have much of the same feeling in reading Mr. Blunt's history. His sphere of knowledge is, indeed, more confined, but his confidence on matters within its limits is just as imperturbable. There is not, it is fair to say, any loud pretentiousness about him; but there is the quiet assurance that the Church of which he is a priest is the true Church of England. If a special revelation from heaven had been granted to him on the point he could not have been more assured of his own position or more justified in the condemnation he pronounces on all who question it. There is no real bitterness in his tone, and as little of offensiveness as is compatible with the exclusive claim which he advances; but there is throughout that air of superiority which is so characteristic of the school to which he belongs, and which would provoke indignation were it not that it is more likely to excite ridicule. There are few classes who know so little of those who lie outside their own circle, and who therefore find it so easy to persuade themselves that within the narrow confines of their little territory is the dwelling-place of orthodoxy and wisdom, as Anglicans, and especially those who plume themselves on being specially "High." Mr. Blunt is a representative of this party—the party which seems to fancy that the proper attitude to assume to all Dissenters is that of pitying condescension or haughty scorn. They can hardly be ignored, for they have played a very important part in the history of the country, and constitute a very substantial force in it at present. But they can be treated as hopelessly in the wrong, as guilty of schism, as the victims of their own blindness and perversity when they fancied they were following the dictates only of conscience. They can be represented as enemies of the Church of Christ, whose authority they have been led in

passion or ignorance to defy, and whose true interests they have continually opposed.

Mr. Blunt puts the case of this school as ably, as clearly, and on the whole with as much of candour and charity as is compatible with the theory on which his history is constructed. There is no ground to impeach the general fairness of his statements, and if they do not satisfy us as complete, it is because he does not seem ever to have been troubled with the suspicion that there may possibly be two sides to the controversy. His idea is that the "Reformation" was the quiet and normal development of changes in the teaching and practices of the mediæval Church, which had been rendered necessary by the altered state of society, or perhaps by the growth of abuses within the Church itself. But the true Reformers had no idea of any vital changes of constitution, had no sympathy with the Lutherans or the still more extreme Protestants of the Continent, were free from the taint of the Puritan spirit or any desire for Puritan doctrine or discipline. The men who sought to give this character to the movement were wild revolutionaries, who had little of the true English spirit about them, and who certainly were not loyal sons of the English Church. They might be bishops, or even archbishops; but they are not, therefore, the less to be regarded as members of the "Anti-Church" party, and to be judged accordingly. To such men it must be confessed that Mr. Blunt shows very scant justice. If there are two theories of their character and conduct, he is sure to lean to the most unfavourable; if two interpretations of any of their actions, that which derogates most from their claims to respect and honour is the one which is almost invariably accepted. The Ultramontanes, of course, are not viewed with favour; but even they are less obnoxious than the Puritans; and if, as in the case of Gardiner and Bonner, they were once Anglicans, and were led into more extreme and severe courses by the pressure of circumstances or the influence of others, every possible excuse is suggested on their behalf.

Gardiner, indeed, is one of Mr. Blunt's favourites. The proud prelate, as he appears in our ordinary history, and is pictured by the popular imagination, is, according to our author, a myth, for the creation of which Foxe is largely

responsible, but which has, as might be expected, gathered around it innumerable accretions due to the prejudice and misrepresentation of Philistine Protestantism. In our author's view he is rather the type of wisdom, moderation, and true "catholicity." If he could have had his way, he would have brought the Church very nearly into harmony with the ideas of our modern Ritualists, retaining most of what is distinctively Romish except Rome. That his conduct in relation to the persecutions is misrepresented in the popular tradition that has prevailed respecting him, we are not disposed to question. There does not, indeed, appear to be any good reason for impugning the conclusion which our author has reached on this point.

So long as his influence lasted, which was until the marriage of the Queen and the arrival of Cardinal Pole in England, no person was executed on the ground of heresy. During the year that he lived after these events—for he died on November 12, 1555—Gardiner only sat on one trial of "heretics," that being the trial of Bishop Hooper, Rogers, and several others, who were brought before a Commission of which he as Lord Chancellor was head, on January 22-30, 1554.

This is something by way of abatement from the popular estimate of the bishop; but it needs a considerable measure of ecclesiastical prejudice to lead any to accept it as at all approaching an exculpation. A prelate who presided (even though it was in his capacity as Lord Chancellor) over a Commission which sent a brother bishop, who was a far better man than himself, and others of like spirit and character, to the stake, and who, as the bishop of the diocese, himself excommunicated these heretics in order that the civil power might be warranted in burning them, has done enough to make himself an accomplice in one of the darkest crimes by which the page of English history is stained. It may be true that he has been credited with some crimes that he did not actually commit; it may even be true that he was not the bloodthirsty monster he has sometimes been represented: but after all this is but little to say on his behalf. Very probably Cardinal Pole had more to do with the instigation of the crimes and it may possibly be that Gardiner had not power sufficient to prevent the Queen from accepting the evil counsels which were so much more congenial to her own taste, and

which ministered more to the fiery resentments which were burning in her bosom. But if he had really hated the sin, he would have purged himself of all complicity in it by refusing to be an agent in the execution of the cruel designs of the bloody Ultramontane persecutors. This he did not do; and he is therefore rightly branded as one of the notorious offenders of the time: and if a special amount of obloquy has rested on him, it may partly be traced to the fact that no one could have done more to prevent the adoption of the diabolical policy—which, as Mr. Blunt suggests, was probably due to the initiation of Spanish inquisitors—had he even resolved not to take any active part in its prosecution himself.

That Gardiner was too much of a courtier to be a fanatic, that he had entered too far into the designs of Henry VIII. to be a zealot for the Papacy, does not, in our view, lessen his guilt. It would perhaps scarcely be correct to describe him as an Erastian, and yet there must have been much of the Erastian temper in one who could humour the “bluff” king as far as he did. It was associated with decided views as to the right of the “Catholic” Church, the authority of the priesthood, the grace resident in the sacraments; but thus qualified, it was a powerful element in his character and principles. This was sufficiently evident in his conduct during the reign of Edward VI. Up to a certain point he was desirous to accept the policy dominant at the time. It was developed to an extent which forced him into an attitude of resistance, and exposed him to a persecution as much to be deprecated as that in which he afterwards took part.

We doubt whether Mr. Blunt has acted wisely in taking so much pains to abate the sense of horror with which Englishmen regard the fiercer persecutions which disgraced the sixteenth century. Even on his own theory of the “Catholic” Church his laboured attempts at extenuation were a display of chivalry which it is not probable that the Romish Church will imitate. It is certainly very impolitic, for the English people will not be affected by the reasoning, except in the way of having their suspicions awakened in relation to the party by whom it is employed. But it is as unfounded as it is impolitic. There is not an excuse to be urged for the deeds of violence which have given the name of Mary a place in English history

similar to that which Nero holds in that of Rome. Cranmer, Ridley, Latimer, Hooper were almost the only victims to whose execution any political significance could be attached even in a remote degree. But who would venture to pretend that any of these men were at all a menace to the throne of Mary? They chafed under the new rule, they abhorred the Church which had been restored, they desired to maintain Protestant teaching and worship, but there was not a thought of rebellion in their heads. Their religion was the whole of their offence, and for their religion they died. Still they were men of leading, of political standing, of public influence. They had provoked the passions, of their opponents, possibly excited their fears, and, so far as they had lent themselves to the designs of Northumberland for placing his daughter-in-law on the throne, they were open to condemnation. But even this is not to be said in relation to the great mass of the sufferers. They were, with but rare exceptions, people of no social status. They were labourers, weavers, artisans of different kinds, a few scholars—men who could have done no evil to the State if they had desired to do it, but who were, in fact, never suspected of harbouring any such designs. We have no excuse to plead for many of the acts of Queen Elizabeth in her conflict against Popish conspirators, but it is never to be forgotten that there was a real and a dangerous conspiracy against her throne and even her life. Nothing of the kind can be said in relation to the Protestants under Mary. They had no treasonable connection with any Continental power. They had no idea of disturbing the Queen, for the attempt to place Lady Jane Grey upon the throne was the scheme of a wicked personal ambition, and when it failed there was no further evidence of disloyalty on the part of the Protestants. They hired no bravoos, and laid no plots of assassination. They were poor, humble, law-abiding people, whose only fault was in relation to the law of their God.

Strange to say, the victims belonged almost entirely to the labouring classes, and a very large proportion of them were under thirty years of age. . . . The general conclusion arrived at, after a careful analysis of Foxe's narratives, is that about two hundred and forty out of the whole two hundred and seventy-seven who were burned belonged to the labouring classes. Of the remaining thirty-seven there were seven tradesmen, nine village gentry of both sexes, sixteen priests, and five bishops. It is

a very conspicuous fact that the middle classes of the laity throughout England and Wales are only represented by sixteen persons, and that Foxe does not record the conviction or execution for religion of a single layman or laywoman from among the higher classes.

The fact is as suggestive as it is conspicuous. Various questions at once start up. When the dark days of persecution passed away, and Protestantism once more became the religion of the land, it found a good many adherents among the higher classes. How was it that, though so many were ready to share in the rewards of the day of prosperity, not one was called on to suffer in the time of persecution? It cannot be that the Inquisitors showed peculiar tenderness to those who gave heresy the benefit of rank and station. Perhaps in these higher classes there was only that Anglicanism which our author represents, and that it did not feel that the points of difference between it and Rome were worth dying for. These weavers and shepherds were perhaps more Puritan in doctrine as well as more resolute and courageous in temper. Be the cause what it may, the fact is certain, and as none more characteristic of the persecutors can well be adduced, so there can be none which is more damnatory.

Yet Mr. Blunt's endeavours to tone down the indignation of Protestant England against the persecutors and their work are more tolerable than the attempts to injure the victims, and even to fix on them a share of responsibility for the very crimes by which they suffered. If there is anything to be said in vindication of Gardiner and Bonner, or even of Queen Mary herself, by all means let it be said, and in estimating the value to be attached to it, let the spirit of charity be our guide. But in common fairness let the same temper be shown in judging those who paid the penalty of any weaknesses or follies by deaths of exceptional cruelty. It may be that the portraits of the two bishops whose names have gained so unenviable a notoriety in connection with the fires of Smithfield, have been painted in colours all too dark, and with features too repulsive; but nothing can get rid of the fact that they were persecutors. On the other hand, Cranmer was doubtless weak; but nevertheless he died for his religion, and by a death as cruel as the malignity of man could devise. Queen Mary was a dis-

appointed woman, made irritable and passionate by physical weakness, and by brooding over the wrong her mother had suffered, full of vindictiveness against the party which sought to prevent her own accession to the Crown; but if these things are to be urged as pleas in mitigation of her guilt, surely the far greater wrongs which Protestants had to suffer ought to have sufficed to cover a multitude of petty charges which might be urged against them. But this is not the case. Mr. Blunt is extremely considerate, even tender, in his treatment of the persecutors, unless indeed we except the Spanish priest and Cardinal Pole; but charity deserts him when he has to speak of the Protestant confessors.

A few examples will sufficiently illustrate his spirit. Thus John Knox and the "Presbyterian venom" which he diffused by means of his pamphlets are set forth among the causes which determined the Queen to adopt a persecuting policy. We are even told that "the disciples of Knox did not trust to prayer alone [that is, to prayer against the Queen], for William Thomas, who had been Clerk of the Privy Council under Edward VI., was involved in some actual plot for the assassination of the Queen, and suffered a traitor's death on account of it on May 18, 1554." That this obscure man "suffered a traitor's death" may be admitted, but of the plot we really have no knowledge at all. Yet on the strength of an isolated occurrence, about which we know nothing definite, the High Church historian would fix on the "disciples of Knox" the guilt of conspiring against the Queen's life. There is not a shred of trustworthy evidence for such a charge, but the man who thus recklessly makes it without anything that can be called proof does not hesitate to throw discredit on a fact so well attested as the burning of Cranmer's hand, by saying, again without evidence, that "the incident of burning the hand is obviously exaggerated." Why "obviously"? Dr. Littledale has thought it necessary to correct the author on this point, reminding him that it is attested by a witness as prejudiced as the Spanish Ambassador. But we need go no further in confirmation of our view than the general estimate of Cranmer. "Affliction," we are told, "brought out the better qualities of the Archbishop;" but this does not stay the severity of the judgment on him.



So far as his name is associated with the original conversion of the old Latin Breviary and Missal into an English Prayer Book, it is a name of which the Church of England might well be proud; so far as he gave way to foreign and English Presbyterianism, it is a name of which the Church of England may be thoroughly ashamed. As regards his personal character, he was vain, weak, heartless, and arrogant; vain of his position as the great man of Lambeth and the friend of the sovereign; weak in servile submission to stronger wills than his own, as well as to flattering tongues and pens; heartless in the ruthless sacrifice of every man or woman, from Queen Catherine downwards, who stood in his way; arrogant to the last degree of insult towards Gardiner, Bonner, Day, and others of his suffragans. He was no great theologian, as is shown by his disputation at Oxford. For his earlier and sounder controversial work he depended upon old English authorities and Latin translations of the Fathers; his later, such as the Catechism going by his name, which was written by Poynt, was done chiefly by his chaplains, and by the foreign Divines to whom he gave shelter at Lambeth.

Happily for the Reformation, *Archbishop Cranmer was not a Presbyterian by birth and country*, and so was not so distinctly a foe to the Church of England as some of her later rulers have been; but his associations by marriage and friendship influenced him most mischievously in that direction, and in the last two years of his ecclesiastical rule he gave to the English Reformation an impetus towards Puritanism which endangered its Catholic character, alienated its Catholic supporters, and led to strifes and controversies that polluted the land with blood for a century. It is hard to look upon such a man otherwise than as one at whose door must be laid the guilt of many a slain body and many a lost soul.

It only needed the unworthy attack upon the present Primate to stamp this representation of Cranmer with its true character. We have not attempted here to deal with Mr. Blunt's account of the century that followed the persecution, but hope to treat it separately. Our desire has been to indicate the relation of our author and the school to which he belongs to the Reformation and the Reformers. He is not an extreme man of the party. His book shows considerable industry and research, and we have no doubt that he has sought to be fair. But his strong ecclesiastical sympathies are manifest everywhere. If it is to be regarded as an historical manifesto of the Anglican Church party, it only shows how wide is the gulf which separates Anglicanism from all that is most truly and distinctively English.

appointed woman, made irritable and passionate by physical weakness, and by brooding over the wrong her mother had suffered, full of vindictiveness against the party which sought to prevent her own accession to the Crown; but if these things are to be urged as pleas in mitigation of her guilt, surely the far greater wrongs which Protestants had to suffer ought to have sufficed to cover a multitude of petty charges which might be urged against them. But this is not the case. Mr. Blunt is extremely considerate, even tender, in his treatment of the persecutors, unless indeed we except the Spanish priest and Cardinal Pole; but charity deserts him when he has to speak of the Protestant confessors.

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### A PLEA FOR TOTAL ABSTINENCE.

Ask God for temperance ; that's the appliance only  
Which your disease requires.

*Henry VIII., Act i. Scene i.*

THE sudden acquisition of large fortune by a young man may be anything but an unmixed benefit. If he chance to be ignorant of the value of money and falls into the power of the spoiler, a very short time will suffice to see him short of cash in spite of all his wealth. England within the past hundred years has become the richest country in the world, yet one-fifth of her entire population is on the verge of destitution.

Our national prosperity during the current century has arisen in part from the mechanical genius of our countrymen, in part from a happy conjunction of circumstances. The successive inventions of the fly-shuttle, the drop-box, the spinning-jenny, and the mule (a combination of all) have so facilitated the spinning of cotton yarn, that one man now produces as much as seven hundred and fifty could a hundred years ago. The power-loom enabled the manufacturer to keep pace with the spinner. The steam-engine supplied power for the new scale of industrial effort. Locomotives provided for transport. The discovery of calico-printing, and the use of chlorine for bleaching purposes, further reduced the cost and increased the speed of production. Our policy of Free Trade—assisted by the natural advantages of a moist climate, rich and handy mineral resources, and abundant seaboard—rapidly developed an immense business with other nations. Steam-vessels, cheap postage, and the telegraph were ready at an opportune hour. And the nett result has been to give us a monopoly of trade such as no other people ever enjoyed. The value of the cotton manufactures of the United Kingdom in 1757 was £200,000, in 1881 it was five hundred times greater. The weekly wages of a spinner in 1760 were from two to three shillings—are now from thirty to thirty-five.\* Arthur Young's estimate of the national income of 1770 was £122,000,000. The estimate for 1870 was £934,914,228. Our imports in the same period increased twenty-twofold. Since the abolition of Protection the rate of progress has been wonderful. Be-

\* Mann's *History of the Cotton Trade*, p. 17.

tween 1843 and 1875 it is computed that the capital of the United Kingdom grew from £3,880,000,000 to £8,500,000,000, although the increase of population was not more than twenty-eight per cent. From every quarter of the globe riches have been poured into the nation's lap, so that had we only husbanded our resources every man of us might have been beyond the reach of want.

How strange in this connection to be told that one-fifth of our entire population is on the verge of destitution ! What are the causes of this destitution in a community like ours ? Are wages insufficient ? On the contrary, wages in England are relatively higher than in almost any country in the world. \* Is the country over-populated ? In England the population is 426 to the square mile ; in Belgium it is 482 ; but while the Belgians have little of our wealth they have even less of our pauperism. Moreover, if the income of the United Kingdom were properly invested, it would give employment to sixteen million persons.† One individual can produce as much as will supply the wants of ten, so that the national income would suffice for more than four times our population. Why, then, this army of paupers ?

During the ten years ending 1880 an average annual sum of £136,000,000 was expended upon intoxicating liquors in the United Kingdom. Yet this direct expenditure is only half the actual cost. There is a loss from the non-production of all this capital ; a loss from the non-productiveness of the 150,000 persons engaged in " the trade ; " a loss from the non-productiveness of the idlers who are drinking when they should be working—of the vagrants, paupers, criminals, bankrupts, and lunatics who become such through drink—of the policemen, gaolers, rate-collectors, magistrates, and others whose time is occupied with the result of drunkenness ; a loss by the cost of efforts to counteract intemperance ; all which losses added to the direct expenditure must represent an economic waste of one-fourth of the national income. This is our scandalous prodigality. What country could long survive such a drain upon its resources ?

Let it be remembered that four millions of our population are professed teetotalers ; that there are probably as many

\* Hoyle's *Our National Resources*, p. 46.

† *Ibid.* p. 73.

unpledged abstainers; that many others are strictly moderate drinkers; that beer as a beverage has been displaced by tea; and it remains that the bulk of the drink-bill must be made up by baneful indulgence. This suggests the more serious aspects of the problem—*Omne crimen ebrietas et incendit et detegit.*

Deplorable as is the waste of material wealth, that is a trifle compared with the moral evils of the traffic. Dr. Crichton Browne, F.R.S., after carefully analyzing the records of five hundred cases of insanity, found 15 per cent. attributable directly or indirectly to alcohol. Dr. Fletcher Beach found that parental intemperance caused insanity among patients under his care to the extent of 31.6 per cent. Dr. Bateman attributes 33 per cent. of insanity to the use of alcohol. On the lowest of these estimates there are *ten thousand mad people in this country as one result of intemperance.* At the meeting of the British Medical Association at Cambridge in 1880 it was stated, and not disputed, that "the annual mortality from intemperance in the United Kingdom is 40,500 from personal habits, and 79,500 from poverty, starvation, accident, or violence arising from the excessive indulgence of others." In the Metropolis alone 13,870 were arrested for drunkenness in the year 1880. It has become a commonplace in our courts of justice to hear drink denounced as the prolific mother of vice. "It is not from men that are drunk," says one judge, "but from men who have been drinking, that most of the crime proceeds." "If England were made sober," says Judge Coleridge, "nearly all the gaols might be closed." Justice Fitzgerald speaks of intemperance as "a crime leading to nearly all other crimes—a crime which they might very well say led to nineteen-twentieths of the crimes of this country." These are not what some would call the intemperate exaggerations of teetotal fanatics, but the sober conclusions of men conscious of grave responsibility, and accustomed to deal with evidence. Do we adequately appreciate the appalling facts which lie behind these statements?—how this giant evil supplies the horrors of the madhouse, the ill-favoured hard-featured tenants of our gaols, the slouching slovenly occupiers of our workhouses, the ghastly centre-pieces of our scaffolds? Have we even a dim conception of

the debaucheries, obscenities, rapes, seductions, incests, adulteries, assaults, suicides, murders—the horrible, inhuman, demoniac crimes which are reported in the newspapers as results of drunkenness? The wan and rickety infants—the squalid children—the brazen girls—the women stripped of modesty—the men debased, demoralized, denaturalized, until

Their human count'nance,  
Th' express resemblance of the gods, is changed  
Into some brutish form—

are a burning shame, a crying scandal in the land!

Yet the sluices for all this misery and infamy are kept open. At a moderate computation one house in every forty is occupied by persons interested in pushing the sale of these lethal draughts. "Drink, and be mad, then: 'tis your country bids." For the year ending March 31st, 1881, as many as 243,179 retail licences were paid for in the United Kingdom; and the law of 1862 allows additional facilities to be granted at fairs, races, shows, &c., as if the very holidays of the people must be branded with a curse. These places are necessary in so far as they are used for purposes of refreshment. Beyond that limit a public house is a public nuisance. But in how small a measure is pure refreshment the *rational* of their existence! And what is the remainder of their influence but a lure at every street corner to waste, improvidence, and demoralization?

If spirits, wines, and beer were articles of diet, if they supplied nutriment in a convenient form, it would still be worth considering whether, in view of the evils attending their consumption, they ought not to be abandoned. They are *not* nutritious. Five pennyworth of barley and one pennyworth of hops will make a gallon of two-shilling ale, containing less than nine ounces of solid matter and very much less than six pennyworth of nutriment. Professor Liebig found that all the nourishment in nine quarts of Bavarian beer will lie on the point of a table-knife. It is in nitrogenous substances that the chief materials for nutrition are supplied; but Dr. Hassall could extract only a grain and a half of nitrogen from a bottle of claret, at which rate there will be as much nutriment in a pint of milk as in forty bottles of claret. Perhaps, however, no man of sense now imagines that there

is food in intoxicating drinks. They are used for the sake of pleasant exhilaration, and as a whip to jaded nerves.

Give me a bowl of wine ;  
I have not that alacrity of spirit  
Nor cheer of mind that I was wont to have.

now be discounted. Sir Henry Thompson says, "A man is generally better without alcoholic drinks."\* Dr. Andrew Clark says of health, "That is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which in nine times out of ten is injured by alcohol."† Sir William Gull testifies that alcoholic liquors are in all quantities neither more nor less than poisons; that the constant use of alcohol even in moderate quantities injures the nerve-tissues, and is deleterious to health; that a very large number of people are dying day by day poisoned by alcohol, but not supposed to be poisoned by it; and that it is perfectly safe to leave off its use abruptly.‡ This decisive and indubitable medical evidence shows conclusively that, instead of putting strength into men, alcohol takes strength out of them. Its Judas-kiss is a betrayal. Nay more, there is "death in the pot." In Bradford, for example, the Oddfellows' death-rate is 1 in 44, whereas that of the Bradford Rechabites is 1 in 141. In the United Kingdom Provident Institution, which assures the lives of abstainers and non-abstainers from alcoholic beverages in separate sections, the reversionary bonus on premiums received in the last five years was for the abstaining section from 41 to 135 per cent. of the premiums (more or less according to the age of the assured); for the other section only from 26 to 83 per cent. The rates of premiums for assurance are the same in both sections. The difference of profit represents the extent to which alcohol shortens the lives of moderate drinkers.

"It is some compensation for great evils that they enforce great lessons." Set together the facts that have been here presented: One-fifth of the wealthiest nation in the world destitute; that destitution traceable mainly to a consumption of intoxicating drinks involving the waste of one-fourth of the national income; an army of attendant evils hampering

\* Report of Lords' Committee on Intemperance.

† Ibid.

‡ Ibid.



the people with fearful burdens of every possible kind ; yet evidence before us that these drinks do no good, are not necessary, not nutritious, not dietetic, not harmless even when taken in moderation. Do not these facts warrant the inference that it is desirable to discountenance the use of alcohol ? For the drunkard there is only one alternative. Experience shows that when once the morbid thirst for alcoholics is established, its victims must entirely abstain or perish. The readers of this paper, let us believe, can choose between temperance and total abstinence. How is their choice ? This is not a question of right and wrong, but of expediency. Is it expedient—especially for the sake of others—that we should abstain ? Moderate drinking is as lawful and may represent as vigorous a self-control as total abstinence. Is it as wise a practice—as safe an example ?

The moderate drinker derives from alcoholic drinks a measure of comfort, and probably a temporary excitation of his nerves ; does not that represent the whole gain ? Against this must be set the purchase of the article (a serious item in ordinary domestic expenditure) ; the subtle injury done to his nerves and derangement of his digestive system ; the peril to his self-control from a narcotic constantly associated with enervation of the will ; the force of his example upon friends, members of his family, and others who may be less capable than himself of resisting the drink-thirst ; and last, though not least, a conscience more or less aware that the weight of his personal sanction and influence is lent to customs which imperil the health, life, morality, and religion of the land. Of course he will repudiate responsibility for the drunkenness of his neighbour ; he is not his brother's keeper ; he is annoyed to be told that moderate drinking is the only road to drunkenness, and that there would be no abuse if there were no use of strong drink. But is he taking due heed lest by any means this liberty of his become a stumbling-block to the weak ? Does this moderate drinking quite accord with the Christian disposition, " If meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble " ?

The total abstainer loses such gratification of the palate as the intoxicating cup can supply—what besides ? On the

other hand, he is very soon conscious of better health, calmer nerves, and more vigorous digestion; he possesses more genuine energy, more lasting endurance; he recovers such a general buoyancy of spirits as emancipates him from the craving for unnatural stimulation; he can fearlessly teach his youngest child to follow his safe example; he can assure himself that his influence in regard of drink is at least harmless and conservative, if, indeed, it be not also active for good. Is not his the more expedient choice? Nor is this all:

Wouldest thou go forth to bless? be sure of thine own ground.  
Fix well thy centre first; then draw thy circles round.

Total abstinence is the better centre for every effort of reclamation. Can any earnest man tolerate as his friend the deadly enemy of his neighbour? Is it not matter of experience that he must either desist from the use of intoxicating drinks, or cease from personal attempts to rescue the drunkard? Doubtless, the majority of moderate drinkers are as sincere in their denunciations of drunkenness as the total abstainers are; but are their protests as effective, and made with an equal moral energy? The difference between moderate drinking and total abstinence is the difference between silent condemnation of a deadly evil, and an avowed antagonism against it. Moderate men are an useful element in a community—solitary men are not without influence of a kind. But moderate men are not the stuff of which reformers are made, and solitary men grow cold in their isolation. These are times when two armies in England are standing face to face—the one of men whose interest is to ply the nation with strong drink, the other of men determined, by God's help, to put an end to the ruinous traffic. Men of heart and conscience feel that in such a war neutrality is inexcusable. For only as we take our stand boldly, decisively, and together can we maintain in ourselves or create in others that deep fountain of moral conviction, that tide of redeeming zeal, and that irresistible enthusiasm which shall win the day.

Nought shall make us rue  
If England to herself do prove but true.

W. J. WOODS.

### MR. DALE ON THE EPHESIANS.\*

AMONG the many additions to our expository literature, which were never more abundant than they have been of late, this volume of Mr. Dale's is still sure to secure its own audience and to find its own place, which will not be one of low degree. As a popular expositor Mr. Dale has qualities which are as valuable as they are uncommon. He combines in a very remarkable manner spiritual insight with practical adaptation, and seems equally at home on the lofty heights of pure speculation or devout aspiration as in the ordinary scenes of business or in the pleasant fellowship of social life. He discusses with equal felicity and ease the most knotty points of doctrine, the most delicate problems of morality, and the innumerable points which are continually arising in the practical conduct of life, which seem so trivial, but which have so important an influence in the moulding of character. The tendency to a belief in the onesidedness of genius is so common that it is not surprising to find those who have been impressed with one phase of Mr. Dale's intellectual and spiritual development disinclined to believe in the possibility of there being any other. A curious and amusing example came under our notice recently in a review of the present volume in a leading provincial newspaper from a not unfriendly hand. "We regard it," says the reviewer, "as no slight misfortune both to himself and the Christian public that he has chosen as the subject of these expository lectures that one epistle of St. Paul's which most demands for its true interpretation, not practical common sense or logical acumen so much as imaginative power and sympathy, and at least a touch of mysticism." A more egregious failure in diagnosis we have not often met with. If Mr. Dale has not a "touch of mysticism" about him, and if it is not to be discovered in this volume, we are at a loss to know where mysticism is to be found. In Mr. Dale it is held in check by the strong practical sense of a singularly robust intellect; but we cannot comprehend how any one who has studied his writings can have failed to detect his

*The Epistle to the Ephesians; its Doctrine and Ethics.* By R. W. DALE, M.A. (Hodder and Stoughton.)

distinctly mystical tendency. So strong is our own feeling on this point that we should have singled out this very epistle as that which would most commend itself to the taste of Mr. Dale, and which would afford the fittest opportunity for the development of his varied gifts. The result has fully justified this view.

We do not think the author could have done better work of its kind, and we do not believe that this epistle has ever had a more wise and faithful interpreter. If it is complained that he rather "brings St. Paul to Birmingham than takes his Birmingham audience to the hired lodging of the prisoner apostle," in that complaint we find one of the principal merits of the exposition. The aim of one who would use the epistle to advantage would certainly be to make Paul the instructor of busy men in this nineteenth century, and this is what Mr. Dale has done. He writes as one who has yielded up his own spirit to the influence of the apostle and his teachings, and in setting forth his ideas is speaking out of the fulness of his own heart. There is to him a living truth, which he seeks to expound and impress. We may not always agree with him as to what that truth is; but that does not prevent us from admiring the spirit and method of Mr. Dale's treatment, the spiritual intensity as well as the philosophical discrimination, the firm grasp of principle and the warm glow of devotional feeling, the breadth both of intellectual conception and of true sympathy. There is nothing of the pedantic care about *minutiae* which makes some expositions so dull and wearisome, and which seems to us nowhere so much out of place as in the interpretation of a letter which necessarily admits a certain degree of familiarity and freedom in its diction, and yet we have everywhere those traces of familiarity with the literature of the subject which mark such ripeness of scholarship as a Dissenting minister who adds to his pastoral duties the multifarious labours of a public man is able to maintain. The reader must feel that he has got here the epistle as it presents itself to one who has devoted himself to an exhaustive study of its contents, and who, in addition to his scholarly qualifications for a right understanding of its contents, adds that deep sympathy with its spirit and aim, in the absence of which the highest scholarship might fail to penetrate its true meaning.

There is a high value belonging to such an exposition of the apostolic teaching, apart altogether from our personal opinion in relation to the doctrines which Mr. Dale elicits from them. The work of a mind so independent, so untrammelled by any conventionalisms, so bent on getting at the truth, and then on setting it forth with all possible clearness and force, has an interest in itself, even though we should refuse to accept the most important of the conclusions at which Mr. Dale arrives. The fervent glow of his eloquence, the passionate ardour of his enthusiasm, the strength of his convictions of the truth which he teaches have a fascination of their own. If we are in accord with his principles we rejoice that they should find such advocacy; and even if sometimes we may dissent from them, we still feel the spell which the advocate has cast over us. It is instructive to study the theology of one occupying in many respects a position so unique as that of Mr. Dale, who on one side seems so identified with the old school, and on another has so much of sympathy with the new; who unites a freedom and a scientific mode of discussing theological questions, which to many savours of rationalism, with doctrinal views which associate him with an extreme type of evangelicalism; who has given some of the strongest deliverances against the accepted ideas relative to Calvinism, and yet holds fast by some cardinal ideas which are the fundamental principles of Calvinism, and which, in fact, include the points which are most offensive to some of its Rationalist opponents. Those who desire to find a key to a system which in their view may seem to involve some paradoxes may find it here. The epistle affords the opening for the exposition of his entire theology, and Mr. Dale has taken advantage of it. The root idea of the whole is the relationship of our Lord Jesus Christ to God on the one hand, and to the human race on the other. This relationship is expounded in the following passage:

The eternal springs of the diviner life of the human race are in Christ. Whatever strength and wisdom and blessedness and glory are possible to us are possible through Him and through our union with Him. Christ's eternal righteousness, His eternal relationship to the Father, the Father's delight in Him, are the origin of all the greatness for which the human race was created. It was from Christ, according to the Divine idea of the race, that we were to receive all things. Every spiritual blessing was conferred upon the race in Him. The race was chosen "in Him

before the foundation of the world," to be "holy and without blemish before God in love." His worship was to be the root of ours. The responsibility—shall I venture to call it?—the immense, the glorious responsibility, of our righteousness rested on Him. In His strength the whole race was to find strength to do the will of God. His love for the Father was to sustain our love; His trust in the Father was to be the life of our trust; His joy in the Father the perpetual inspiration of our joy. We were to reveal, in inferior forms, Christ's eternal perfection—to *reveal* it, I say; for our perfection was to illustrate the infinite resources of the moral life of Christ Himself, and was to be His rather than our own. The Divine idea of the human race carried with it the prerogatives of sonship; for if we were to repeat and illustrate, under whatever limitations, the characteristic glory and blessedness of the eternal Son of God, it was necessary that we too should be "sons of God," and not merely His servants. In our original creation it was God's purpose that Christ should be the vine and we the branches. His life was to be ours, and was to be manifested in our righteousness. . . . In Christ we have found the ideal righteousness of the race. Shall we be surprised if we also find in Christ the ideal submission of the race to the justice of the Divine resentment against sin? That God should forgive sin apart from a real and effective submission to the expression of His just condemnation of sin is inconceivable; and holding fast to the great truth that Christ's glorious perfection is the reason and ground of our very existence, and of our relation to the universe and to God, it appears to be in harmony with the fundamental conception of the relations between the human race and Christ that His submission to the pain and loss which came upon the race as the result of sin should be the reason and ground of the Divine forgiveness (pp. 73-75).

This is put with great force, but if there be not mysticism in it we are at a loss to understand the meaning of the word. Mr. Dale rises here into a region where he has no guide from reason or observation, and submits entirely to the leading of the Divine Spirit and His teaching as revealed in Scripture. Dr. Cairns, in a letter to Sir William Hamilton, speaks of "a mysticism; the mysticism of the Bible; the mysticism of conscious reconciliation and intimacy with the living persons of the Godhead; a mysticism which is not like that of philosophy, an irregular and incommunicable intuition, but open to all, wise and unwise, who take the highway of humility and prayer." This is just what is characteristic of Mr. Dale's teaching, and it is this which makes this epistle so congenial to his mind. It is true that he does not accept the inferences which Universalists, and some who do not go to the extent of dogmatic Universalism, draw from those strong expressions of faith and hope as to the ultimate results of Christ's work in the second chapter of the epistle, and in his attempts to

qualify them exhibits the logical rather than the mystical tendencies of his mind. Whether the more mystical view would in this special case have been nearer the truth is a point which we do not care to discuss; but we are bound to say Mr. Dale's very able argument does not convince us to the contrary. Too much is built upon the fact that "the epistle, like the other documents contained in the New Testament, was not written for persons who were uninstructed in the Christian faith. The 'Church' existed before the 'Scriptures.'" There are possibilities of inferences which may be drawn from this premiss which are startling. But with us the chief difficulty in relation to the subject in question is that it is just one on which very little is said anywhere in the New Testament. But we are being tempted into an argument, for which we have neither space nor inclination; whereas our only intention was to indicate that, while we feel the power of Mr. Dale's extremely forcible putting of the case, it only commands our admiration, and does not carry our judgment.

The lectures on the ethical portions of the epistle deserve more ample treatment than we can give them at present. The following passage, in which Mr. Dale insists on the necessity for a higher ethical standard in the Church, is a good illustration of the freshness and vigour with which this part of his subject is dealt with.

There is a strong public sentiment on the side of truthfulness, honesty, temperance, purity, industry, self-control, kindliness, and public spirit. We inherit these virtues from our parents; we have been disciplined to them by all the complex influences that have contributed to form our character. In a very true sense they are natural to us, and we practise them without effort. And so it is assumed that when a man receives the life of God there is no reason for any great change in his moral habits. There may be defects of temper which have to be corrected, and in some of the details of moral conduct he may recognize the necessity for amendment; but if he has lived among good moral people, he takes it for granted that in working out his own salvation he has to think almost exclusively of his spiritual life; his moral character is already what it should be. He attends public worship more frequently than before; secures more time for private prayer, for religious thought, for reading the Bible and other religious books; he tries to increase the fervour of his love for God and the steadfastness of his faith in God; he takes up some kind of religious work. About moral discipline he thinks very little. About the necessity of reconstructing his whole conception of moral duty, adding to it new elements, resting it on new foundations, he thinks still less. The



results of this grave error are most disastrous. The ideal of the ethical life is no higher in the Church than it is in the world. But if the morals of the Church as a whole are not distinctly in advance of the morals of society as a whole; if, when a man becomes a Christian, his moral life is not governed by nobler laws and inspired with a new generosity and force, the power of the Church will be seriously impaired, and its triumphs will be occasional and intermittent. At times a great passion of religious enthusiasm may enable it to count its converts by thousands; but the fires of enthusiasm soon sink, and for its permanent authority the Church should rely on steadier forces (pp. 306-7).

Preaching of the type of these closing lectures is one of the crying wants of the day. Sermons could not be regarded as mere intellectual exercises, somewhat unsuited to the times, if they dealt with questions which are meeting all men everywhere and at all times; and they certainly could not be esteemed dull were they brightened with such striking illustration and quickened by such sympathetic and forceful rhetoric. To make the New Testament a book of wisdom for to-day is surely one of the most effectual methods of establishing its power over the hearts and lives of men.

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### WORDS FOR YOUNG FOLKS.

AMEN, AND AMEN.

THERE are a great many things in this world that are worthy of attention, but that are overlooked because they are so very small. Little objects that are beautiful and instructive, and even very valuable, do not call out to us as we pass by and say, "Come and look at us." We must keep our eyes open and our attention on the alert, and must look for *them*, or we shall never see them. In every walk you take, whether through country lanes, or in the fields, or over moors and downs, or by the seashore, you may, if you are attentive, see a great deal that you will find full of interest; in truth, the smallest shell and the simplest flower are well deserving of examination.

The Word of God is in this respect like the other works of God. But it is even more wonderful and more beautiful than the things around us on the earth. It gives us better

things to think about than plants, and animals, and rocks; it speaks of the highest things of all. And there are little sentences and little words in the Bible which we often pass without notice, but which we might learn something from if we paused to think about them. The word I have put at the beginning of these lines is one of these little things which is often overlooked. It seems to mean nothing very particular. It is so common that we do not think of it, or we suppose that there is nothing to be said about it that we do not already know. We regard it as a convenient word that simply shows we have come to the end.

But coming to an end is very often an occasion upon which we may very wisely give a little consideration to what is past, and to the condition into which the past has brought us. The end of school days is a very serious time for a youth. The end of home life, and the time for going out into the world, is a time for special thought and prayer. The end of life itself, and the hour of death, is an occasion of the greatest solemnity. Now you know that December is the last month of the year. You will very soon be able to say, "Amen" to 1882. It is a very natural and proper feeling that leads us to attach particular thoughts to certain dates. The end of the year marks a clear portion of time. The earth has travelled once round in its orbit—that is, the immense curve it makes as it goes round the sun—since the year began. Perhaps that beginning seems to you a long way off. But you may perhaps remember that the feeling of newness, which you will soon have again with 1883, soon went off. You got used to the year as you do to a new coat or a new frock. Its hours, and days, and nights, and weeks, and months stole quietly away, and now they have almost all gone. We have no more power to stop or to delay what is called the wheel of time than we have to bring it back when it has passed. It rolls on steadily and surely. And you keep on growing older, and therefore you ought to be, as I hope you are, wiser and more thoughtful. Perhaps you might have a thought of this kind—Can I do anything with the year when it is dead and gone? I cannot bring it back, not a single minute of it. I cannot undo anything that has been done, whether for good or evil. All has gone beyond my reach, as

much as the clouds that were passing across the sky yesterday, or the stone that was thrown from the cliff into the sea.

Now I want to assure you that, though it is quite true that the year has gone and cannot be recovered, you may deal with it in many ways, and may still make good use of it. Can you tell me of whom it was said, "he being dead yet speaketh"? The same may be said of the dead year. It speaks to you because you can remember many things that took place in the course of it; and especially you can remember how good and loving your heavenly Father has been to you through the whole of it. At the beginning of the year you were quite right in hoping that all of it would be given to you; but no one could be sure that he would live to the end. Many who began the year with us have passed into another world; and if we are left amongst the living, we must not forget to thank God for His love that has spared and taken care of us. Every hour of happiness that we have enjoyed has been His gift. Every ray of sunshine, every meal, every night of rest, every hour of play, every kind friend, every power to read and to learn, every opportunity for being kind to others, has come to us a gift from God, as truly as if an angel had been sent down with each one specially from heaven. Though you cannot call the year back, you can be very thankful to God for the many mercies it brought you.

I hope you have learned many good lessons during the year—lessons from books, and lessons from what you have yourself noticed. The year will soon come to its "Amen," but it will not carry the good of these lessons away with it. You may still use it by remembering, and by determining to be the better for the instruction and the experience that it brought. When men choose evil ways, they grow worse and worse as the years go on; but those who see God's goodness, and love Him in return, and try as they live to improve in their hearts and lives, shall "shine more and more unto the perfect day."

Sometimes "Amen" is used to make what has been said, or even what is going to be said, very emphatic. In this sense it need not come at the end. Jesus began many of His discourses to His disciples, as we are told by the Apostle John,

with the words "Verily, Verily," which is the same as "Amen." In the book of the Revelation and in other places the word is used in this way. It is equal to "so let it be." It is a prayer that what is said may indeed and surely be brought about.

Now can you say "Amen" to the year in that sense? Do you want everything you have done and all you have said to be followed up, and made sure, and confirmed? I think none of us could say that. Our words have sometimes been unkind, our actions have not always been free from folly and sin. The truth is that, instead of confirming all the past, there is a great deal that needs to be forgiven. And one good thing that may be got out of the dying or dead year is the remembrance of the follies and faults we may have committed in the course of it, so that we may truly repent of them, and resolve and pray for strength to avoid them in the years to come. You should ask yourself the question, How much of the past year will *God* confirm and approve of? What does *He* think of the way I have spent it? His decision is of far more importance than that of any one else. He can make no mistake, He forgets nothing, and overlooks nothing. Whatever has not met His approval needs His forgiveness; and as the year passes away let us cherish the earnest desire that nothing wrong may remain unrepented of and unforgiven.

We should also try to give a hearty "Amen," a genuine consent and confirmation, to all that God has done to us. You have learned already, and you will learn it more perfectly the longer you live, that life is not all unbroken happiness. If every season of the year were summer, the earth would not be as fertile and as good a place to live in as it is. Wind and rain, frost and snow, have their proper work to do, just as the sunshine has. So you must not expect to have only brightness and joy in your life. Sorrows visit us to benefit us in many ways—to make us patient, to give us a feeling of kindness and compassion for others, to keep us from being too satisfied with this life, in which we cannot stay for ever; to show us the sad and painful character of sin, which is the cause of the world's suffering; and to make us live looking up hopefully to God, and understanding that all life is to be a preparation for the eternity that is to be spent with Him.

When God has sent sorrow upon us we cannot always say "Amen" to it when Amen means "Thy will be done." I trust the year has not had many sorrows for you; but whatever they may have been, I hope you will try and feel quite content, for you may be sure that God has been wise, and kind, and good.

I must now bring my little sermon to a close. I have been rather more serious than usual, for the thought of another year dying and going away from one's life is a thought to make one serious. But to be grave is not to be unhappy, and it is my desire that you and I may close the year cheerfully and thankfully, for it is in that spirit that we shall be best fitted to begin and go on with the next. See to it that you live so as to do nothing but what you can say "Amen" to. Avoid the evil and choose the good, in spite of every temptation. It is certain, if you live, that you will know more about the sins and follies of this world; but I hope your knowledge will increase more in matters that are pure and good than in those that are marked with evil, and especially that you may know more of God and of Jesus Christ whom He has sent. The path of obedience and love can lead only to a happy end; and if you pursue this path, then, whenever that year comes in which you shall die before the year itself dies, you will be quite ready as the Apostle John was when he wrote almost the last words of the Revelation—"Amen: come, Lord Jesus."

Now I wish you good-bye, with the earnest prayer that you may live many useful, unselfish years as faithful disciples of Christ the Lord.

Sincerely and affectionately yours,

THOMAS GREEN.

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### A CRITIC OF CONGREGATIONALISM.\*

THERE are two well-known verses in the book of Proverbs which inculcate two entirely opposite methods of dealing with the reproaches or calumnies of folly: "Answer not a fool

\* *The Dead Hand in the "Free Churches."* Edited by the Author of "The Englishman's Brief," &c. (Walter Smith.)

according to his folly, lest thou also be like unto him." "Answer a fool according to his folly" (is the injunction of the very next verse), "lest he be wise in his own conceit." Common sense suggests a ready mode of harmonizing precepts which at first appear to be in hopeless antagonism. There are fools and fools, answers and answers. There are assailants who confute themselves, and there are answers which, however effective, no right-minded man would condescend to give. The difficulty is how to discriminate, and it is one which often occurs in practice. For example, here is a gentleman who undertakes to expose the Free Churches by giving "pictures of their inner life, sketched by eminent Non-conformists," and who, in the execution of his self-imposed task, has strung together a number of sentences relative to the internal defects of their system from the writings and sayings of Congregationalists for years past. If any earnest reformer, in the desire that the church which he loves should approach the ideal which he has before his own mind, has pointed out defects which he would fain have remedied; if some fervid speaker, in his anxiety to secure attention to arrangements which appear to him to interfere with the efficient working out of our principles, has painted their mischief all too vividly; if a desponding pessimist has uttered some lugubrious lamentations, or some keen cynic has given an undue license to his critical faculty, and perhaps even allowed its censures to be tinged with some personal feeling—every expression thus used is cited as though it were the confession of a friendly witness to the defects of Congregationalism. There is no attempt to estimate the value of the different bits of evidence adduced to indicate the points which it is meant to establish, or to judge of the feeling which it was intended to express. Whatever can be made to tell against Congregationalism, whether it be some bitter utterance of vexation or some strong expression of keen antagonism, finds a place in this repertory.

Now it might be said, with a considerable show of reason, that this is the very kind of attack which may safely be treated with contemptuous silence; and were it not for the great interests involved, and the fierceness of the conflict which rages round them, and which is destined to become

even more keen than it is now, this would be true. This is a manifesto for the Establishment, and is already quoted as such. Intelligent Churchmen will not accept these singular pictures as giving a fair representation of what Nonconformity is; but all Churchmen, and especially all Church defenders, are not intelligent or impartial. There is an amusing passage in one of the later chapters which suggests that the writer himself was troubled with the idea that he had rather overdone his case. The matter of the book is thrown into the form of conversations, in which Riversdale, a Dissenting minister, who has been enlightened as to the superior merits of the Established Church, describes to an inquiring vicar the faults and shortcomings of his former associates, as set forth in the speeches or writings of their own representative men. At last the vicar says:

Well I must say, Riversdale, that the "Free Churches" are, according to the testimony of those who should best know their condition, in a very bad way. Certainly their defects and failings are more numerous and of a more aggravated character than I could have well imagined, or would have even ventured to believe could possibly have existed on evidence any less authoritative and trustworthy than that of the eminent witnesses you have called.

The vicar only expresses here what must occur to any reasonable man. If the idea of Nonconformity which Riversdale attempts to educe from these multifarious utterances of all kinds and all grades of authority were true, it would have been unnecessary for him even to compile this little book for the purpose of destroying it. It has the seeds of decay and dissolution in itself, and it will not be long before the end comes. The vicar may well say that only the most authoritative testimony could avail to establish the position which Riversdale maintains; and if he had carefully sifted the evidence he might have adhered to the scepticism to which he at first felt inclined. Especially should such doubt have been strengthened by a very remarkable admission of his informant. This question is put to him: "Do you think, Riversdale, that the great body of Nonconformists throughout the country have any adequate idea of the bad state of things which so prevalently exists in the Free Churches?" "I am certain," is the reply, "that they have not. How could they have?"



A more innocent suggestion, surely, was never started. How could they have? The more reasonable question would be, How could they not have? Riversdale goes into a long talk about the ignorance the churches have of each other, of the general proceedings even of their own denomination, few of the members even attending the public meetings or even reading those invaluable papers in *The Congregational Year Book*, from which the critic has culled such choice extracts. As we read these extraordinary suggestions we could not help asking ourselves, What kind of a man can this be who can believe that the Nonconformist churches are in a state of such weakness and corruption, and yet that their own members know nothing about it because they do not read the papers in *The Congregational Year Book*? He adds, in a tone of half complaint, "For some reason or other such admirable papers as we have quoted from are, I understand, henceforth to be excluded from *The Congregational Year Book*." That is clearly suspicious; just as suspicious as the answer of the mythical bookseller, who said he could not supply the Midlothian speeches because it was not intended to issue any new edition. The loss of the Year Book would be as great a calamity to our author as the suppression of the Midlothian speeches to any Tory fledgling who wished to earn a cheap reputation by insulting the first statesman of the age. True, *The Nonconformist* would remain and *The Christian World*, and it would be hard if in some of their reports and correspondence some ground of impeachment might not be discovered. But the "admirable addresses" in the Year Book are the chief reliance of our author. Their writers will be flattered to learn that their productions have been so closely studied by an enemy; though, according to him—how he got his information is not very clear—the Nonconformists do not read them, and so know nothing of the state of things among themselves. Had he known more about those of whom he speaks with so much assurance, he would not have written such nonsense about them. Whatever else they are, Nonconformists are not imbeciles, as they certainly would be if Riversdale's view were correct. Strange that he does not see that if things were as he alleges, they could not be hidden from those immediately concerned. The allegation throughout is that the

churches are in a wretched condition—not that their neighbours are, but that they are; and yet we are told it is unknown to these churches themselves because they do not read the “admirable papers” prepared for the Union meetings. The truth is, the compiler could not have these confessions at all but for the extreme sensitiveness of Congregationalists as to every element of weakness, and their intense anxiety to develop all the force that is in their churches for the evangelization of the country. Even if we had not honest reformers, who feel that the only way of making “crooked things straight is to show where they are crooked,” we have a number of “candid friends” who are always ready to exhibit and to magnify defects, though they are not rich in practical suggestions for their remedy. If the Congregational churches are ignorant, it certainly has not been for want of instructors. If they are impenitent, on them will come the doom of him who, being often reproved, hardeneth his neck.

If the compiler of this extraordinary medley had not been so much under the blinding influence of party spirit, he would have avoided the palpable folly of the suggestion that Nonconformists need such instruction as he has to give them. If he had had even a modicum of candour, he would have confessed that the supposed admissions to which he ascribes so exaggerated an importance were—except in the case of men in whom a chronic disagreement with the churches as to the position which they themselves ought to occupy had produced some soreness of feeling—simply the expression of an earnest desire to stir their brethren to self-reform.

The subject of wonder to me (says the vicar in the conversation already referred to) is that these eminent men, some of whom are members of the Council of the Liberation Society, do not regard it as their first and most urgent duty to give their best energies to the reform of their own respective communities—to the getting rid of the acknowledged excrecences and abuses which they say have become attached to their ecclesiastical system, and to the liberating of the “Free Churches” and their ministers from the bondage of abuses in which they are admittedly enslaved—before betaking themselves to the work of reforming the Church of England.

It would not have been easy to pen a sentence bristling with more fallacies, to use no stronger term. The Nonconformist ministers here spoken of are charged with doing the things which they have never thought of doing, and of leaving

undone those which they are bent on doing. If they had not been intent on getting rid of the weaknesses in their own system, the framer of the indictment would have been without his material. Take out of the book the passages quoted from speeches directed solely to the work of internal reform, and there will be nothing of any importance left. On the other hand, they have never proposed to reform the Church of England. What they have sought to do is to emancipate it from that control of the State which prevents it from reforming itself. It would be easy to cite utterance after utterance from some of the most earnest and honoured men in that Church showing how the pressure of that bondage is felt. The point is one which this writer is either unable or unwilling to perceive. He talks about the "Free Churches" being under bondage to abuses, as though it were one and the same thing to be compassed about with the infirmities of human nature which interfere with the working of all Church systems, and to be under the power of the State—restraining men in the struggle against the evil even where its existence is deplored. If, however, the Anglican Church was content to be thus in subjection to the State, it would hardly be the business of Nonconformists to interfere, were it not that the privileges for the sake of which that Church has sacrificed her freedom are secured at the cost of Dissenters, and by a violation of the rights of religious equality. Nonconformists are struggling to regain their rights as citizens, and it is no answer to their just claims to say that they also have their difficulties and their faults. They demand equality in the eyes of the law, not because they are perfect Christians, not even on the ground that they are better than or as good as Anglicans, but because they are loyal citizens who ought not to be subjected to political disadvantages or civil inferiority because of differences of religious opinions.

Were we disposed to meet our assailant on his own ground, and to contend that the Anglican Church was, on the testimony of numbers both among her clergy and laity, unequal to the discharge of the duties of a National Church, we should not lack abundance of evidence. Prominence is given in this volume to the language of the Editor of this Magazine, in condemnation of Dissenting churches who deal with their

pastors in a niggardly spirit. We know not why so much trouble should have been taken about such a simple matter. All the world knows that numbers of Nonconformist ministers are badly paid, but the world knows equally well that there are numbers of starving curates, although there is no Dissenting society similar to the Curates' Alliance. No complaints have been heard like those with which some of these curates have filled the air, and certainly no scenes have been enacted such as those which have recently been witnessed at certain auction-rooms. So in relation to trust deeds, about which and the subjection of Dissenters to them a good deal is said here. Mr. Riversdale is a Dissenting minister, who has been forced out of his pulpit by conscientious scruples relative to the trust deed, and has gone to the Church of England in order to secure the liberty he could not enjoy in the "Free Churches." This assuredly is strange. We do not deny that trust deeds may become a yoke, but we fail to see how liberty can exist where men are bound by three creeds and thirty-nine articles! To talk of freedom in the Established Church is to talk pure nonsense. We do not say this with any desire to apologize for trust deeds, but assuredly the conscience must be strangely constituted which is troubled by scruples about phrases in a document which the man has never been asked to subscribe, and which is practically inoperative, and is not disturbed about his divergences from elaborate creeds, to which he has given the most solemn adhesion, and in virtue of that adhesion been endowed by the State with distinctive privileges and rights. Besides, trust deeds are no necessary part of Congregationalism. A church may build a new place of worship and dispense with the doctrinal schedule in a deed altogether. All that a deed gives is the use of a chapel. It has nothing whatever to do with a man's ministerial status. If it be a bondage, it is one to which no Congregational minister need submit for an hour, which he may cast off at any time without even subjecting himself to ecclesiastical censure. If, however, we thought it right to retaliate, we have only to quote some of the strong statements made on all sides as to the unfaithfulness of the clergy to their ordinary vows. The artist who knew how to use a file of *The Church Times* or *The Rock* could easily paint a series of pictures far darker

than any which are presented here. But we are mindful of the other exhortation of the wise man. "Answer not a fool according to his folly, lest thou become like unto him." We have no desire to lower a great controversy to the level of a sectarian wrangle, and having said thus much in self-defence are content to leave the matter in question.

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### A PIECE OF GRANITE.

(Continued from p. 905.)

We come now to the question of the *origin* of granite. And here we shall have to state opinions rather than describe facts; for it is by no means easy to ascertain the exact way in which the different kinds of granite have been formed. In regard to the origin of some sorts of rock we can speak with positiveness and precision, inasmuch as we can see them in the actual process of formation. If, for instance, you want to know how the sandstones that are used so largely for paving and building purposes have been made, you can go to the foot of a muddy slope or hill on any rainy day and observe in miniature the identical method in which the strata have been laid down. But with respect to granite we cannot do this. No one has ever seen it forming; and how it *has* been formed is, therefore, a matter of mere conjecture and inference. This being so, we are not surprised to find that there has been a great deal of speculation on the subject, and that even on the part of leading geologists many conflicting theories have been held. I will state as plainly and as briefly as I can what in my view is the most likely theory, but I will in no degree enforce it as the only and final solution of the question, for geology is comparatively a young science, and on such a matter as this we may have much to learn and to unlearn from future researches and discoveries.

One thing seems perfectly clear, namely, that with the formation of granite, *heat* has had not a little to do. It is now very generally believed that the earth was at one time a vaporous mass, intensely heated; and that as it whirled round and round its denser particles gradually settled towards

the centre and formed a molten incandescent ball, the surface of which, by throwing off heat in the course of revolution, became by degrees cooler and more solid until, after the lapse of ages, a shell or crust was formed, surrounded by a misty atmosphere which was slowly condensed and fell upon the hardened exterior of the globe—a primeval ocean.

What the crust which was thus formed was composed of we cannot say with any measure of certainty. Geologists of fifty years ago, who seemed to think that they had found out all the secrets of the earth, and that there was nothing left for anybody else to bring to light, dogmatically declared that the stony envelope which enwrapped the molten matter of the earth's interior was made up entirely of granite, and that granite, therefore, was to be regarded as the *primitive rock*—the floor or foundation on which all other rocks would be found to rest. The increased attention which has of late been given to the examination of the earth's crust tends to show that this notion was a mistaken one, and that granite has had a different origin, and is, at any rate in many instances, a much more recent product than was formerly supposed.

But though this explanation of the origin of granite must be given up, yet *it is* largely to the action of heat that we must trace its existence. It may perhaps startle some of my more youthful readers to be told that the interior of the beautiful earth on which they live is a mass of liquid fire; and yet that this is no mere poetic fiction or scientific fancy, but a sober, solid fact, which can be proved in a variety of ways. One of the strongest proofs of it is the existence of volcanoes—chimney-like openings in the earth's crust which belch forth smoke and fire, and pour out molten masses sufficient to bury whole cities and destroy every trace of vegetation for miles around. Now, if we examine carefully the cooled products of modern volcanoes, we shall find between them and some kinds of granite so many points of similarity as to lead to the supposition that both classes of rock owe their present form to the action of heat—not exclusively, for even into the regions of subterranean heat water finds its way and enters into the composition of the rocks that are there formed, but mainly so—that they were both at one time in a melted condition; and have assumed their crystalline structure by solidifying from a

state of fiery fusion. One marked difference, however, we shall not fail to detect between granite and the rocks which are the result of volcanic eruptions. The latter are generally cellular and slaggy in their texture, owing to the fact that they have cooled and hardened in the open air, or at the bottom of very shallow seas; the former, on the contrary, are close and compact, having no pores or cavities like those made in ordinary lava by the expansion of the imprisoned steam and gases; and this fact seems to point to a cooling and hardening process which must have taken place beneath the surface of the earth and under great pressure.

This agency of pressure is as necessary to account for the origin of granite as the agency of heat. It is quite certain that if pressure were absent, what is now granite would be nothing more than a porous lava-like substance. The pressure which is thus necessary to the formation of a true granite has been shown to be immense. The granites of Cornwall must have been formed under a pressure of overlying rocks of the thickness of at least forty thousand feet; whilst those of the Scottish Highlands must have had resting on them rock-formations of the depth of more than eleven miles. But if this be so, how are we to explain the fact that the granites both of Cornwall and of the Highlands are now exposed high above the surface of the earth, having lost all the huge piles of rock that once covered them? To go fully into this explanation would carry us far beyond the limits of the present paper. We can only say in a single sentence, that these granites have, without doubt, been very considerably raised from their original position, and that the softer masses which overlaid them have been slowly worn away by atmospheric and other natural agencies, and become the sediment for more recent deposits.

We have seen, then, that heat and pressure play a very important part in the formation of granite. But the question still remains: where do the materials of which granite consists come from? Are they derived from the molten mass at the centre of the earth, or are they formed by the action of the earth's internal heat upon other rocks? Recent investigations into this subject go to show that the latter theory is the more probable of the two, namely, that the intense heat



which burns in the interior of the earth has so acted upon the rocks which have been brought, perhaps, by depression or submergence, most within its influence, as to soften and fuse them, and that these melted rocks, regarded by some as stratified deposits, on reconsolidating slowly and beneath the tremendous pressure of the unaltered rocks above them, have crystallized into granite, and been afterwards upheaved so as to form single mountains and extensive table-lands. If this theory be correct, then what I said a little while ago appears clear—that granite is not necessarily one of the oldest of the rocks. It is, indeed, impossible to say that it belongs to any particular period. Certainly, if it is derived from the alteration of other rocks as just described, they must be of greater antiquity than it. But there can be no question that granite has been always forming to a greater or less extent. Masses of it in a state of fusion have burst into overlying and surrounding strata of all ages, thus showing itself to be of later origin than they. In all likelihood not a little granite has been formed quite recently, but we cannot discover it because “it can only be rendered accessible to human observation by subsequent upheaval and denudation. Between the period when a plutonic rock crystallizes in the subterranean regions, and the era of its protrusion at any single point of the surface, one or two geological periods must usually intervene.”

Such are some of the more prominent points of interest connected with a piece of granite. They open up to us a wide field of thought; they carry us back to times long anterior to the creation of man; they give to us a glimpse of the vast changes through which our world has passed; and they remind us of the wisdom and goodness of God, who has so directed and controlled the mighty forces that have been at work through myriads of ages, as that the product of their action and interaction is a globe, on which man can dwell in comfort and in gladness, having around him everything to regale his senses, to ravish his mind, and to minister to his progress in all that relates to his truest welfare and his highest happiness.

B. WILKINSON.

*THE AUTUMN SESSION.*

THE brief autumn session has seen the completion of a greater reform than has been accomplished since the accession of the late Disraeli Government to power. The years which have passed since the great Tory reaction have been a period of legislative barrenness. The aim of the late Government was to do as little as possible, and when the party it represented passed into Opposition its object was to doom the present Ministry to a like inactivity. In the first case, the Ministry paralyzed Parliament; in the second, Parliament has paralyzed the Ministry. The Irish party are not wholly or even chiefly responsible for the deadlock from which Mr. Gladstone has, it may be hoped, at last relieved our Parliamentary machine. They may have forced on the crisis, but, despite their pertinacity, they could not have reduced the House of Commons to that impotence which has been a discredit to itself and an injury to the country, but for the more or less direct assistance they received from English Tories, especially of the Fourth Party. The interruption of the business of the House has not been the result of accident, of unexpected circumstances which have caused delay, of outbursts of individual petulance or caprice; but has been a matter of deliberate and premeditated plan. We wish it were possible to acquit even the responsible leaders of the Tory party of all blame; but it has been evident on various occasions that, whatever their private wishes might be, they were bound to follow those whom they professed to lead. Of course, there was always some specious argument ready to show that their action was not obstruction, but the distinction was so subtle that it certainly did not impose on others, and it is hard to understand how it could have imposed on those by whom it was used. The practical effect of the attitude, which even the responsible chief of the Opposition continually assumed, was that legislation for England or Scotland was impossible. It was not only that "heroic" measures were not attempted, but practical reforms, into which party politics did not enter, and the necessity for which is universally confessed, could not be carried. The delay in the Bankruptcy Bill has inflicted heavy loss upon a large class of the community; the postponement of

the proposed measures for the prevention of floods has been nothing short of positive disaster to important districts. But in both cases the path of progress has been blocked. Reforms of this kind, indeed, are just those which suffer most from the discreditable tactics to which the opponents of progress have resorted during the last few years. Despite the factious opposition of a certain section of the Tories, the Irish Land Act and the Arrears Bill by which it has been supplemented have become law; and, in defiance of the most unscrupulous methods which the Home Rulers employed in order to defeat them, two Coercion Bills for Ireland have been carried. It is the legislation which is imperatively necessary, which would benefit thousands of the people, but about which no enthusiasm is evoked, because its utility is never disputed, on which no Ministry would think of staking its existence, and which, therefore, gives place to great party controversies or to measures of immediate political urgency, that suffers most. So the districts covered by the floods of this autumn have to bear their calamities as best they can; the tradesmen who suffer from the defects of our present system of bankruptcy must learn to endure losses which many of them can ill afford; the process of electoral demoralization must go on without that check which every one confesses to be necessary because Lord Randolph Churchill desires to annoy Mr. Gladstone, or Sir Drummond Wolff wishes to call public attention to his wonderful ability as a diplomatist, or the Fourth Party as a whole are anxious to prove that the rate at which reform is to proceed shall be determined not by the Government of the day, nor yet by the majority of the House, but by two or three insolent young lordlings and squirelets who congregate below the Tory gangway.

It is a matter for general congratulation throughout the country that a drastic measure has at last been adopted for the purpose of putting an end to the growing scandal. Sir Stafford Northcote made a fight which, if not wise, was certainly as gallant and obstinate as was possible, for the privileges of the lawless young politicians who profess to march under his standard, but hardly attempt to hide their contempt for his authority; but it was in vain. The tactics of the Opposition throughout have been miserably weak. How far

the chiefs were responsible for them it is impossible for those outside the ranks of the party to say; but its action was strangely lacking in dignity and in sagacity. That the lugubrious prophecies as to the consequences of the *clôture* were credited by those who uttered them is very hard to believe. Party passion so perverts the judgment of intelligent men that it is difficult to say what may not become credible to minds which have given themselves up to brooding over the possible results of the action taken by political rivals. But he must have an absolutely phenomenal degree of credulity who can in serious moments imagine that a powerful Opposition can ever be suppressed by the action of the most despotic of Ministers, aided by the most supple and pliable of Speakers. There is a rumour to which Lord Carnarvon has given a semblance of probability by his language in one of those fierce outbursts of aristocratic violence to which he has accustomed us of late, that Lord Salisbury means to reject any Bill sent up to the Lords, in the discussion of which recourse has been had to the *clôture* without the consent of Sir Stafford Northcote. The known rashness of the Tory chief would lead us to attach a credence to such a report which under other conditions it could not have received. But, true or false, it points to the safeguard of the present Opposition. Even Lord Salisbury may not be so unwise as to employ his veto on every occasion; but it is perfectly evident that if there were any ground for suggesting that fair discussion had been prevented, and that the sense of justice in the country would approve the rejection of a measure improperly forced through the Commons, his Lordship would certainly cause its rejection by the Lords. Sir Stafford Northcote must certainly see this. He is too true an Englishman and knows his fellow-countrymen too well to think it possible that they would ever connive at the employment of what his followers call the "gag." There is to be a "gag" for insufferable loquacity, which forgets that undue indulgence granted to one tongue means an unfair restriction of the rights of the other six hundred and fifty; for factions obstructiveness which seeks only to waste time and to hinder work; for the ingenuity which would abuse Parliamentary forms in order to rob Parliament itself of its power. But a

gag on honest speech directed to a fair discussion of the business before the House there will not be—in truth, there cannot be. The new law, indeed, will leave room for much more than this. There will, even under it, be ample opportunity for the sneers and jeers with which young aristocrats think it seemly to insult the grey hairs and transcendent abilities of the statesman whom all beyond the ranks of their own party, whether in this country or on the continent, recognize as the first Englishman of his generation. Mr. Ashmead-Bartlett may not find so many chances of wearying the House with those interminable dissertations on foreign policy by which he points to himself as specially fitted to be the patriot Foreign Minister of England; but he will still be able to speak oftener and longer than his fellow-members care to listen. Mr. Joseph Cowen has been specially eloquent about the violation of a right which certainly he himself has never abused; but he may be sure that the House will continue eagerly to welcome those brilliant orations with which he relieves the discussion, even though, like the magnificent outburst of eloquence on behalf of freedom of speech which aroused such enthusiasm in the party which throughout its history has been the stern opponent of liberty, they have as much relevance to the subject in hand as a chapter from an oration of Demosthenes. But if individual rights are respected, still more is it certain that a powerful Conservative Opposition will never be unfairly deprived of the right to state its objections to any measure of reform to the fullest possible extent. With less than this it ought not to be satisfied, but more it has no right to ask.

The Liberal party have run far greater risks in accepting these restrictions than their opponents, and their acquiescence is only an evidence of their patriotic desire to facilitate the business of Parliament. It is not surprising that there has been hesitation on the part of many. It is more astonishing that it has so generally yielded to an overwhelming sense of public duty. In the early period of the discussions it is probable that strong expression was given by many to the instinctive dislike with which they regarded the scheme, and the most has been made of these natural, though perhaps too hasty, utterances. Mr. Anderson talked about them in the

House; they were freely canvassed in the lobbies, and duly reported, in the most sensational form, by the correspondents of the newspapers all over the country; they were wrought up by *The Times* into a distinct allegation that men had voted against their convictions, and that the majority was unreal and factitious. We do not expect charity in political controversy, but we do look for some degree of justice from those who assume to be leaders of public opinion. Instead of this reckless impeachment of men simply because they did not take the course which seemed good to Mr. Walter, it would have been better to admit that numbers who would fain have preserved the old *régime*, and who felt the breach with the Parliamentary traditions and rules as a severe wrench from what to them was most venerable, might still have come honestly to believe that no other course was open. It may be alleged that they were unduly influenced by their attachment to Mr. Gladstone, but is it quite certain that those who bring the accusation do not thereby reveal the motive by which their own opposition was largely inspired? Is the member for Berkshire himself perfectly clear that his passionate hatred of the *clôture* has not been intensified by that unconcealed antagonism to Mr. Gladstone which has estranged from him the sympathy and confidence of a large section of the Liberal constituents he so egregiously misrepresents? But waiving all this, is it a serious fault in a Liberal member that he gives weight to the opinion of his leader on a question of arrangement which a Prime Minister of the experience of Mr. Gladstone must understand better than any one else? It is as absurd to pit the opinion of Sir John Lubbock against that of the Premier on the procedure of the House of Commons, as it would be to oppose that of Mr. Gladstone to Sir John Lubbock's in relation to the habits of those small creatures which Sir John has made the subject of such long and interesting observations. His investigations into the ways of wasps may indeed have helped him to a better understanding of some members of the House; but despite this advantage, it is not wonderful that sound and intelligent Liberals prefer to accept the judgment of their leader rather than that of the learned scientist but invertebrate politician who sits for the University of London. There is no blame attaching to them, although they have

sacrificed individual feeling, or even opinion, in deference to their leader. They recognize the difficulties against which he has had to contend, and, seeing no other feasible way of getting rid of them except that which he has proposed, they follow him. Where is the wrong? It is said that they have taken this course in order to keep their seats. But if so, what comes of the assertion, continually repeated, that the country cares nothing about the resolutions, if it is not secretly hostile to them? And what is to be said of Lord Randolph Churchill's proposal to force on a dissolution? It is certain that the country was heartily sick of the tedious delays in Parliament, and that the Conservatives have done their cause no service by protracting the discussions. It is true also that some of the Liberal members who were supposed to be wavering have had very distinct intimations that their constituencies sent them to support Mr. Gladstone, not to thwart him. But the gentlemen must have expressed themselves in a very exaggerated style if they have given countenance to the suggestion that they have been untrue to their conscience by voting with the party they were elected to support. It is not a question of principle, but of expediency. Some men, like Mr. Joseph Cowen or Mr. P. A. Taylor, may feel the expediency of maintaining the traditions of Parliament so strongly that they would rather sacrifice legislation than compromise the right of every one of the six hundred and fifty members of Parliament to inflict any amount of nonsense or truculence or eccentricity upon their colleagues and the country. They have shown themselves thereby anything but practical Liberals, and it would be hopeless to argue with them, since there is no common ground from which to start. But the majority of Liberals mean progress, and this colours their view of the expediency of these much-disputed Rules of Procedure. It may be they dislike all of them, but they are wise enough to see that Parliamentary speech is only the means to an end, and that as soon as it is so perverted as to hinder the end, it is necessary to place it under regulations. They may be very distasteful, but practical Liberals are convinced of their expediency, and therefore they accept them. That there should be enthusiasm for them was not to be expected, for at best they are but a stern necessity, from which all would have been glad



to escape. The experience even of this late short session must itself have helped on the conversion of many who positively doubted before. The Tories themselves demonstrated night by night the mischief of the license which they were doing their utmost to perpetuate.

Perhaps the most noteworthy feature of the Session has been the position assumed by Lord Randolph Churchill. His Lordship is one of the characteristic products of an age in which insolence is too often mistaken for independence, audacity for courage, and extravagance for genius. We have cultivated a temper so catholic and charitable that we are often ready to give the highest credit for intellectual ability to those from whom we most widely differ, and to allow that ability to act as the cloak for a multitude of offences. It is continually forgotten that smartness, and especially smartness in personal attack, is a very inferior kind of talent; and that is often due as much to the absence of moral restraint as to the presence of mental power. A man who is full of self-conceit and utterly destitute of reverence; who knows no doubt of his own absolute wisdom and no delicacy for the feelings of others; who has worshipped himself or his order until he has almost come to ignore the existence of all beside, may easily earn a reputation for smartness, especially if he has that passport to the favour of numbers—a handle to his name. Let him have a sharp wit and a glib tongue, and his fame is made. Lord Randolph Churchill has won a position in Parliament which is a greater discredit to the House than it is an honour to himself. His arrogance, his scorn of the restraints which gentlemen are in the habit of observing towards each other, his habit of indulging in the most offensive imputations against men who are immeasurably his superiors, his graceless exhibitions of aristocratic rowdism, ought to have prevented him from obtaining any influence in the House. But it has not been so. He was ridiculed at first, but he has made himself formidable, hence he has succeeded in gathering round him one or two choice spirits like himself. It has been seen that he exercised an influence over the Tory chief, and so he has come to be considered one of the forces which must be reckoned with, and having been a Parliamentary notoriety is gradually becoming a political personage.

We have been sorry to hear Liberals, and especially some below the gangway, talk of him with a certain degree of favour, and at least profess admiration for his cleverness. If cleverness means political ability or foresight, we cannot admit that he possesses it. There is no evidence that he has thought out a single political principle or mastered a single political problem. His conduct would suggest that he is endeavouring to play the part which Lord Beaconsfield made so celebrated. Mr. Disraeli was audacious in his early days to the very verge of impudence. Lord Randolph is a faithful copyist, except that, as generally happens in imitations, he overacts the character and outdoes his original, so that where his prototype was only bold, he is insolent and rude. Mr. Disraeli was great in epigrams and phrases. It would be untrue to say that the young scion of Blenheim is the same, but he certainly makes the attempt, and if he fails it is only because nature has not endowed him with Mr. Disraeli's gifts. Mr. Disraeli made his reputation by envenomed attacks on Sir Robert Peel. Lord Randolph hopes to establish his by persistent worrying and unmannerly abuse of Mr. Gladstone. The attempt may have an apparent success for a time, but it will not tell ultimately. In this, as in everything else, he has the disadvantage of not having the genius which enabled Lord Beaconsfield to triumph over the pride and prejudice of the proudest aristocracy in Europe. He has, on the other hand, the undoubted advantage of being a Duke's son, and in English society that counts for very much, though of course not among any who sit below the Liberal gangway. It is simply absurd, however, to speak of the young lordling who could indite the letter which Lord Randolph wrote to *The Times* on the *clôture*, as having the making of a statesman in him. It must be remembered that his Lordship has reached the years of responsibility. He is not like the youth whom the toadyism of a certain class would have palmed off upon the electors of Preston. He is a man of more than thirty, with several years' experience in Parliament, and yet he writes like an overgrown schoolboy who would commit any act of folly to gratify his spite. The man who proposes a dissolution in the hope of doubling the Irish party, and so defeating the *clôture*, is a degree more foolish than the hero of Charles Lamb's story of Roast Pig.

If there is anything worse in Lord Randolph than his folly it is his malevolence. The hatred of Mr. Gladstone shown by himself and his associates is as blind as it is fierce. Strange to say, there are those who seem to expect that the Premier should treat it with absolute indifference. A curious illustration of this is furnished by the comments on his recent action in relation to the Kilmainham proceedings. Mr. Yorke, backed by Lord Randolph, stirred Mr. Gladstone to an acceptance of the challenge to inquiry which had been so often thrown out. Mark the observations of *The Times*: "Mr. Gladstone made a slip, no doubt, when he challenged an inquiry, but there is no occasion for further proof on that point, and to waste any more time upon it is to incur the suspicion of frivolous obstructiveness." Put into plain English this means that Mr. Gladstone is to accept the reproach conveyed in the endless allegations about a Kilmainham treaty, and that the demand for inquiry, though it has served its purpose in nettling him, had better be dropped now. The fact is, the investigation is not convenient, as it would result in the disproof of the charge, and therefore Mr. Gladstone is to be charged with sensitiveness for consenting to it. It is hard measure, but it is what *The Times* thinks good enough for the Prime Minister. Lord Randolph and his friends may bring what charges they will against him; if he is silent, they are taken as proved; if he resents and demands inquiry, he is over-sensitive.

There is one consolation for Liberals in the contemplation of Lord Randolph. He will do more mischief to his friends than his enemies. It is not possible here to discuss the future leadership of the Tory party, but his Lordship has made the seat of its present leader sufficiently uncomfortable, and should any vacancy occur in the position, he might even hope to occupy it. He suits the temper of a large section of the party who would never follow Mr. Cross or Colonel Stanley. Lord George Hamilton seems to be his most formidable rival, but Lord George has not of late kept pace with the younger and more passionate man. Still his Lordship has shown great capacity in the way of arrogant bearing and bitter speech, and, it may be, will not allow himself to be distanced by his competitor. It is not our business to attempt even a

forecast, but one thing is certain. The day when the leadership passes into the hands of a young nobleman who has already shown himself willing to purchase a fleeting and barren triumph by intriguing with men who do not conceal their hatred, not only of his order and privilege but of all British institutions, will be an evil day for his party and for the aristocracy.



### NOTES OF THE MONTH.

It is high time that the defenders of the weaker races of the world, the champions of international rights, and, perhaps above all, the friends of Christian missions, stirred themselves in relation to the menaced attack on the Queen of Madagascar by the French Republic. That the Malagasy ambassadors who are staying at the Grand Hotel in Paris are really kept in durance there by the French Government, no longer admits of a doubt. Mr. Richardson, M.P., reports in *The Daily News* the result of an attempt made by Mr. Sibree and himself to obtain an interview with them. They had fortified themselves with a letter from the Malagasy consul in London, which might have been expected to secure them immediate admission, and would doubtless have done so had the ambassadors been free. As it was, after waiting for some time, they were introduced to some of the subordinates of the mission, who had the letter opened in their hands, and asked whether they wished to have it transmitted to the ambassadors. Of course they replied in the affirmative, but after another delay they were informed "by one of the Malagasy that it would be embarrassing for us to remain."

Had we required (says Mr. Richardson) any further evidence of the state of semi-captivity in which the envoys are kept, it was afforded by reliable information which we afterwards received, but the source of which I am not at present at liberty to mention, that a French official, who hardly leaves them, was with the Malagasy during the forty odd minutes that we were waiting, and that most of that time was occupied by an altercation as to whether we should be admitted or not.

Thus, in the city which boasts of being the capital of civilization, and under a Republican Government, men invested

with the sacred character of ambassadors are held in semi-captivity. M. Grévy is conniving at a procedure which would be discreditable in a savage potentate. Of course he would not dare to act thus if the representatives of any European court had visited Paris on some embassy. These Africans have ventured into his capital, trusting in the good faith of a so-called Christian State, and their confidence is rewarded by their being kept in gilded bonds in the hope that they may be forced to sign a treaty injurious to their country. This is the plain English of the matter, and it is sufficiently disappointing both to those who hoped that civilized republics would not imitate the worst deeds of barbarous monarchs, and that France in particular had learned some lessons from the retribution which overtook the Chauvinism of the Empire. Alas! French Republicans seem to be impenitent Jingoës; and if they are compelled to wait for *revanche* in Europe, they will seek compensation in such glorious enterprises as the raid in Tunis, and now the contemplated robbery in Madagascar. In that island the wrong is greater, because the French menace a Christian civilization which is producing the happiest results in the island. And this is to be done in the interests of a church which these same Republicans put under all kinds of restraint, coming little short of actual persecution at home. The voice of England may count for little in Paris at present, but at least it should be raised in protest against this cruel deed of unrighteousness, this strange homage to the spirit of religious reaction and intolerance.

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Mr. Green has come out of prison, having succeeded, in the course of his eventful history, in demonstrating the futility of almost every plea on which the continuance of the Establishment is defended. The Evangelicals still insist that it is a bulwark of Protestantism, but Mr. Green has shown how impotent it is to maintain Protestant teaching and Protestant worship even in a solitary parish. He went to prison rather than compromise a single iota of his "Catholic" principles; and though he has been driven from the scene of his disobedience, the patron has appointed to the vacant living one who is expected to be faithful to the traditions of rebellion.

In the meantime not a single point has been gained in the suppression of the obnoxious opinions and practices for which Mr. Green was imprisoned by the action of the prosecutors. Ritualists have been promoted while their friend and ally has languished in prison. The man has been converted into a martyr, but his opinions have hardly been checked. So much for the value of the law as an upholder of Protestant truth. Equally conspicuous is the failure to maintain order and uniformity in the Church. The "Public Worship Regulation Act" was passed for the express purpose of putting down the Romanizing conspiracy which the Primate denounced, and so restoring harmony and good order; but it has proved a miserable *fiasco*. The august authority of law has been burlesqued; clergymen have vied with each other in denouncing a court of the realm and the distinguished judge at its head; party divisions have become fiercer, and lawlessness is triumphant. Of course the idea of Erastians, that the wise action of the State will hold the arrogance of the priesthood in check, is shown to be a mere dream. The clergy may perhaps congratulate themselves on the proof that has been supplied of their own independence, but an independence gained by a contempt of the authority they are bound to recognize has no solid basis, and is not likely to be of long duration. On the whole, the action of the Church Association has done something to hasten a conflict which is inevitable whenever a State Church feels the quickenings of true spiritual life.

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The reception which Mr. Tennyson's play has met with, both from the playgoers and the critics, may certainly throw some light on the possibility of making the drama a great moral teacher. So far as we can judge from the accounts given of the play, Mr. Tennyson's mode of inculcating either religion or morality is, to say the least, open to serious question. The connection between free thinking and loose living was far too complicated and delicate a subject to be discussed on the boards of a theatre. It is perfectly certain that there are freethinkers whose lives are marked alike by purity and nobility, and to insinuate the contrary would be shameless injustice. But that fact does not settle the question,

which is not one of individual character, but the effect which would be produced on the morals of society by the removal of all the restraint which religious faith now exercises—a question far too subtle and complicated to be treated in the dialogues of a play. It may be, however, that this was not at all the point which Mr. Tennyson intended to touch, and that his design was not to inculcate any general view of the ethical results of agnosticism, but simply to depict one of the evil character of the day who happened to be an agnostic, but who might just as well have been a professing Christian. Whichever hypothesis be adopted, the result is unfavourable to the suggestion that the drama may be made a vehicle for the inculcation either of religious truth or of moral duty. The account given of the present condition of the stage in a Birmingham paper, whose startling statements were quoted in *The Pall Mall Gazette*, does not give the impression that the ethical reformation has yet made much progress. English people have not yet rushed into the absurdities into which the Americans have been betrayed by the visit of Mrs. Langtry, but some of these recent occurrences are sufficient to show that there is something still to be said in favour of the Puritan view of the tendencies of the stage.

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*The Newcastle Chronicle*, the well-known organ of the senior member of the borough, has recently been addressing a homily to the Liberation Society on its want of spirit and enterprize. The lecture had no special text, and at first sight seemed to be à propos of nothing. But as we looked more closely and read between the lines, we began to discover a point in the article. The Society, or some of its "distinguished lecturers," have sinned by paying too much regard to the interests of the Liberal party, and allowing their own question to be thrust into the background. Now we are not anxious to constitute ourselves apologists of the Liberation Society. It may be that we ourselves have had an occasional feeling that a little more courage and energy might have been useful, and certainly if any friend who has such a suspicion feels bound to express it, we have no fault to find with him on that score. The argu-



ment, however, is not all on one side. During the successive excitements which have possessed the public mind to so large an extent since the first outbreak of the Eastern question in 1876, it has not been easy to see when and where the Society could have undertaken with advantage any strong aggressive action. In such a state of public affairs there is very much to be said in favour of quiet waiting, especially on the part of those who have no desire to succeed by any political *coup d'état*, and who trust entirely to the gradual conviction of the public mind. Whether this consideration has been allowed too much weight is a fair matter for argument. But when a distinct objection is made to the subserviency of some members of the Society to the Liberal party, a new issue is raised, and one from which we do not shrink. Nonconformists have always been an integral part of the Liberal party, and we have no wish to see it otherwise. If it were possible (which it is not) for us to carry disestablishment by a piece of impracticable waywardness, we should do our best in opposition to such a policy. It is to the triumph of a more thorough Liberalism that we look for the achievement of our great object, and for that we are prepared to wait. We shall have to wait long, however, if many are to follow the example of Mr. Joseph Cowen. If views like those he enunciated on the *clôture*, and which won for him the fervid congratulations of the worst reactionaries in the House prevail, adieu to our hopes of disestablishment or any other great reform. The member for Newcastle may think that the interests of progress are to be advanced by playing into the hands of the party which has ever been the defender of every abuse and the guardian of every class privilege. Our faith is in the tried and consistent friends of Liberalism.

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## REVIEWS.

## TWO LIVES OF OLIVER CROMWELL.\*

MR. GARDNER, in the preface to his volumes on the "Fall of Charles I.," refers to the change which has come over public sentiment relative to the men of the Puritan revolution. The writings of several distinguished historic inquirers broke the spell which Hume had so long exercised over the national mind, to the unjust disparagement of the noblest men and the greatest movement in English story. Forster, first in his lives of the Republican statesmen, and afterwards in his still more valuable historical monographs, presented an entirely new view of the conflict and the combatants, which became more popular when it was clothed in the brilliant rhetoric of Macaulay. Mr. Sanford, in his extremely careful and discriminating sketches, which were all the more impressive because of the evidence they bore of independent research, sustained the same impression. Above all, Carlyle, in his great Life of Cromwell, created a fervid enthusiasm on behalf of the illustrious Protector, which was in striking contrast with the feeling which had hitherto been drunk in from Mr. Markham's so-called history in the nursery, and from Hume's in after life. A certain amount of reaction was tolerably sure to come, and Mr. Gardner seems to think it has been very strong.

Whatever the future (he says) may have in reserve, this present work has constantly reminded me by how deep a gulf we are separated from the time when I commenced my labours, now some twenty-two years ago. Macaulay and Forster were then in possession of the field. The worship of the Puritans was in the ascendant, and to suggest that it was possible to make out a reasonable case for Bacon and Strafford was regarded as eccentric. All this is changed now. Few are to be found to say a good word for Puritanism, and the mistakes of the Long Parliament are unveiled with an unsparing hand.

We should be sorry to believe this to be universally true. It is serious enough that there should be any large class of whom it is to any extent true. Mr. Gardner, however, seems

\* *Oliver Cromwell. His Life, Times, Battle-fields, and Contemporaries.* By PAXTON HOOD. (Hodder and Stoughton.)

*Oliver Cromwell. The Man and his Mission.* By J. ALLANSON PICTON. Cassell, Petter, Galpin, and Co.)

to us to speak of the University rather than of the popular sentiment. We hear hints occasionally that "culture" has of late leaned towards Conservatism, and this may be one of the signs. Of course Conservatism hates Puritanism and everything allied to it, and if there is a Conservative sentiment among the cultured classes there is not likely to be any favourable bias towards the Puritans. But there is a wide tract of English opinion which lies outside the charmed circles of literature as well as of fashion, and is not strongly affected by the opinions which prevail within them. We see no indications that in this vast region there is any change of attitude in relation to Cromwell and Puritanism. Those who dwell in it have not been touched by the "Catholic reaction." In all probability they have never heard of Mozley's eloquent defence of Laud and Strafford, and if they happen to come across Mr. Paxton Hood's somewhat contemptuous references to the "historian Bisset," will be sorely puzzled to know who Bisset is. Even the chaff of Mr. Matthew Arnold does not produce any lasting impression. They are curiously amused by his talk about the Hellenic and Hebraic elements, but they have a strong conviction that Laud was a Romanist in disguise, that Hampden was the true patriot, and Falkland one of those moderates who so seldom have the courage of their convictions, and that Cromwell was a very high type of the robust manliness of the national character.

It is a significant confirmation of this that within the last month two new biographies of Oliver Cromwell have issued from the press, both of them taking the favourable view of his character and work. The first is from the pen of Mr. Paxton Hood, and is marked by his characteristic qualities. It consists really of a number of pictorial sketches, in which the great Protector is presented to us in various aspects of his character, and at different periods of his life, rather than an elaborate and connected history. There is no pretence to original history, and there is not an endeavour to give a full and detailed narrative. What Mr. Hood has aimed to do is to give us a view of the man, and this he has certainly done with great effectiveness. He never fails in picturesqueness, and when he has to represent one of his own favourite heroes he is pretty sure to appear to advantage. His sympathies

are on the side of freedom and progress, but they are more strongly elicited by the man than by the cause. Indeed, he is somewhat impatient with those who do not share his admiration. "Cromwell," he writes in one place, "has been judged from a wrong centre. Could a kid-skinned time-server like Clarendon understand him? Could a sceptic like Hume understand him? Could a prejudiced partizan like Forster understand him?" We are disposed to agree with the idea underlying these questions, but this mode of expressing it loses force by sacrificing dignity. The author, indeed, is altogether too much possessed with his own conception of Cromwell to treat any of the questions involved in his career in a judicial temper; but when he refers to points in which his own hero is not immediately connected, there is sometimes an uncertainty of utterance which is hardly in harmony with his vehemence elsewhere. Cromwell was not a leading actor in the execution of Strafford, and on this Mr. Hood says, "As to the wisdom of his death, we shall forbear to express an opinion. He might have been banished, but everywhere, whilst he lived, he must have been dangerous." Cromwell would not have reasoned thus. In truth, if the Parliament had spared Strafford, it might have been just as well to abandon opposition to Charles altogether. But this is not a book to which any one should come for the elucidation of great political principles. It has an interest of its own, but it does not lie in that direction.

It is unfortunate that it should have appeared at the same time as the very remarkable biography for which we are indebted to Mr. Picton. We have bracketed the two books together because they have appeared almost simultaneously, but no contrast could be more complete than that between them. Mr. Picton's is the production of a philosophic mind, which has looked round the entire subject, and is able to treat it with marked independence and force. It is the work of a sagacious politician who cares for principles, not for mere symbols, and who has so grasped the principles he professes as to have them ready to apply in the judgment of men and events. With him there is no exaggeration of expression, no display of party bias, no outbursts of enthusiasm. He is always calm and self-restrained, but his judg-

ments have the more terrible force on that very account. Throughout the whole book there is a high sense of the obligations of public duty and the nobility of public service which breathes a lofty spirit into all its discussions and judgments. In short, we have here a book with all that breadth of view, that capacity for going to the heart of great movements and understanding their aim and drift, that general sympathy which, beyond any other quality, helps to the right appreciation of character, that faith in liberty and progress which make it worthy of the name of history, and give it a very high place in historic literature.

The book is equally admirable in spirit and in method, in the careful statement of facts and the finish of style, in its general conception and in its attention to the individual details. Mr. Picton has a story to tell, a story in which he is deeply interested himself, and in which he feels that all Englishmen ought to be interested also ; and he tells it with such clearness and effect that if it fails to attract, it certainly will not be the writer's fault. Not the least important quality for success in such a work is the observance of a due proportion between the different parts of the biography, and in this Mr. Picton has shown great judgment. Some may be disappointed at the small amount of space given to the early days of the Long Parliament, and the beginnings of the conflict between it and the King ; but Cromwell had not then become a prominent actor, and that part of the story has perhaps been told with sufficient fulness. It is in the transactions of a later period—in the struggle between Presbyterian and Independent, between the army and the Parliament, and afterwards between the Protector and his own Parliament—that there is the most need for clear exposition of the facts. And this is what Mr. Picton everywhere gives us. There is never anything of the lurid glare of passion about his writing, but everything stands out clear and distinct in the white light of reason and of fact. On all the questions which present themselves—and their number is legion—we have the judgment of a clear, well-balanced mind, capable of sympathizing with all parties, and yet free from that amiable weakness made up of dilettantism and sentiment, possibly with a dash of snobbery as well, which is so afraid to speak with any decision though

it leaves the reader in doubt whether there is any right worth contending for at all. Mr. Picton has very decided views, and they are stated with great strength, often with extreme incisiveness; but he is singularly free from prejudice and passion.

There are crucial points in connection with this wonderful chapter in English history by which we should judge a writer's position not only as to the struggle of the seventeenth century, but to English politics in general. Wherever this test is applied to Mr. Picton he meets it in a manner which marks him out as a sound political thinker, who is never likely to be deflected from the straight path by any of those sentimental fences or conventional phrases which mislead so many men. A felicitous sentence, pregnant with meaning, will sometimes give us the common-sense view of a great controversy, in relation to which many have stumbled. Take the case of Strafford. "When the axe fell it destroyed irresponsible government." That brief sentence is the *apologia* for the action of Pym and the Parliament. It is folly to indulge in subtle discussions when the one question was whether English liberty was to be preserved or to perish. But as the question is weighed in the quietness of our own homes the men of the Long Parliament had to settle it in the presence of a tyranny which they must crush or else be crushed by it. So in reference to the struggle between the army and the Parliament. Constitutional purists are very much shocked by the action of the "adjutators" (agitators, as they are commonly but erroneously described). Mr. Picton sees that the real offenders were the Parliament and the Presbyterian *junto* by which it was controlled, and he illustrates the situation by what appears to us a very happy analogy. "The position was roughly analogous to that which arises in modern times when an unpopular Ministry attempts to retain power in defiance of the constituencies." The account of the Presbyterian party, its spirit, and its aims, is as forcible as it is true, and we give it as not only furnishing a good illustration of Mr. Picton's condensed and closely-packed style, but also a very faithful and striking presentation of the facts. Speaking of the ideal Establishment as conceived by the Presbyterian ministers, he says:

Such an Establishment would have contrasted with prelacy as Rehobam's threatened scourge of scorpions with the milder instruments of discipline ascribed to his father. If prelacy was tyrannical, it contented itself for the most part with tyrannizing over outward acts and uttered words. Presbyterianism, with amazing unconsciousness of presumption, would have pierced to the dividing asunder of soul and spirit, and to the discernment of the innermost thoughts and intents of the heart. Prelacy, never very metaphysically inclined, left about its creeds a lazy vagueness, which good nature on the inquisitor's bench might interpret with safe laxity. Presbyterianism, on the other hand, elaborated its beliefs about the Infinite with a loving nicety, under the evidently sincere conviction that a syllable, more or less, might make all the difference between salvation and perdition. Under the abolished prelates it undoubtedly went hard with a small minority of conscientious people. But under the new priesthood it was likely to go hard with the vast majority, to whom conscience is, for the most part, a latent faculty. In the old days, if a man were only worldly and jovial enough—a condition not difficult of fulfilment—he could get off with a minimum of church-going, and without many impertinent questions as to the state of his soul. But if presbyteries and synods—congregational, classical, provincial, and national—were to spread their ingeniously-woven meshes over the land, not a peccadillo would escape rebuke, not an amiable weakness would be shielded from exposure. Temper, bearing, appetite, the very fashion and quality of clothes—all would be subjects of censorious gossip in the presbytery, and of judgment from the presiding elders (pp 213-14).

We should gladly find room for more extracts, but it is impossible; and we are the more satisfied to forbear because we hope the book will find a place in all Dissenting libraries. It is not only incomparably the best biography of Cromwell for the general reader, but it is one of the most thorough books of its kind we have read for many a day.

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### CURRENT LITERATURE.

*James Braithwaite the Supercargo; the Story of his Adventures Ashore and Afloat.* By W. H. G. KINGSTON. (Hodder and Stoughton.) A special interest attaches to this volume because of the brief memoir of the author which is contained in the introduction. Those boy-friends who have so often been entertained by his manly and stirring tales of travel and adventure, will read with pleasure, not unmingled with regret, the few particulars of his life here given, and especially the tender and touching letter in which, conscious of the speedy approach of death, he bids them farewell. James Braithwaite is one of the best of those sea stories in which Mr. Kingston chiefly excelled, and is marked by all that variety of incident and animation of style which have made him so



deservedly popular as a writer for boys. It is accompanied with eight full-page illustrations, and alike in itself and in its external get-up, is admirably adapted for purposes of presentation.

*Drops and Rocks, and other Talks with the Children.* By EUSTACE R. CONDER, D.D. (Hodder and Stoughton.) All of the pieces in this book, with the single exception of the first, have already appeared in other forms, the longer ones as New Year addresses, and the shorter ones as "Talks with the Children" in *THE CONGREGATIONALIST*. But we feel certain that many who read them with pleasure when they first came out will be glad to see them again in this more permanent form. Dr. Conder possesses in no ordinary degree the knack of interesting young children, and his power in this respect is conspicuously shown in the present volume. It has a subtle charm about it which is sure to make it a favourite with those for whom it is intended. It is beautifully got up, with a gay scarlet binding, which will add not a little to its attractiveness in the eyes of the little ones. No more appropriate gift book could be put into the hands of an intelligent child.

*Val Strange.* Three Vols. By D. CHRISTIE MURRAY. (Chatto and Windus.) The dedication of this book to Charles Reade, "in admiration for a great genius, which has always been put to lofty uses," is sufficiently indicative of the spirit of the author himself. A novelist who recognizes heartily the high moral purpose as well as the great intellectual power which are to be found in that very able writer, and who forgets the occasional eccentricity and extravagance which mar some of his works in his appreciation of the service he has rendered to humanity, gives promise of like excellence in himself. In Mr. Christie Murray, however, there is much more than promise. We have in noticing his previous works had occasion to speak of their high tone as well as of their unquestionable power, and "*Val Strange*" more than sustains the previous impression. In the dramatic interest of the story, in the skilful delineation of character and motive, in the construction of the plot and its adaptation to the ethical purpose which is kept steadily in view throughout, this new story is certainly equal to, if it be not better than, its predecessors. The author's powers seem to us to be ripening, and he has certainly done here an excellent piece of work. The lesson he has to inculcate is one which specially needs to be enforced upon the young generation of to-day, and he has presented it with remarkable felicity and skill. "*Val Strange*" is tempted to pursue the path of self-indulgence rather than that of honour. The temptation is one of remarkable subtlety, and the character to which it is addressed one that was specially likely to fall under its influence. The case was one in which it needed great singleness of eye to detect the sophistries by which conscience sought to impose on itself, and that was the very quality in which the hero was deficient. The story of the conflict and its results is told with great power, but does not admit of abridgment, even if we were content thus to spoil the pleasure of our readers. Throughout the author reminds his readers that the "primrose way," with all its beauties and pleasures, is not one in which it is possible to walk without continual trouble and sorrow. He does not prose about his theme, but he quietly introduces occasional sentences, keen and incisive, which serve

to point the moral of the tale. Some of the characters are drawn with great care and ability. Hiram Search, the American, is a perfect original, and no pains have been spared in order to pourtray with sufficient vividness his quaintness, his humour, his strange combination of apparent simplicity and extreme shrewdness, his affectionate loyalty, and his sturdy independence. He is evidently a favourite child of the author's, and is sure to enlist the sympathy and interest of all the readers. Mr. Jolly reminds us of Pecksniff, but he has sufficient individuality to distinguish him from that past-master in the society of humbugs. The book is healthy in tone and full of variety and life.

*Valentina: a Sketch.* Two Vols. By E. C. PRICE. (Chatto and Windus.) This is a modest description of a clever piece of workmanship. The whole conception of the heroine, who enters life with all the self-will, ignorance, and simplicity of a child, and in the very innocence of her spirit becomes entangled in all kinds of difficulties such as beset the paths of those destitute not only of worldly wisdom but of the most elementary knowledge of men and things, is itself original, and it is worked out with considerable ability. The freshness of Valentina's spirit, the originality of her views and remarks, the *naïveté* of her character, and the awkwardness of the situations in which she allows herself to be involved, have a piquancy which keeps up the interest. Deeper shadows gather round the tale as we proceed, and give it a more melancholy character. Indeed, our chief fault with the story would be that the faults which always lean to virtue's side of an unconventional and untrained girl are somewhat too severely punished.

*Radiana: Comments on Current Events.* By CHARLES READE, D.C.L. With a Steel Plate Portrait. (Chatto and Windus.) We have here a collection of various incidental articles by Mr. Reade on questions that have attracted the attention of his active and philanthropic mind through the course of his long career. He takes strong views, and not always such as we should expect, as, *e.g.*, in his judgment of Colonel Baker's sentence. But he always writes with verve and with a point which cannot fail to interest his readers. He discusses a variety of subjects, and there is a freshness in his views which makes even a collection of miscellaneous writings like this extremely attractive. The current events include the Tichborne, the Staunton, and the Baker cases, the wrongs of authors, and outrages on the Jews, and criticisms on some of his own writings. The field is thus sufficiently extensive, and the mode of treatment is always spirited and lively.

*The Life of Jean Frederic Oberlin, Pastor of the Ban de la Roche.* By MRS. JOSEPHINE E. BUTLER. (Religious Tract Society.) A short but extremely interesting biography of a truly remarkable man. Jean Frederic Oberlin was something more than a pastor. He was the reformer, civilizer, teacher, and physician of his people. When he first went to the Ban de la Roche, a valley in the Basse Alsace, it was little better than a waste howling wilderness so far as its moral and spiritual condition was concerned. For the people living in it were almost savages, and were ignorant even of the commonest arts of civilization. But by dint of patient

toil and unwearied kindness and strong faith in God, Pasteur Oberlin soon effected a change not only in the people themselves, but even in the physical aspect of the country. In the endeavour to introduce various improvements, such as the building of a bridge across the valley, he met with considerable apathy in the inhabitants, who did not perceive or appreciate in the first instance the advantage of such innovations, and who were only induced to help in carrying them out by the example of their pastor labouring at them with his own hands. The whole story of his life affords a striking illustration of the power of faith in removing mountains of difficulty, and is well fitted to encourage and stimulate all who are called upon to work amid much discouragement and under great disadvantages.

*Romanism in the Light of the Gospel.* By Miss E. J. WHATELY. (Religious Tract Society.) The peculiar claims of the Church of Rome are here examined by the light which the gospel throws upon them, and are shown to be contrary both to the spirit and teaching of the Word of God. The principal points, too, which distinguish it from Protestant churches—such as Priestly Mediation, the Sacramental System, Multiplication of Heavenly Mediators, Worship of Images, Justification, Works of Merit, and Purgatory—are all explained and discussed, and their unscriptural and often illogical and self-contradictory character clearly set forth. To all who have to confute the errors of Romanism this little book will prove of invaluable service in giving them, as it does, in a short compass just the facts and arguments which they need.

*The Scripture Half-Hour at Mothers' Meetings.* (Religious Tract Society.) Eight short addresses on scriptural subjects, written in a simple, conversational style, and dealing with some of the great central truths of the gospel. They are eminently adapted to the purpose for which they are intended. Those who have to conduct mothers' meetings will doubtless find them of great use to them in their special work.

*Parables of the Spring; or, the Resurrection Life.* By Professor GAUSSEN, of Geneva. (Religious Tract Society.) Five sermons on Spring in Nature and Man, taken from the published works of Professor Gausсен. They are earnest, eloquent evangelical discourses, and afford abundant evidence of the author's intense love of nature and profound reverence for the Word of God.

*The Battery and the Boiler; or, Adventures in the Laying of Submarine Electric Cables.* By R. M. BALLANTYNE. (J. Nisbet and Co.) This is another of those stirring narratives of travel and adventure by which Mr. Ballantyne has been wont to electrify his youthful audience for some years past. The volume before us is specially suited to produce this effect. For it deals with one branch of that great subject of electricity which is attracting so much public attention at the present time. The story of the laying of the submarine cable is indeed a very wonderful one, and it is related by Mr. Ballantyne with all his accustomed spirit and energy. The subject itself is enough, we should think, to secure a favourable reception for this book; but the fictitious form into which it is thrown is sure to increase its attractiveness, especially for those to whom it is

more immediately addressed. Instruction conveyed in so pleasing a shape can hardly fail to go down even with those who are least scientifically inclined.

*Bright and Fair.* A Book for Young Ladies. By Rev. GEORGE EVERARD, M.A. (J. Nisbet and Co.) Mr. Everard has here followed up his little book for young men, "Strong and Free," by another of a similar size and character for young ladies. It is full of wise counsels, practical suggestions, and tender appeals, interspersed with telling anecdotes and apposite illustrations. We should advise our young lady readers to get it and peruse it for themselves. They will be sure to find in it something both to think about and to act upon.

*Industrial Curiosities.* Glances here and there in the World of Labour. By ALEXANDER HAY JAPP, LL.D. A New Edition. (T. Fisher Unwin.) This is a new edition of a book which should have an interest for all, for it deals with things of such practical and every-day importance as Leather, Wool Beds, a Piece of Porcelain, Needles, the Sewing Machine, Indiarubber, Perfumes, Gold and Silver, Seals and Sealskins, Photography, Clocks and Watches, Locks and Safes, the Post-office, Through Traffic, At Chatham, In a Hop Garden. It will be seen from this enumeration of the subjects included in this volume that Dr. Japp has taken wide survey of the field of labour. But the sketches here given are something more than bare glances, for the author has personally visited most of the departments of labour which he describes, and thus is able to give us the records of his own observation and experience. Everybody is familiar with the products of labour when they are finished, but very few people know anything about the history of the materials of which they are composed, or of the processes through which they have to pass before they reach completion, and therefore the information contained in this volume will be new to most readers. Much of it, of course, is purely technical in its character, and yet there is quite enough of a popular element to make the book interesting as well as instructive. We can recommend it to boys, and indeed to all who are of an inquisitive turn of mind.

*Heroic Adventure.* Chapters in Recent Exploration and Discovery. With Portraits and Illustrations. (T. Fisher Unwin.) This is a capital book for boys. Stories of adventure always have a charm for youthful minds, and these stories have the special advantage—and it is by no means a slight one—of being true ones, for they are the records of what has really taken place, and that in recent times. The chapters of exploration and discovery here told are as follow: "Schweinfurth and the Heart of Africa," "Prejevalsky in Eastern Asia," "Commander Markham's Whaling Trip," "Vámbéry's Dervish Disguise," "Markham's Arctic Sledging Experiences," "Major Serpa Pinto's Journey across Africa," "Nordenskiöld and the North-East Passage."

*Labour and Victory.* A Book of Examples for those who would Learn. By A. H. JAPP, LL.D. (T. Fisher Unwin.) If examples teach as well as precepts, this book should prove very serviceable, especially to the young, for whom it is primarily intended. The selection is made as inclusive as

possible, so as to meet the greatest variety of taste; representatives being taken from almost every department of labour. The characters sketched are as follow: Sir James Outram, the soldier-statesman; Bishop Selwyn, the devoted missionary; Thomas Edward, the enthusiastic naturalist; Thomas Davidson, the faithful pastor; Sir Titus Salt, the upright man of business; and Friedrich Albrecht Auguste, the ardent philanthropist. Some of these are less known to fame than others, but all of them are good men and true, and from the lives of all of them there may be drawn important lessons for the guidance and encouragement of others.

*Wise Words and Loving Deeds.* A Book of Biographies for Girls. By E. COMPER GRAY. Third Edition. (T. Fisher Unwin.) This is another book of a similar character to the volume by Dr. Japp, the only essential difference being that, while that was written for boys, this is intended for girls. The list of noble women whose wise words and loving deeds are here recorded is of the most comprehensive and widely representative character, including such well-known names as those of Mary Somerville, Lady Duff Gordon, Sarah Martin, Ann Taylor, Charlotte Elliot, Madame Fetter, Baroness Bunsen, Amelia Sieveking, Mary Carpenter, and Catherine Tait. We are glad to find that the book has reached a third edition. It deserves to be widely circulated, forming as it does a pleasing variation to the ordinary novels and tales which too often form the main staple of the reading of those for whom it is specially designed.

*The Children's Bouquet of Verse and Hymn.* Gathered by Aunt SARAH and Cousins GRACE and MARGIE; and *Principles to Start With.* A Word to Young Men. By ISAAC WATTS. Introduction by Dr. BINNEY. (T. Fisher Unwin.) Two very tiny books tastefully got up, with red edges and elegant veneer binding. As regards their contents, they are both of them full of excellent matter, and are both equally suited to their purpose. "The Children's Bouquet" contains a choice selection of verses and hymns culled from various sources, and well fitted for purpose of recitation. The "Principles to Start With" is just the sort of book for a young man setting out in life. It can easily be carried in the waistcoat pocket, and we can conceive of no better *vade mecum*. It is seldom that we meet with so much good sense packed into so small a space.

*Alone in Crowds; or, Kindlup Tower.* By ANNETTE LYSER. (S.P.C.K.) The conception of this story strikes us as a somewhat novel one. The first part of it reminds us in some respects of Robinson Crusoe. For the opening scene is placed on a small and almost unknown island in the South Pacific Ocean, on which a party of emigrants bound for New Zealand are cast, having been driven out of their course by a storm which compelled them to seek refuge on its lonely shores. Here they managed to keep alive for a few years, obtaining a bare existence from the scanty produce of the soil. But finally they succumbed, and one by one all died except two, Charles Drinkwater and his son Amyas. When the latter had reached the age of seventeen, a ship coming in sight of the island picked up the two Crusoes, as they were called, and took them on board. The father dying on the way home, the son was left alone to

prosecute the search for his grandfather, and the greater part of the tale is devoted to an account of the various adventures which he met with in his endeavours to find him; his peculiarly simple and unsophisticated character often placing him in strange and trying situations, and not unfrequently exposing him to serious dangers. After many long and devious wanderings through Ireland and England he at length reached Kindlup Castle, where he met with kind friends who took him in and cared for him till he found the object of his search. Of course the hero falls in love, and the story ends in the conventional style, with wedding bells and a happy marriage. Everything, in fact, turns out just as the reader would expect and desire it to turn out. The incidents are, it must be confessed, highly improbable, but the story is well told and leaves a pleasant impression on the mind. The characters, as a rule, are life-like and interesting, that of Amyas in particular having about it a special and winning charm. Altogether Miss Lyster is to be congratulated upon this latest product of her pen, which will certainly sustain, if it does not enhance, her reputation as a writer of religious and domestic stories.

*The Home Library. Judæa and her Rulers from Nebuchadnezzar to Vespasian.* By M. BRAMSTON. (S.P.C.K.) "The object of this book" (as stated in the preface) "is to give a connected view of the nation of Israel between the destruction of Jerusalem by Nebuchadnezzar and that by Titus, for the use of such persons as have not access to libraries where books containing the necessary information on this subject may be procured." It is written in a popular style, and is well fitted to subserve the end which the writer has in view. The subject is one of great interest not only for its own sake, but also because of the light which it throws upon the Scriptures. It is impossible to have a thorough understanding of the Bible as a whole without knowing something of the history of the Jews as a nation. This book supplies just that information which is needed, and which it is so difficult for ordinary people to lay hold of.

*Story of a Great King. An Advent Story of the Waldenses.* (S.P.C.K.) A brief story of the Waldenses at a season when they were visited by one of those fierce storms of persecution which from time to time have swept over their peaceful valleys. It is written with a view of illustrating and enforcing the chief lessons of the four Sundays in Advent, which the writer calls "The Soldier's Motto"—Watch and Pray; "The Soldier's Weapon"—the Bible; "The Faithful Stewards"—the Clergy; "The Glorious Return"—Peace. These lessons are well brought out in the course of the narrative.

*A Dream of Rubens.* By AUSTIN CLARE. (S.P.C.K.) A story of two orphan boys, Peter and Paul, who, cherishing a dream of becoming artists like Reubens, make their way to Antwerp, the city of their favourite hero. Here they fall in with an aged artist, a descendant, and, like themselves, an ardent admirer, of Rubens, who has all his lifetime been striving to paint a picture worthy of his illustrious ancestor, but who never succeeded in becoming more than a good copyist. In conjunction with him they compete for a prize which has been offered for the best picture to be produced on the occasion of the ter-centenary of the distinguished painter's

birth. The joy with which the old man saw the long-delayed consummation of his hopes, and the young men beheld the first fulfilment of their dreams when their joint names were announced as winners of the prize, is graphically described in the closing scene. The moral of the tale—and it is a very good one, more especially for young people—is expressed in the sentence which is given on the title-page, “Let no one henceforth shrink from highest dreams, for they who strive shall find their dreams fulfilled.”

*A Wonderful Goldsmith.* By F. SCARLETT POTTER. (S.P.C.K.) An interesting sketch of the life of Benvenuto Cellini, the Italian goldsmith, who, by dint of his own natural genius joined to constant diligence and unwearied perseverance, succeeded in raising himself to the highest position in his trade. This successful, though chequered and eventful, career is one which may be studied with advantage, especially by those who desire to rise in life. It will tell them what to shun as well as what to seek.

*Elfinland.* Designed by WALTER SATERLEE. Poems by JOSEPHINE POLLARD. (J. Clarke and Co.) There is a daring originality of conception and a delightful freshness of style about this volume which cannot fail to commend it to the purchasers of gift books for children. It is altogether different from the ordinary run of books of its class, and indeed is quite unique in its own line. We, at all events, have seen nothing like it. The ideas contained in it may indeed be familiar, but the form in which they are embodied seems to us to be both novel and striking. Mr. Saterlee has a nimble fancy and a lively imagination, and makes his fairies range at will over earth and sea and sky with a sort of freedom and dash eminently characteristic of the country to which he belongs. The execution is fully equal to, if it does not even surpass, the design. The pictures are all of them beautifully painted, and some of them are finished in the highest style of art. Fortunate indeed will those children be who become the happy possessors of this elegant volume. It not only pleases the eye by the gaiety and brightness of its colour, but it also appeals to that sense of the marvellous and the funny which is to be found in all children more or less strongly developed.

*The Rosebud Annual.* (J. Clarke and Co.) This is quite a gem in its way. We can indeed conceive of nothing more beautifully adapted for young children. It is brimful of fun and fancy, and seems to us exactly to hit the tastes and suit the capacity of those for whom it is intended. Of course it is profusely illustrated, as it should be, the pictures forming a main attraction in a magazine of this sort. The letterpress, however, is just as well suited to the end in view as the pictures. Two specialities of the book are the children's music, of which a separate piece is contained in each number; and the slate pictures, which can be copied, and which are intended to furnish rudimentary lessons in art. It is a perfect treasure-house of beauty and interest for every nursery. We certainly have seen nothing more charming.

*Christmas Rhymes and New Year's Chimes.* By MARY D. BRINE. Illustrated. (J. Clarke and Co.) This is a book of a very different kind



from Elfinland, but equally excellent in its own order. Tastes differ, and some may even prefer it to its more gorgeous and showy companion. For, though the illustrations are fewer and less striking, they are nevertheless exceedingly appropriate, and more spaces is given in to poetry; the rhymes and chimes, indeed, forming its chief attraction.

*Christmas Cards.* The great amount of thought and attention, of talent and money, bestowed on these mementoes of the season is certainly a sign of the times. Every year witnesses some new developments of art in this line, until we begin to wonder when the craving of the public taste for these beautiful trifles—which, in truth, are now becoming somewhat costly—will be satisfied. It seems but yesterday that a Christmas card was an extremely simple and not very attractive missive, by which young people expressed their kindly wishes to each other. It has now become a thing of real beauty, on which some of the highest artistic talent in the country is employed, and in the production of which the publishers seem sublimely indifferent to any vulgar considerations of expense. We have before us selections from the productions of Messrs. Hildesheimer and Eyre and Spottiswoode, and either of them furnishes materials for a most instructive æsthetic study. Taking first those of the former publisher, we have a series of photographic views of the Thames by Payne Jennings, done in the most exquisite style, even the case in which they are contained being a work of high art. The separate cards, with photographs of lake scenery by the same artists are equally worthy of commendation. Two series of etchings, also of views on the Thames, are a charming novelty. Turning to those which answer more to the original idea of Christmas cards, we have three designs, to which the prize of £150 was awarded, by Miss Lennie Watt, which are perfect gems. The “groups of roses and moss” are in a different style, but also extremely effective. Half-figures of little girls, especially those printed on satin, cannot fail to be very popular. But perhaps the *chef d’œuvre* is the double card got up in the most elaborate and costly style, for which Miss Caroline Paterson obtained a prize of £100 for figures of little girls. Messrs. Eyre and Spottiswoode have spared no effort to maintain their high reputation, and have produced some excellent specimens. Among them we notice, as deserving of special commendation, a silver-bordered card with coloured lettering on which is a “View of the Thames at Sonning.” Another, got up in the same style, is entitled “Mother’s Helps,” and is an exquisite little picture of children carrying wood. Some cards done by Miss Lennie Watts are charming by their very simplicity. They are single rustic figures, and are admirably done. Of an entirely different type are two Christmas scenes which, we predict, will be general favourites. There is, indeed, provision made for every variety of taste, and there can be no doubt that a widespread public support will reward the enterprize and taste of the spirited publishers.

*Our Darlings.* Being the New and Enlarged Series of *The Children’s Treasury*. Edited by T. J. BARNARDO, F.R.C.S.E. (J. F. Shaw and Co.) This is an old favourite in a new and greatly improved form. It appears to us to be everything which such a magazine should be. It is specially strong in its illustrations. For it contains two chromo-litho-

graphs and nearly six hundred beautifully drawn engravings. The pictures, indeed, are enough in themselves, if there were nothing else, to interest and attract the children. But the letterpress is equally good in its way, consisting as it does of such short stories, anecdotes, and poems as our darlings are likely to understand and appreciate. It is to be observed, too, that good moral lessons are carefully inculcated, while at the same time God's way of salvation is simply and lovingly taught. Altogether the book is one which has our unqualified approval. We hope that the expectations of the editor with regard to it will be amply realized, that its circulation may be greatly increased and its usefulness widely extended, and especially that it may be the means of procuring new friends for those neglected waifs and strays who are the special objects of his attention and care.

#### PUBLICATIONS OF THE SUNDAY-SCHOOL UNION.

We have much pleasure in directing the attention of our readers, and especially of those who are connected with Sunday-schools, to the batch of books which has just been issued by the publishers of the Union at the Old Bailey; and first of all we would make special mention of the monthly periodicals, of which the completed volumes for the year lie before us. Foremost on our list, both by reason of its size and importance, is *Young England*, which is described as an illustrated magazine for recreation and instruction. For the conductors rigidly eschew, and rightly so, anything in the shape of sensationalism, and make a point of providing literature which shall be as pure and wholesome as it is lively and entertaining, their object being not merely to amuse, but also and chiefly to instruct their readers. This laudable object they have sought to realize in the excellent magazine whose name we have given above, and it is only fair to say that they have succeeded to a large extent. Of course there is the usual element of fiction, which would seem to be an indispensable condition of popularity in magazines of this class, a constant but not excessive supply being kept up all through the year. The stories in the present volume are "Denny; or, From Haven to Haven," "Gideon Hoole's Secret," and "Kidnapped," all of them worthy of the magazine in whose pages they appear. In addition to the tales, we have a lively and stirring series of papers on "Missionary Adventures: Perils and Escapes," well fitted to inspire and stimulate missionary zeal; seven interesting articles on "Summer Trips," by the Editor; and eleven instructive "Talks on the International Golden Texts," by a variety of writers. "Our Prize Awards," "Our Prize Competitions," and "Our Young Authors' Page" are features deserving of special notice. They are well sustained, and no doubt add very much to the usefulness, as they certainly increase the attractiveness, of the magazine.—*Excelsior: Helps to Progress in Thought and Action*, has a high name, but vindicates its title to it. Its chief value, indeed, lies in the plans for self-improvement, which it rather suggests than elaborates. It is calculated to be specially helpful to those whose educational advantages are limited, and whose opportunities of

self-culture are few.—*The Child's Own Magazine* deserves a word of hearty commendation. As its name implies, it is devoted to the interests of the little ones, and aims at supplying the sort of mental pabulum which they will be able to relish and to digest. The articles are both short and sweet, and are of a nature to interest and to profit those to whom they are addressed. The magazine abounds in stories, anecdotes, poems, and engravings.—*The Biblical Treasury* is a rich storehouse of facts and illustrations suitable for Sunday-school teachers. As we noticed it on the appearance of its first part we need only draw attention here to the fact that the first volume, viz., that on the Gospels, is now completed. We strongly recommend it to those who are engaged in the work of instructing the young.—Another help of a different but hardly less important kind for teachers, especially of the senior and Bible classes in our Sunday-schools, may be obtained from *A Popular Handbook of Christian Evidence*. By JOHN KENNEDY, M.A., D.D. Part Second. Christ and Christianity. In these days when the attacks of infidelity are being more and more directed against that which is the central stronghold, the very citadel of our Christianity, viz., the Person, character, and work of Christ, it is of the utmost consequence that the teachers of the young should be well fortified with facts and arguments wherewith to resist these attacks, and should ever be able to give a reason for the hope that is in them. The urgent want of our schools is better trained and more intelligent teachers, and the Sunday-school Union is doing its best to supply this want by issuing, from time to time, publications of which this volume of Dr. Kennedy's is a most favourable specimen. It is exactly what it purports to be, viz., a popular handbook. Without going much into detail, it is sufficiently thorough and comprehensive for its purpose. It is a clear, candid, earnest, and forcible exposition and defence of the Christian faith.—*Solomon's Little People, a Story about the Ants*, by JAMES CROWTHER, is an endeavour to popularize the subject of ants so as to render it intelligible and amusing to children. The author is well known in certain circles as a lecturer to the young, and evidently understands the art of interesting a juvenile audience. The matter of the present volume has already been given to the public in the form of a lecture, and is here preserved in a permanent form, in order that it may be made more widely useful and may reach a still larger audience. Mr. Crowther writes in a pleasant, chatty, and conversational style, interspersing his facts with frequent anecdotes, and if at times he is somewhat rambling and discursive, that is a venial fault in a book which has for its object to furnish entertainment as well as information to those who read it. We cordially commend it to the attention of parents and any others who may contemplate buying books as presents for children. It is just the kind of book to put into the hands of a boy or girl of an inquiring turn of mind.—*On Rocky Soil, a Story of Christian Sowing*, by the Author of "Denny; or, from Haven to Haven," is an account of a movement set on foot by a party of young people for the evangelization of an extremely neglected and spiritually destitute neighbourhood. The story of how they entered upon their crusade, and overcame the opposition which was directed against them, is well told in the pages of this book. It is one.

which young Christians in particular may read with pleasure and with advantage, and if it has the effect of stirring up any to engage in a work of a similar aggressive character, it will not have been written in vain. — The limits of the space at our disposal will not permit of our doing more than simply enumerate the remaining books issued by this enterprising firm, which are as follow: *Tales out of School, Illustrative of School-boy Life.* By BENJAMIN CLARKE. — *Musical Handy.* A Story of a Kidnapped Boy. By Rev. WILLIAM SKINNER. — *Drifted into Port.* A Story of Sea Life. By EDWIN HODDER. — *Sam and Tim; or, Pebbles for Polishing.* By E. H. RUSSELL. — *Not Worth His Salt; or, Sammy's Service.* By the Author of "Anthony Ker." — *Deborah's School.* A Tale of Village Life. By M. M. POLLARD. — *The Chained Book.* By EMMA LESLIE. — *Archie's Old Desk, the Bond of Kindness.* By CLARA LUCAS BALFOUR. — *A Child shall Lead Them.* By MARY E. ROPES. — *Thomas Lambert's Day at the Races, and Old Jack's Knife, Jeannie Barker, Marion Morley, Anecdotes on Bible Texts.* By J. L. NYE. Some of these have already had a large sale, and all of them, with one exception, are illustrated; and varying as they do in size, and therefore in price, are well suited for purposes of presentation in Sunday-schools or Christian homes.

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### GENERAL MISSION RECORD.

SPAIN.—*Visit to a Village Community.*—Pastor Fliedner, in his *Blätter aus Spanien*, No. 42, gives the following account of a visit he recently paid to Camuñas in La Mancha, a station long supported by the Evangelical Continental Society, and superintended by Pastor Fliedner.

"At the foot and on the slope of a small hill lies the village with about 2,000 inhabitants and its Romish Church. The first persons to meet us were the Evangelist's children; then other friends came to greet us, and the nearer we got to the house the larger was our following. Scarcely had we entered, when the members of the Church came crowding in to see us. The hand-shaking over, a table was spread for us in the courtyard, and the best that the village could offer was laid before us—a very frugal meal. It was Saturday, and the Lord's Supper was to be celebrated on the following day. So between nine and ten o'clock in the evening we held our preparatory service. The next morning first came the Sunday-school, and then the regular service and several baptisms. We believe that the Spirit of God was at work in the hearts of both old and young. But the crowning service of the day was that of the evening. The little hall which serves as a chapel was crowded, many persons having entered from curiosity. Some of the church members had come from villages four hours distant, where they were engaged in field-work, and to which they had to walk back in the night. I was especially delighted to see so many grown-up young men and maidens who had

been trained in the doctrines of the gospel at our school. The greatest stillness prevailed, and with much devoutness and joy the members partook of the Holy Supper. Such an hour repays the missionary for years of trial and trouble." Pastor Fliedner adds that the *Amigo de la Infancia* (Children's Friend), which the children get at the Sunday-school, is eagerly read by old and young, and also that in most of the houses of the people Bible texts have replaced the miserable pictures of saints which formerly hung there.

INDIA.—*The Caste Question.* In Calcutta and other large cities the difficulties arising from *caste* amongst the native Christians have almost entirely disappeared, but they still exist in many of the country towns. This is very strikingly shown by the late Rev. J. Vaughan, of Krishnagar, in an article from his pen in *The Church Missionary Intelligencer* for October. It has often been said that *caste* in India resembles the social distinctions amongst ourselves. To this Mr. Vaughan replies: "Caste declares that Brahma, the Creator, formed from different parts of his own person four distinct races, one from his mouth, another from his shoulders, another from his thighs, and another from his feet; these being generically as distinct from each other as are the different races of animals on the earth. From this fundamental conception necessarily ensues the *immutability of caste*. As truly as a bullock can never become a horse, so truly can no Sudra by any possibility (in the present state) become a Brahman; he and his children to all generations must remain Sudras, and be nothing else; and the same principle applies to all other castes. Now this one feature removes caste out of all comparisons with social distinctions."

The first Protestant Mission in India, in 1705, laid it down as a rule that "when a heathen embraces Christianity he must renounce all superstitions connected with caste." But the rule was soon relaxed. At the present day the native Christians of all Protestant Churches are compelled to disregard caste when attending the services of God's house, but elsewhere they often show that in spirit at least they still abide by its rules. Indeed, a missionary of the London Missionary Society said not long since, "Caste is increasing; of this there is no doubt." The various classes keep aloof from each other. Many a Christian Shanar would feel defiled and degraded if he had to sit side by side with a Christian Pariah. But Mr. Vaughan says, "One of the most pernicious consequences of caste in our churches is the indifference which it generates to the spread of the gospel; there can be no doubt that a stronger word than indifference may be used; are there not numbers of congregations in which the accession of a considerable body of low caste, or non-caste converts would be regarded more as a calamity than a blessing? This would seem to be the state of feeling as regards slave converts in Travancore. There seems no doubt whatever that the admission of a number of these converts, however earnest and sincere, to an ordinary congregation would give rise to serious discontent, and perhaps to active resentment. We ourselves know a congregation of this type—not in Southern India. Some three years ago there seemed every prospect of a whole village of low caste people in the neighbourhood embracing the gospel. We are perfectly satisfied that, with one or two exceptions, the whole body of Christians would have felt aggrieved

at this ingathering. Surely the root from which such bitterly anomalous fruit springs must be earthly, sensual, devilish."

Mr. Vaughan suggests various remedies, such as unanimity among missionaries in dealing with the question, and the application of the *knife* at the beginning; and in reference to this point he quotes the words of a native missionary of the Free Church of Scotland: "I would make it a principle that those who retain caste should not be allowed to the communion table; and I would not baptize a single individual who retains caste and thus profanes that holy ordinance. Most of our people were of caste families, and when a man became a true believer and wished to enter the Christian Church, at once the *kudumi* went, and there was no more trouble about caste. All these castes have become mixed up in marriage, and the second and third generation is the result of this mixture. Baptism is the time to settle with a man whether he is a true Christian or not, and it should be laid down as a principle that he cannot come into the Church with the dirty rag of caste upon him." The subject is worthy of the prayerful consideration of every section of the Church of Christ.

THIBET.—The following extracts from the Moravian Society's magazine for September show what difficulties have to be encountered.

"The character of this country, with its sparsely populated valleys, often cut off for six months in the year from all intercourse with the rest of the world, render frequent visitations to the different villages an impossibility; this circumstance, added to the political hindrances in the way of our penetrating more deeply into Tibetan territory, impresses upon us the desirability of concentrating a large share of our attention on preparing and disseminating the written Word. The art of reading is widely spread, not only among the Lamas, but also among the lay population. It must be borne in mind, however, that though an unlearned Tibetan might be able to read his own religious books, he would be unable to comprehend many terms which only occur in printed books. It is a well-known fact that the Lamas here give the common people no proper instruction; the religious duties of the latter consist in the support of the Lamas and the monasteries, and in the performance of, to them, incomprehensible ceremonies, and the rapid recitation of meaningless forms of prayer. Hence it was a joyful surprise to many, when reading our tracts, to find that they could understand their meaning; and several times we have found that some at least have, by reading them, been led to think about Christian truths. A Tibetan doctor, to whom Br. Pagell had given some tracts, when he came into the neighbourhood again, but without touching at his village, travelled after him for miles solely to ask further explanation of the teaching contained in them. This spread of the gospel by means of printed matter makes our annual missionary tours a very important feature of our work.

"Buddhism has converted the savage Tibetan into an apparently harmless, but in reality an utterly false and hypocritical being, whose true character rarely comes to light. From the fact that the Lamas, who are more particularly under its influence, far excel the common people in hypocrisy and low intrigue, one cannot but conclude that this untruthful tendency is not so much a national failing as a direct result of the Budd-

list religion. To proclaim the Word of Truth among such a people is specially difficult, and the fruits of our labours are but scanty.

"Since the discovery last autumn of sapphire mines in the Cashmere territory, the religious interest of the people, both rich and poor, has been entirely neutralized. The jewel-trade, of which our valley has become the chief centre, and the 'making haste to get rich,' seem to engage all the attention of this covetous and avaricious people, to the exclusion of every other thought; of course there is no room for any desire after imperishable treasures.

"The instruction of the Christian children by the sisters has, we believe, been accompanied by God's blessing. During the winter months we have also held a school for the heathen girls of the adjacent villages, in which the attendance has numbered twenty or thirty. They knit stockings and are paid for their work; but for this they would scarcely consent to come. The real aim is to bring them under Christian influence, and teach them about their Redeemer and Saviour. Here, too, we have to learn to labour on in faith, without much visible fruit."



### ROBERT BROWNE.

#### III.

THAT Browne's conduct during the last forty years of his life compels an unfavourable verdict on his character, is hardly to be denied; but this ought not to interfere with our estimate of the work he did in the years during which he was seeking to restore the apostolic idea of the Church of Christ, or of the motives by which he was influenced at this, the brightest of the most troubled period of his life.

It is unjustifiable to suggest that he was influenced in a line of action which cost him so much, and on which he did not enter until after much searching of heart and earnest study of God's word and prayer, by a spirit of unrest or a mere love of controversy. When, indeed, controversy means loss of position, separation from friends, exposure to persecution and contempt, it is not probable that love of it will be the besetting sin of many, and among the few who might still be tempted into its thorny paths, it is scarcely likely we should find one of whom we are told that the martyr spirit was not in him. Assuredly at this time Browne had the fixed conviction that the Church of Christ must be gathered out of the world, since even in the most enlightened and Christian



country, the condition had not been reached in which all the people were living by faith in Christ. He not only believed this, but he was content to suffer for it. The time came when he shrank from the suffering, but we doubt whether even then he ever parted from the principle which was the guide and inspiration of his earliest and best days.

It is clear he was better qualified for the exposition and defence of Congregationalism than for the practical administration of a Church constructed on the scriptural basis on which he insisted. For the latter work, tact, judgment, knowledge of men, and self-restraint were imperatively necessary, and these were the very points in which Browne was notoriously lacking. On the other hand, it may be taken for granted that those who were gathered into these new and independent communities would be men of stern character and strongly marked opinions. To detach themselves from the whole church of the times, to submit to the reproaches which were freely directed against them from Puritan as well as Anglican, to brave the perils which lay at every step of their paths, and which might at any moment be developed into a more active and malignant form, required a courage and resolution found only in men of intellectual robustness and great moral strength. But these are just the class which are not very amenable to discipline. Having shaken off the yoke of churches and bishops, it was certain they would not readily submit to any rule of whose wisdom they were not assured. That Browne would have troubles in Church management might thus have been safely predicted. Such elements as he had to mould and temper might have been easily shaped by a pastor of a more amiable and gentle spirit. But Browne was not gentle. He was, therefore, continually involved in difficulties. How far these soured his spirit and induced a feeling of disappointment which prepared the way for his abandonment of his old friends it is not possible to say. One thing, however, is certain. It was not till every door for the promotion of his views was closed against him, till Presbyterian Scotland had met him in a spirit as unfriendly as that of Episcopal England, that he had been vexed and irritated by wranglings among his friends, as much as by opposition from his foes; in short, it was not till he was heart-

sick, weary, and isolated that Browne yielded, partly to the importunities of friends, and partly to the pressure of adverse circumstances, and sought a resting-place in that Church against which he had so vigorously protested. We do not suggest this as an apology for his recreancy, but it may help us to understand it, without accepting the very dark view of Browne's character to which it seems to point. It remains only briefly to sketch the incidents of the struggle, and see how far they may be made to harmonize with this view.

It was while a resident in the family of Rev. Richard Greenham, of Dry Drayton, near Cambridge, under whom he studied theology, that Browne first began to preach. He must have shown some special qualifications for the work or he would not have been permitted, much less encouraged, to undertake it by one who maintained the necessity of a distinct license from the bishop. It is no uncommon thing to find the narrow ecclesiastical theories of good men broken down by clear evidence that facts are against them. Browne had proved himself competent to teach and edify others, and Greenham was prepared to relax for him the rule which he applied in general. This usurpation by the bishops of the right to decide who should and who should not preach the gospel was the first thing which stirred his spirit to revolt. The disorders of the time were many, and the need of a spiritual reformation only too manifest, and he was indignant at the thought that those who desired to promote it by the preaching of the truth must be in subjection to the bishops. From this he passed on step by step to a rejection of the idea of parochial, that is really of national, Christianity. The bishop and his council, as might be expected, inhibited him from preaching, an order with which, for the reason stated in the following tract, he thought it right to comply.

We next find him in Norwich, to which city he had been attracted by the desire to unite with some of kindred spirit, of whom he had heard that they were already "verie forward" in the path on which he himself had entered. At Norwich he was joined by Robert Harrison, an old acquaintance, who had, by his own independent investigations, been led to views very similar to those which Browne had adopted. In their close fellowship these two men became helpers of one another.

Even Browne, with all his independence and strength of conviction, may sometimes have felt the need of such encouragement in his revolt against the established theories of Christendom which the counsel and sympathy of an intelligent friend could supply. There is something sounding and impressive in the cry of *Athanasius contra mundum*, but in a much truer and more trying sense was Robert Browne placing himself against both church and world. The authority of numbers, of age, of fashion was not only against him, but frowned down on him with a sovereign contempt. He was not the champion of a theory on whose behalf a large section of the Church was arrayed, but was alone except for the few obscure individuals scattered here and there who might have accepted his principles but seldom dared to avow them. Browne was in the position of the daring adventurer to whose courage Horace has paid such a tribute, who first committed his frail barque to the unknown ocean, with this difference only, that Browne knew much more of the perils attendant on a revolt against prelates than did the first sailor of the dangers of the treacherous ocean. Being thus alone, following the guidance of the Word of God, and in the course to which he was thus committed, finding himself estranged from his associates, repudiated by his family, inhibited by his bishop, it must have been cheering to secure the confidence of a true-hearted, thoughtful man like Robert Harrison. Dr. Dexter says :

It is very clear that Browne's mind took the lead, and that here at Norwich, following the track of thought which he had long been elaborating, he thoroughly discovered and restated the original Congregational way in all its simplicity and symmetry. And here, in this or the following year (1580 or 1581), by his prompting and under his guidance, was formed the first church in modern days of which I have any knowledge, which was intelligently and, as one might say, philosophically Congregational in its platform and processes ; he becoming its pastor.—*Congregationalism as seen in its Literature*, p. 70.

How he passed from Norwich to Zeeland to preside over a church there ; how, again, the old troubles reappeared, and the men who had such a lofty ideal of church principles and life before them showed how the weaknesses of imperfect human nature interfered with the working out of their noble conception ; how, wearied and depressed, he turned his eyes to Britain

again, and resolved to try whether Scotland would furnish more congenial soil for the growth of revived primitive Christianity, and what bitter disappointment he had to encounter; how he found presbyter worse than prelate, and was, in fact, only saved from Presbyterian persecution by the interposition of the English Court, which was not sorry to have an opportunity of mortifying the Scottish divines; and how the end of all his wanderings and vexations, his difficulty in agreeing with his friends, and his constant exposure to the attacks of his foes, was his unworthy submission to the Anglican Church, cannot be told at length here. That he did not rise to the height of his own teaching is clear enough; but to us it is equally evident that he was a sincere man, though with an imperious will, which would not brook opposition. A man with such a temper finds it hard to guide a Congregational church under the most favourable conditions. In the circumstances of Browne's day it was simply impossible. The practical difficulties he had to encounter, and which were largely due to himself, appear to us to have been a principal cause of that apostasy, which has left an indelible blot on his name.

Still Robert Browne was not the man his enemies have represented him, any more than Mr. Gladstone is the kind of statesman described by Mr. James Lowther, Lord Randolph Churchill, or Lord Folkestone. Dr. Dexter has done much to clear his fame. Too much praise cannot be given to the industrious American divine, who has done for the first teacher of English Congregationalism what none of his own countrymen had ever attempted. The recovery of the little tract which follows has itself changed the entire conception of the man and his life. Much is still involved in darkness, but facts are here brought out which before were unknown, and the narrative, alike by the story it tells and the spirit in which it is written, is sufficient to demonstrate that, whatever his faults, Browne was not an ambitious, self-seeking, and noisy agitator, who worked an idea of spiritual democracy out of his own head and for his own glorification. Dr. Dexter has taught us this, and is to be honoured for the patient research and clear insight into facts which enabled him to do it. *Palmarum qui meruit ferat.*

A TRVE AND  
SHORT DECLARATION, BOTH OF THE  
GATHERING AND IOYNING TOGETHER  
OF CERTAINE PERSONS: AND ALSO OF  
THE LAMENTABLE BREACH AND  
DIVISION WHICH FELL  
AMONGST THEM.

THERE VVere certaine persons in England of vvhich some vvere brought vp in Schooles, & in the Vniuersitie of Cambridge, and some in families & houshouldes as is the manner in that countrie. Some of these vvhich had liued & studied in Cambridge, vvere there knovvne & counted forvvard in religion, & others, also both there & in the contrie vvere more carefull & zelous, then their frovvard enimies could suffer.

They in Cambridge vvere scattered from thense, some to one trade of life, & some to an other: as Robert Brovvne, Robert Harrison, William Harrison, Philip Broune, Robert Barker. Some of these applied thē selues to teach schollers; to the vvhich labour, R. Broune also gaue himselfe for the space of three yeares.

He hauing a special care to teach religion with other learning, did thereby keepe his schollers in such avve & good order, as all the Tounsemē vvhere he taught gaue him vvitnes. Yet, the vvorld being so corrupt as it is, & the times so perilous, he greatly misliked the vvantes & defaultes, vvhich he saw euerie vvhere, & marcked plaīly that vvithout redresse, nether the parentes could long reioise in their children, nor the children profit so much in religion as that their other studies and learning might be blessed thereby.

Hereuppon he fell into great care, & was soare greeued, while he long considered manie thinges amisse, & the cause of all, to be the vvofull & lamētable fstate off the church.

VVherefore he laboured much to know his duetie in such thīges; and because the church of God is his kingdom, & his name especially is thereby magnified; he wholly bent him selfe to search & find out the matters of the church: as hovv it was to be guided & ordered, & vvhat abuses there were in the ecclesiastical gournment then vsed.

These things he had long before debated in him selfe, & vvith others, & suffered also some trouble about thē at Cābridge; yet novve, on fresh, he set his mind on these thinges, & night & day did consult vvith himselfe & others about thē, least he should be ignorant or mistake anie off those matters.

VVhatsoever thinges he ffound belonging to the church, & to his calling as a mēber off the church, he did put it in practis. For euen little children are off the church & kingdom off God; yea off such faith Christ doth his kingdom consist: & therefore both in his schole he laboured that the kingdom off God might appeare, & also in those of the tovvne vvith vvhom he kept companie. So by vvord & practis he tried out all thīgs, that he might be staied both in iudgmēt & counsell, & also in enterprising matters, as his duetie should lead him.

But this his dealīg got hī much enuie of the preacher & sōe others vvhere he taught, & much trouble also whē he broke his mīd more plainlie vnto the.

Presētlie after this he was discharged of his schole by the grudge of his enimies. Yet he taught still, with great good will & fauour of the Tovvnsmē, till such time as the plague increased in the Towne & he was sēt for awai by his frēdes. Therfore because his schollers, though neuer so vvel plied & profited by him, vv ere not vvithstanding ether sitting avvaie vpon such occasions, or to hastelie sent to the vniuersitie, or because of their misguiding there, to some occupations, he thought that the fruct of his labour was toe much vncertaine, & tooke counsell if by sōe better vvaie he might profit the church. Then he gaue warning to the Toune and departed to come home, as his father willed him.

So might he haue liued with his father, being a man of some countenance, & haue vvanted nothinge, if he hadd beene soe disposed, but his care as alvvayes before, so then especially being set on the church of God, he asked leaue of his father, and tooke his Iournie to Cābridge, frō whēse a fevv yeares before he had departed.

He ther had dealīg with M. Greēhā of dreitō, whoe of all others he hard sai was most forvvarde, & thought that vvith him and by him he should haue some stai of his care, and hope of his purpose. VVherefore, as those which in ould tyme vv ere called the prophetes & children of the prophetes, & liued to gether, because of corruptiōs among others, so came he vnto him. He vv as suffered, as others also in his house, to speake of that part of scripture vvich vv as vsed to be red after meales. And although he said, that vvithout leaue & special vvord from the bishop, he vv as to suffer none to teach openlie in his parish, yet vvithout anie such leaue he suffered R. B.

Notvvithstanding, when R. B. sawe that the bishops feet vv ere to much sett in euerie place, & that spiritual infectiō to much spred, eūē to the best reformed places, he tooke that occasiō vvich the Lord did first geue him for redresse, & vvhen certaine in Cambrige had boath moued him, & also vvith consent of the Maior & Vicechancelar, called him to preach among them, he delt in this manner :

He first considered the state of Cambrige, howe the church of God vv as planted therein. For he iudged that the church vv as to call and receaue him, if he should be there chofen and appointed to preach. Then did he thinck on this, vvhoē should be the chiefest, or haue charge before others, to looke to such matters. For the bishops take vpon them the chiefeie; but to be called and authorised by them, he thought it vnlavvfull. And vvhy he vv as of this minde, he had these & such like vvarrantes : namelie, thei shoulde be chiefest, vvich partake vnto vs the chiefest graces, & vse of their callinges. And that doeth Christ, as it is vvritten : of his fullnes haue all we receaued, & grace for grace Joh. 1. 16 and to him hath God made all things subiect, saith Paul Eph. 1. 22 eūē vnder his feet, & hath appointed him ouer all things, to be the head of the church, which is his bodie, euen the fullnes of him, which filleth all in all things.

Nowe next vnder Christ, is not the bishop of the dioces, by whōe so manie mischiefes are vvrought, nether anie one which hath but single authoritie, but first thei that haue their authoritie together : as first the church, vvich Christ also teacheth, where he saieth, If he will not vouchsafe to heare them tell it vnto the church, & if he refuse to heare the church also, let him be vnto the as an heathen mā & a publican. Matt. 18. 17. Therefore is the church called the pillar & ground



ground of trueth. 1 Tim. 3. 15. & the voice of the vvhole people, guided bie the elders & forwardest, is saied to be the voice of God. And that 149 psalme doth shevve this great honour, vvhich is to all the faints. Therefore the meetinges together of manie churches, also of euerie whole church, & of the elders therein, is aboue the Apostle, aboue the Prophet, the Euangelist, the Pastor, the Teacher, and euerie particular Elder. For the ioining and partaking of manie churches together, & of the authoritie vvhich manie haue, must needes be greater and more vvaightie then the authoritie of anie single person. And this also ment Paul vvhether he saith (1 Cor. 2. 22), Wee are yours, & you are Christes, & Christ is Godes. Soe that the Apostle is inferior to the church, & the church is inferior to Christ, & Christ cōcerning his manhood & office in the church, is inferior to God.

This he iudged not onelie toe be against the wickednes of the bishopes, but also against their whole povver & authoritie. For if the authoritie of the church, & of the forvvardest breethren or elders therein, be aboue the bishopes, howe should it not followe but that the bishopes maie be commaūded, accused and charged bie the church, yea also discharged & separated as is their desert? But novve because of their popish povver & canon lavves, thei haue list vpp their authoritie more high, thē the church can take accountes of them; & not onelie by force do thrust out and trouble whome thei list, but also raigne as Lordes and Dukes in their dioces, their authoritie must nedes be vsurped. For the Apostles did geue accōtes to the church of all their doinges, as vve read in the Act 11. 4. Act 15. 2, 3. & Rom. 15. 31. But these being got aboue the Apostles will sit in the throne of Christ, & as Christ is not inferior to the church, no more vvill thei be. For Christ hath chosē us, saith the scripture, & not vve him Joh. 15. 16. and therefore he is the greater then us all. And seīg the church cannot chose the bishopes, nor those hirelinges vvhome the bishopes thurst vppon them, therefore they also vvill be greater then the church. And vvith vvhom then do thei compare themselues in degree but with Christ? & so make themselues Antichristes. Nai thei presume further then Christ, vvich vvould not thrust his apostles vpon anie congregatiō, nor suffer them to take charge of anie vvich did not willinglie receaue thē. Luc. 10. 10. But these do force vvō the people euerie vvhere, & in sundrie places against their vvilles, not onelie ministers vnknōvūe, but also such as are knōvūe to be blind busserdes, vvicked fellowves & idol shepherdes.

Likewise Christ hath al rule in his hande, as it is written, that vve are compleat in him vvich is the head of al p̄ncipalitie & power Col. 2. and he cannot sinne, nor offend the lavve of God, nor be accused by the same; for so the scripture testifieth that none could reprove him of sinne, though he offered himself to them to accuse him if thei could. Joh. 8. And he is that High Priest, as againe it is vvritten Heb. 7, vvich is holie, harmlesse, vndefiled, separated from finners, & made higher then the heauens. Howe high then do thei list themselues vvich vvill rule alone as lordes ouer the flock, though the vvord hath saied it shall not be soe. Lu. 22. 6. 1 Pet. 5. 3., vvich vvill be Rabbies, Doctors & reuerend fathers, though vve haue but one doctor & Father, as saith that high doctor, Christ, Matt. 23, vvich also take vvō thē, not as seruāuts in the house, as vvas Moses Heb. 3, but haue sent after him that is soone & heire in his ovvne house saying that they vvill not haue him to raigne ouer thē Lu. 19. 14. For thei  
haue



haue refused his gouernment & chofen their ovne popifh difcipline instead thereof.

This appeareth becaufe they enter & take on them their offices in popifh wife, & as that lawe proefcribeth thē, & alfo do mifguid the people by that popifh tyrannie. For vvho knovveth not, but that they vvatch for the liuing or byfhoprike, vvhen it fhall fall & then fevve & paye vvell for the fame, if they obtaine it. So are they rauenous & vvicked perfōs, as faith the fcripture Zac. 3. They are makefhiftes & troublers, feeing they rule rather becaufe they feeke their owne aduantage, or glorie, or mifcheuous purpofe, then the vvelfare & benefit of the church. Yea they all looke to their ovne vvaye as faith the Prophet, Esa. 56. 11 euerie one for his aduantage & for his owne purpofe. VVho knovveth not alfo but that they vvich are not duellie receaued & called to guide, & that by due confent & agremēt, they are ether Antichriftes in the church, or Tyrantes in the commonwelth, becaufe they vsurp in the church or commōvveth. Such are they of vvhom Paul fpeaketh 2 Cor. 11. 20 that the Corīthians did fuffer them to much: for they did fuffer if a man brought them into bondage, if a man deuoured, if a man tooke, if a man exalted himfelf, if a man fmote them on the face, For indeed the people do fuffer the byfhopes, though they take from them their libertie of chofing good pafors & refufing euill, yea they fuffer themfelues to be robbed and beaten by thofe fpiritual courtes, they fuffer the great vntovvardnes & vvickednes of the byfhops to be coloured and hidden by their outvvard bragge & countenance, as by their pomp, authoritie, tytls & povver, & fometimes by their fair flattering fermons and pleafings. For they rule by three fortes of lawes, as by the ciuil, the canō, the commō lawe, vvich are three kingdomes vnto them, or as the Popes triple crowne, & by pretending the fourth lavve, vvich is the vvord of God, they ouerrule to toe much: they fpare not to come vvpon the people with force and povver, & they care not to bridle them with nevv & yearly iniunctions, & alfo vvith the oulde lawes & penalties of the court of Rome.

VVhile R B thought thefe things in himfelf he moued the matter diuers times vnto others. Some did gainfay, & thofe of the forwardeft, affirming that the byfhops authoritie is tolerable, & he might take license and authoritie of them. Others of them said they vvould not coufel nor medle for another mā's cōfcience in that matter, but they themfelues iudged that the byfhops preached the vvord of God, & therefore ought not lightlie to be reiected. Alfo they faid, that feeing they had the vvord & the facraments they muft needes haue vvithall the church & people of God: and feeing this was vnder the gouernmēt of the byfhops, & by means of thē, they could not wholly condem the byfhops, but rather iudge them faultie in fome parte.

Then did R B againe and againe difcusse thefe matters, as he had often before, as whether the byfhopes coulde be faied to preach the word of God, & minifter the facraments or no. For if that vvere true, then alfo might they call and place minifters: & feing they themfelues did minifter fo great a thing as is the word & the facraments, they might alfo minifter their help in other things not fo great. Therefore to knovve vvwhether they preached the vvord of God, he fearchēd & fōūd by the fcriptures what it is to preach the word, namely to do the Lordes meffage, as it is vvritten in Jeremie 23. 22 in teaching the people thofe things vvhereby they might turn them from their euill waies & from the wickednes of their inuentions. Therefore except they haue a due meffage they cannot preach the vvord of meffage. For I ſēt them not,

saieth the Lord in that place, nor commaunded them therefore they bring no profit vnto this people.

Againe except they preach those things first ffor vvwhich, first and chiefly they were sent, namelie vvhatsoever is to reclame the people first from some especiall vvickednes vvherein they sinne, & so ffrom all other defaultes, they cannot be said to preach the vvorde. Therefore seing the byshopes calling & authoritie vvas shevved before for to be vnlawefull, & seing also they call not the people from the chiefeft abominations, vvwhich are the cause of the rest, but rather vvilfully & vvith crueltie do leade them in the same, as vvill aftervvard appeare, they cannot preach the word of God.

For to make a sermon is not to preach the vvord of God, nor yet to make a true sermon: for the seruauent vvwhich telleth a true tale, hath not done his matters message, nor the arraunt for the vvwhich he vvas sent, except he tell & speake that for the vvwhich his maister set him. Therefore though the byshopes teach the people, & geue them lavves, & make manie iniunctions, yea, though they be lavves of Christ, yet if they abuse the obedience of the people, to houlde & follovv vvith some lavves of Christ their ovvn lavves especiallie, vvhat are they but anti-christes? And hovv can they then, but onelie in name & in shevve, preach the lavves of Christ? For example: vvwhile they peruert the lavve of God in this, they cannot be said to preach his lavve, namelie, vvwhereas God commaundeth to plant & to build his church by gathering the vvorthie & refusing the unvvorthie Matt 10. 11 Acts 19. 9 Ezr 6. 21 they booke, by their contrarie lavves, both papists & careles vvorldlings as crooked trees to build the Lordes sanctuarie, & force the wretched to their worshippings & seruice as if dogges might be thrust vpon God for svveet sacrifices. Proud forcing is meeke building with them & deuotiō compelled is their right religio. Thus herein they pollute the Lordes sanctuarie & vvrest his lawe, hovv much more by a thousand mōe abominatiōs vvhereof afterward vve breiflie touch some. For by thē do they feed themselues & the people vvith the bread of vncleannes, instead of the puer vvord of God. They make it readie vvith the dongue that cometh of man, euen vvith their traditions, tolerations, & falsifinges. And if the Pharises made the vvorde of God of none effect or authoritie by their traditiōs, as it is writtē Mark 7. 13 much more these. They by their corbans or offering of guiftes, gaue occasion to children to dishonour their parēts & these by their spirituall courtes, by their fond excommunications, dispensations, absolutiōs &c. yea by their taking of bribes & fees, do let so manie lose to all misrule and filthines. They taught the gould of the Temple to be greater then the temple, vvwhich sanctifieth the gould: Mat 23. 17, and these teach that to sinne is damnable: but to pollute the Lordes spiritual Temple by mingling the cleane and vvretched together vvwhich is the cause of all sinne, is noe matter of damniō: forsooth it is a thing tollerable because they cannot remedie it. They taught that the offering on the altar was greater than the altar, though it sanctifie the offering and these teach that to vvant the sacraments, that is lamentable, but to want the Kingdō of God, & the visibler shewe of his rule in his church, vvwhereby the sacramēt is factified that they make no matter. If then for such doctrine they vvwere called blind guides and fooles by Christ himselfe Mat 23. 16, 17 yea & though they fate in Moses seat, that is at first vvwere lawefullie called to teach the people yet the people were charged by Christ toe lett alone such blind guides & not to be guided by

them (Matt 15. 14); hovve much more should we let these blind guides alone, vvvhich neuer vvvere lawfully called, & also sit in the seat of Antichrist: for vvwhat is the seat of Antichrist but Popish Gouvernement & lordship in the communiō of such Romish offices & horrible abuses by them. And vvvhile they syt in the tēple off God 2 Theff 2. 4 & exalt their traditions about Gods, vvwhat are thei but Antichrists?

Doe they then preach the Lordes vvword of messlage? or is not his word a sier & like an hāmer that breaketh the stone? Jer 23. 29. But all their preaching cannot break and bring men from anie smaller or greater disorders vvvhich vvviicked churchlawes or church Prelates cōmaund them.

Thus was he settled not to seeke anie approueing or authorising off the bishops. But because he knevve the trouble that vvould followe iff he so proceeded, he sought meanes of quietnes so much as was lavvfull; and for dealing with the bishops he was off this iudgement: that men maie novve deale with them as before thei might with the pharises, that is, so far as we nether sinne against God, nor geue offence vnto men. Therefore if Christ did his Fathers vvill when he sate in the middes of the doctors heareing them & asking them questions Lu 2. 46; iff he also did lavvfully applie himself to their ceremonies Acts 21. 26 then thus far also is there meddling with the bishops to trie & proue them, or to be tried off them, as vve see the like did fall out in Christ; also to yield to their power so that, wherein vve yeeld, it be not against the trueth, & we do not establishe it, as vve knowe Paul did to the power off the priests, off the pharises & off the chief of the synagogue.

Therefore he thought it lavvfull first to be tried off the bishops, then also to suffer their power, though it were vnlawfull, iff in anie thing it did not hinder the trueth. But to be authorized of them, to be svvorne, toe subscribe, to be ordained & receave their lisenfing, he vtterly misliked & kept hiself cleare in those matters.

Hovvebeit the bishops seales were gotten him by his brother, vvvhich he both refused beffore the officers, & being written for him vvould not paie for them; & also, being afterward paid for by his brother, he lost one & burnt another in the fier, & another being sent him to Cambridge he kept it by him till in his trouble it was deliuered to a Iustisse off peace, & so from him, as is supposed, to the bishop of Norvvich. Yet least his dealīg on this manner should encourage others to deale in worfe manner he openlie preached against the calling & authorising of preachers by bishops, & spake it often also openlie in Cambridge that he taught among them not as caring for, or leaning vpon, the bishops authoritie, but onlie to satisfie his duetie & conscience, & this his duetie, he saied, was first to discharge his messlage before God & deserue no reproofe of them, & then also ether toe finde them worthie, or else, iff thei refused such reformation as the Lord did novve call for, to leaue them as his duetie did bind him; for he did not take charge of them, as he oftē gaue them warning & also did often shevve the cause, namelie for that he sawe the parishes in such spirituall bondage that whofoeuer would take charge off them must also come into that bondage with them.

Therefore he finding the parishes toe much addicted & pliable to that lamentable state, he iudged that the kingdom off God vvas not to be begun by whole parishes, but rather off the worthiest, vvvere they neuer so fewe. For it is as a graine of mustard seed, saith Christ at the first Matt 13, & as a litle leauen hidd in three peckes of meale.

So he hauing tried about halfe a yeare, both by open preaching &

ing & by daillie exhortation in fundrie houses that ether bie bondage off the bishop in that dioces, or of the colleges, or of wicked ministers and readers of seruice, or bie the proues off the parishes to like of that bondage, no redress could be waited for, he knevve that the Lorde had appointed him theree to be occupied onelie to trie & prepare him to a further & more effectfull message, & to be a vvitnes of that vvofull state of Cambrige vvhereinto those vvicked prelats & doctors of diuinitie haue brought it.

This he foresaw before he preached among them, & therefore when they gathered him a stipend & vvould haue had him take charge, he refused & did both send back the money they vvould haue giuen him & also gaue them warning of his departure.

So he continued preaching avvhile till he fell soare sick, & in his sicknes, vvhile he ceased his labours, he was forbidden to preach bie a letter shevved him from the counsell; for indeed he had delt bouldlie in his duetie, & prouoked the enimies. The bishops officer, named Bancraft, did read the letter before him, but he nothing moued therevvith did ansvvere: that if he had taken charge in that place, he woulde no vvhatt lesse cease preaching for that: but as he vvvas, he tooke not on hī, he said, though the letter vvwere not, to preach there anie longer.

### OF R.B. COMING TO NORWICH.

and howe the companie there ioined together.

After these thinges, vvhen he vvvas recouered of his sicknes & had gotten his strength, he took counsell still & had no rest, vvhat he might do for the name and kingdom of God. He often complained of those euill dayes & with manie teares sought vvhere to find the righteous vvwhich glorified God, vvith vvhome he might liue & reioise together, that thei putt awaie abominations.

VVhile he thus was careful & be sought the Lord to shewe him more comfort of his kingdom and church than he saue in Cambrige he remembred some in Norfolke vvhome he harde saie were uerie forvvard, therefore he examined the matter & thought it his duetie to take his voiage to them; first, because he considered that if there were not onelie faultes but also open and abominable vvickednes in any parish or companie, & thei would not or could not redress them, but were held in bondage bie antichristian povver, as vvwere those parishes in Cambrige by the bishops; then euerie true christian was to leaue such parishes, & to seek the church of God vvherefoeuer.

For vvhere open vvickednes is incurable, & popish prelates do raigne vpholding the same, there is not the church & kingdom of God as it is vvritten 2 Chron 15. 4 For a long season Israel hath bene without the true God & without priest to teach, and vvithout lawe. So, that though there be a name of priests & of preaching and of God amongst anie, yet if there be sett ouer them idol shepherdes, popish prelates & hireling preachers vvorse than thei, that vvould anti-christian abominations, there God doeth not raigne in his kingdom, nether are thei his church, nether is there his vvorde of message.

For no man can serue twoe contrarie maisters, saith Christ (Matt 6) nether can thei be the Lordes people without his staffe of beutie and bandes Zac xi. 7; that is, without the Lordes gouernmēt. For his couenant is disannulled, as it followeth in the 10 verse. Novve his gouernment & sceptre cā not be ther, where much opē wickednes is incurable. For if the opē vvickednes must needes be suffered, it is

suffered in those vvich are without, as Paul saieth, what haue I to do to iudge those vvich are without? (1 Cor v. 12); And againe he sayeth euen of these latter times, that men shall be louers of themselves, couetous, boasters, proud, cursed speakers, disobediet to parents, vn-thackfull, vnholie, without naturall affection, truce breakers, false accusers, intemperate, fierce, dispisers of them vvich are good, traiters, headie, high mided, louers of pleasures more than louers of God, haueing a shevve of godlines, but hauing denied the power thereof. From such we must turn awaie as Paul warneth (2 Tim 3. 5) that is, we must count them none of the church & leaue them, whether in all these, or in some of them, thei be openlie soe faultie, as that thei be incurable.

Also if anie be forced by lawes, penalties and persecutions, as in those parishes, to ioine with anie such persons [from whom Paul (2 Tim 3. 5) warneth us to turn away] ether in the sacramentes, or in the seruice & vvorship of God, thei ought vtterlie to forsake the, & auoid such wickednes. For the abomination is set vp, antichrist is got into his throne, & who ought to abide it? yea who ought not to seeke from sea to sea, & from land to land, as it is written Amos viii. 12, to haue the worde & the sacramentes better ministered, & his seruice & worship in better manner.

So vvhile he thought on these thinges & vvvas purposed to trie also in Norfolk the forvvardnes of the people, it fell out that R H one vvhom he partlie vvvas acquainted with before, he came to Cambridge. VVhat was his purpose in coming, & hovue he thought to haue entred the ministerie and did use some meanes to that end, it is needles to rehearse, onelie this I shevve, that he seemed to be verie careful in that matter, and though he leaned to much vpon men for that matter, as vpon M Greenham M Robardes & others, & vvvas careful amisse for the bishops authorising, yet his mind & purpose might be iudged to be good, & no-othervvise but vuell did R. B. iudge of him.

VVhen he had talcked vvith R B, & shewed him the matter vvhereabout he vuent, he receaued this answere at his handes: that it vvvas vnlawefull to vse ether Maister Greenhams help, or anie mans else for the bishops authorising. Soe he shevued him howe before he had delt concerning the bishop, & vvvas nowe so far frō seeking license, ordainig or authorising at his handes, that though he neuer had the, yet for that he knevve of them, he abhorred such trash and pollutions as the marckes & poison of Antichrist. Notvvithstanding he saied that if his conscience led him to deale as before he had delt he vvould do for him what he might, for he had before requested his help.

But R H ether chaūging his mind, or disappointed of his purpose, returned to Norwich vvither also, a short time after R B tooke his iournie. He came to RH's house vvho then was Maister in the Hospitall in Norvvich. He there finding rounge enough, & R H vvillinge enough that he should abide with him, agreed for his board, & kept in his house.

They often had talcke together of the lamentable abuses, disorders & sinnes vvich novve raigne euerie vvhere. At the first they agreed well together but yet so as that in some things R H doubted; notwithstanding, he came on more and more & at last vvholie yeelled to the trueth vvhen he sawe it began to preuaile & prosper.

#### THE TALKE & COVNSEL VVHICH

RB & RH had together about matters of the church  
and kingdom of God.

Their commoning about such matters was much & often, as of the state of the church vvherein it was then, & vvhat vvvas both their  
dueties

dueties to do in such matters. Their talck did fall out much after this manner :

For vvhhen they vvere vvalckking alone R B said : I was glad M H that God did keep you at Cambrige at your last being there, & disposed your vvaie not to haue anie meddling with those bishops, but to geue them ouer. VVhereto R H answered : that he asked it off God, & God hard his praier, that if it was not meet for him so to enter the ministerie he vvould let & disappoint him off his purpose.

Then after this at fundrie times there grevve other talck, as of the Lordship & gouernment of Christ. Then fell out these questions between them : VVhether those preachers that submitt themselues vnto such popish povver, or anie vvay so iustifie, or tolerate it as lavvfull in some part, or partlie to be liked & vsed, can theselues be liked of, or do their duetie as lavvfull pastors & preachers ?

Hereat R H did stick because of M Robardes, M More, M Deering & others whome he then did greatlie like off. But more he doubted, & as it vvere, drewe back, vvhhen he should geue ouer such preachers, or else forsake & shrinke from our owne good purpose. For he vvould haue the consent of such preachers in the matters that vvere determined, & also vvould haue them to ioine, though it vvas made plaine vnto him that they nether vvould nether could ioine, taking that course vvich they did. And as for chaūging of their course, there vvas no hope or likelihood that thei vvould do it, for their liuing, their glorie & credit with the people stood on it, & thei had sought out manie fetches, & got an euē vvaie on both sides. Thei haue their tolerations, mitigations & other trim distinctiōs, as of things partlie lavvfull & partlie vnlavvfull, necessarie & lesse needfull, matters of faith & matters besides faith, ordinarie & extraordinarie, with a number such like. Thus thei both please the people & the bishops also, & so are praised & maintained bie the people, & also suffered off the bishops because forsooth thei are somevvhat conformable

Then from this talck they fell into other namelie of the parishes, guided ether bie such preachers, or by the bishops and their officers. Off this it did followe that if the guides and their guiding vvas vnlavvfull, then also the parishes so guided vvere vnlavvfull, & so could not be churches of God. For they that shut vp the kingdom of heauen before men Matt. 23. 13 cannot belong to the Lord, no more can thei to vvhome it is manifestlie shut vp because thei follovv & praise such guides.

This being thus, it vvas debated : VVhat profit thei had bie the preachers, & vvhat good they had reaped bie the parishes : as vvwhether faith might be vvrought bie their preaching, & men called to goodness, and vvhat vse there was of the blind reading of service & the chapters bie the ministers ?

Then thei both tould how Faieth vvas first vvrought and bred in the. But herein they agreed not, because R H said that faith might be bred & first wrought, in some onelie bie reading the scriptures ; and R B said, no, for though it might be nourished and increased bie such reading, yet the first worcking thereof is by hearing the vvord preached as Paul saith Rom x. 14 hove shall we beleue on him of vvhom vve haue not hard, & hove shall we heare vvithout a preacher. And least reading shoulde be taken for preaching, it is said, hove shall thei preach except thei be sent. So also least hearing the vvord should be taken for hearing it read Paul saith afterward : that faith cometh by hearing, and

B

hearing



hearing by the vvord of God, meaning by the vvord of God the vvorde off message in his mouth vvhom God sendeth. So then faith is not vvrought by reading, nether bie preachers nor by preaching, but by the preaching of those vvwhich are sent bie the Lord, if his grace in our harts do worck therevvith, for else all preaching & our hearing also is fruitles as it is written again Joh 6. 45 that thei shall be all taught of God. VVherebie Christ concludeth thus, that euerie one vvwhich hath hard the trueth, and hath also learned of his father, he shall come vnto him, but othervvise none can come. But R H said that he for his part did iudge his first calling & effectual stirring to goodnes vvvas on a certaine time when he red in the Bible. It vvvas answered him that we maie be deceaued in iudging our selues in such things. For vve may haue the spirit of God & good motions before we haue faith & so maie we mistake faith, thincking that such motions & good working of the Spirit is faith. For Christ teacheth, as it appeareth in Joh 3. 8 that the working off the Spirit & faith is hard to be discerned. For as we knowe not, faith he, the reason of the vvind, hovv, from whence and vvwhether it blouvveth, no more can vve easilie knowe hovve a man is born off the spirit of God: that is, howe he is first renevved & called to goodnes by faith, & the spirit of God. For this is the difference of faith & the spirit, because the spirit is an inwarde VVorking off the holie ghost in our harts, Vvwhich stirreth & prepareth vs vnto all goodnes, and when faith cometh, it strengthneth vs much more in goodnes. But faith is a conscience of our redemption & happines in Christ, wherebie vve VVholie yield vp our selues vnto hī in all nevvnnes of life. So then faith can not be except Vve be so renevved, that no open grosse VVickednes be in vs: as Iames teacheth vs, that faith VVithout VVorcks is dead. Iam 2. 17, 20. & that Vve are but vaine men iff Vve saie Vve haue faith Vvhen Vve haue no Worcks. And faith may be wholie VVanting for a time, till the Lord do call vs and dravve vs vnto him: but the spirit is geuen to the elect euen Vvhile thei are infantes. And this spirit, though for a time it maie be hidden and couered, yet can it not cleane be put out & quenshed. Therefore by it Vve are said to be sealed off God, & it is called in the scripture, the earnest off the spirt, the earnest off our inheritaunce. 2 Cor 1. 25: Ephes 1. 13, 14. VVherbie is ment that that spirit shall neuer Vvholi cease to Vvorck litle or much tovvard our saluation. Noe more can it be that faith being once thorowelie Vvrought should Vvholie faile, as Christ faith, he that cometh to me shall not hunger, & he that belieueth in me shall neuer thirst Joh 6. 35. For though thei sinne neuer so greuousslie, yet iff thei be elect, thei haue alvvaise some conscience of their Vvelfare in Christ, or forevvarning of some grace which is tovvard them.

Thei had further this talck, howe men are called nowe adaies: howe some are troubled in conscience: VVhat hardning of the hart there is: & vvhat tokens & assurance there is of their saluation. All vvwhich matters ech partie did applie to him selfe.

Therefore for our calling & howe faith is vvrought novve a daies it vvvas said before to be bie the preaching of the vvord: but bie vvhat & vvhowe preaching that remaineth to shevve, for that also was skanned between them. R B was of this iudgment: that euerie christian hauing faith & knowledge, & speaking the vvord of God vnto others might vvinn others. This R H confirmed saing that he found it true; because bie his meanes certaine sisters off his vvhen he taught & exhorted them, vvvere called and vvonne. But howe far thei & others



& others vvere vponne it is afterward declared. Now if anie maie be thus vponne how is faith said to be wrought by preachīg of the word? B. saied that preaching is not onelie the public teaching in the pulpit, but it is rather that duetie of speaking & teaching the trueth as it ought to be taught & that in what place soeuer for so it is vvritten Deut 6. 7 where parentes are commaunded to teach the vvord, yea to beat it into their children & to vvhet them on therein, both tariing in the house, & as thei walck bie the way, & Vvhen thei ly dovvne, and when thei rise vp. Therefore preaching is not tyed to the pulpit, nor to degrees to persons, to the tippet, or surplisse, or cornerd capp, to the priest fleued cloake, or to the skarlet goun, the attire of bishops, the beadle and tipstasse & other disguisings. Therefore did Aquila & Priscilla preach euen to a preacher, vvhen thei tooke Apollos vnto them and expounded vntoe him the doctrine of the ghospel more plainlie. Acts 18. 26. Yet is there a difference of preaching, because some are called & receaued to that office and charge, in publique manner, but others are bound onelie as all other christians, to edifie and instruct one another: & this also is preaching but not vvith publique charge. And by this teaching is faith also vvrought as we knovve by example of the vvoman of Samaria Joh 4. 41. For whose wordes manie beleued, but manie moe beleueed faith the text, when thei had the vvordes of Christ him selfe. For thei confessed plainly that he was the Christ the sauour of the vvorld. And if the wordes of all christians ought to be such, as may minister grace to the hearers, faith Paul Ephes 4. then if some heare vvwhich yet haue not faith, thei may also haue that grace of faith Vvrought in them by their hearing.

Thus was it agreed on that faith cometh bie hearing & hearing bie the vvord preached, & the vvord is preached bie those which are sent, & this sending is both of those which haue publique message and authoritie ouer others, & also of euerie christian vvho is called & commaunded bie all occasions to edifie others. For vvhere two or three are gathered in mie name faith Christ, there am I in the midst of them: & if tyyo shall agree in earth vpon anie thing, Vvhatsoeuer thei shall desire of the Father, it shall be giuen them Mat 18. 19. VVho therefore can doubt, but that one or twoe maie vvinne others to the Lord, and praiing also for the faith of those, whom thei teach, euen faith maie be giuen them of the Lord.

#### WHAT GOOD THE PVBLICK PREACHING DOTH nowe a daies in England.

But this matter was not wholie agreed on: VVhat good vvas doone by the preachers, & vvhat fruiēt followed their doctrine? For R H made great accountes of some preachers & saied that much good was done by them. VVhereto it vvas answered that some preachers while thei vvere forvvard and did strue for reformation, soe long thei did good: but Vvhen they relented, & fell to mitigations and tolerating thei did notso much good before, but then thei did twife soe much hurtt. Euen as the Scribes & Pharises vvwhich compassed sea & land to make one of their profession & vvhen he was made thei made him twoefould more the child of hell then thei themselves Matt. 23. So these, vvhen thei vvere gone a little forward & had brought others after them, thei then turned aside & made their followers more careles of goodnes then ever thei vvere, yea & not onelie careles, but also dispyghtfull & most bitter persecuters, if anie vvvent beyond thē or were

more toveard then thei. Therefore vvell maie that wo in Matt 23. 13 be pronounced against such euill preachers becaute thei shut up the kingdom of heauen before men for thei themselues go not in, nether suffer thei those that vould enter to come in. VVoe to them—hypocrites vvhich saie thei desire reformation & yet thei themselues are most vnreformed. They sai thei mourne and prai for amendment & behold thei are fed of the rich and vpheld bie great men, they liue in pleasure & haue courtlie honour & no man is the better but all are vvorse and vvorse. Yea others also do rightlie learne their hypocrisie, for as thei will streine & make much ado at some thinges as at the capp and the surplisse & crossing in baptisme &c & so will shevve their zeal & deuotion in smaller thinges and let greater ouerpasse, so also their follovvrs vvill seeme godlie, yea touched in hart and humbled, yet are they openlie defiled vvith greuous offences & vvickednes. So haue thei a shevve of godlines as Paul faith but haue denied the povver thereof. 2 Tim 3. 5.

### HOWE & VVHEREFORE THE COMPANIE

left the preachers and their followers; & of the ignorance & sinne in the preachers and people.

But because R H named such and such oftentimes vvhich he said feared God & vv ere sorowefull for their sinnes it was made plaine vnto him both bie word and vvriting that he had small cause to saie so.

First for the preachers: though R B did iudge the best of some as of M Robardes M Moare and some others vvwhose dealing at the first he did not throughlie knovve yet aftervvard he found them to be like their fellovves & frō them he said plainlie that wickednes went forth into all the land Jere 23

Their ignorance & vvretched dealing vv as often declared, as howe thei being teachers of others are thēselues vntaught euen in some groundes of religion & in the chiefe partes of their callings. This will aftervvard appeare, as likewise their foolish distinctiōs and shiftings which they haue partlie inuented themselues & partlie taken frō others that as it vv ere another Antichrist is begotten borne & made strong off them & a nevv persecution practiffed

Thei vvilfully tolerate the things vvhich are against Christ yea & vvith persecution and outrage vphoulde them, & hovve then are thei not against Christ? that is how are they not antichrists?

And these thinges against Christ are not onelie lamentable vvantes among them but alsoe most greuous vvickednes and horrible abominations Therefore both to R H & to the companie that aftervvard ioined were such things spoken as follovve, & also set dovvn in vvriting, namelie: That vve are to forsake & denie all yngodlines and vvicked fellowship and to refuse all yngodlie communion with vvicked persons. F this is it that is most, & first of all needfull, because God will receaue none to communion & couenant vvith him which as yet are one vvith the vvicked, or do openlie themselues transgresse his commaundementes.

Nowe it vv as shevved thē that the foundation of that state is the Popes canon lavve: the headstones in the building is the povver & authoritie of canon officers and that therefore thei could not ioine vvith them as in one spirital building. For so it is vvritten Ezr 4. 2, 3 like wise other scriptures vv ere alleged to this end as Ezr 6. 21 Acts 2. 40 Eph 4. 3 Rom 16. 17 Joh x. 5 2 Thes 3. 14 2 Cor vi. 17

But

But because the enimies sought it out deeplie howe to iustifie all such antichristia offices, he taught them herein also to take heed of their leauen, for they bring for their varrant the Queenes commaundement. Shee appointed them, saie thei, & thei are not novve antichristian, but ciuill orders & iff you will not haue them to be callinges in the church yet let them be offices in the commonwealth.

For answere hereof it vvas said that indeed in the parlaments the bishops had set doune their traditions & orders, & the Queene with the counsell did agree & graunt vnto them. But such traditions except thei vvere vvarranted bie the vvord of God are but the precepts & doctrine of men. And scripture saith plainlie Hos 5. 11 that Israel is oppressed & broken in iudgment because he vvillinglie vvalcked after the commaundement: that is because mens commaundements vvere so much made off & the will off the Lord not regarded. Therefore saith the Lord in Esa 29. 13 because this people come neare vnto me vvith their mouthes, & honour me vvith their lippes but haue remoued their hart ffrom me & their feare tovvard me is taught by the precepts of men therefore the wisdom of the wise men shall perish, & the vnderstanding of the prudent shall be hid Therefore though thei be nobles or bishops or vvhofoever yet iff thei reiect the lavve of the Lord for their ovvn traditions vvhat vvifdom is in them?

Novve vvhereas thei mingle ciuil & church offices it vvas answered bie the vvord off God that such mingling vvas flatt antichristianitie For Christ himself refused to be a ciuil iudge and diuider of lande Lu xii. 14 & forbad his apostles to medle in such manner Luc 22. 25. Againe it is vvritten no man that goeth on vvvarfare intangleth himself vvith the affaires of this life 2 Tim 2. 4 For if once ecclesiastical persons, as thei call them, get ciuil offices thei become that second beast vvwhich is antichrist Reuel 13. 15 for thei get the image off the first beast vvwhich is the power & authoritie off vvicked maiestates that confirme their authoritie: so thei geue a spirit to the image that it should speake, that is that church lavves and orders, hauing got ciuil power both to deceaue men bie shewe of religion & to force them vvith threatens & penalties the kingdom of antichrist doth mightilie worck & lift up itself.

But because thei againe did striue that thei were protestantes, & did but as the martyrs had done before them. Thei had sought the Lord sence the time of the martyrs: It vvas answered that so saied the aduerfaries of Judah & beniamin & added further that thei had sacrificed a long time vnto the true God Ezr 4. 2 as these also sai thei haue the vvord and the sacraments So saied the Scribes and Pharises vvwhich builded the tombes of the prophets & garnished the sepulcheres of the righteous Matt 23 29 as these also haue vvritten & make much of the booke of martyrs & saie iff thei had bene in the daies of their fathers thei vvould not haue bene partners with the in the bloud of the martyrs. But novv sence the Lord hath called vnto thei and thei refuse to be reformed in so manie & greuous pollutions & also pursue imprison and persecute those which call for redresse euen all the bloud of the righteous shed vpon the earth vntil this daie shall come vpon them.

Againe vvhereas thei vnderprop vvickednes by regard of times, of examples of authorities: first for their times, it vvas thus answered as it is in Hagg 1. 2. this people saie, the time is not yet come to build the Lordes house: but is it time for you saith the Lord to dwell in your feiled houses, and this house ly wast? & againe in

Esa 62. 6 I haue set vvatchmen vpon thi valls o Ierusalē which all the day and all the night cōtinuallie shall not cease: yee that are mindful of the Lord keep not silence, & geue him no rest, till he repaire and vntil he set vp Ierusalem the praise of the vvorld. Also for their examples & authorities of men, it was answered as in Exod. 23. 2 Thou shalt not followe a multitude to do euill. But further thei alleged the scripture for themselues: as where it is written of Paul 1 Cor 3. If a man build haie or stubble, & this his vvorck burne, he shall lose, but he shall be safe himselve: likewise thei sai, that thei mai build though imperfectlie, and yet help forward the house of God. And againe thei ad that Paul reioised if Christ vvas preached, though it vv ere of enuie & strife Phil 1. Thus by their shiftings & excuses thei hide as in a nest their untowardnes and villanie. Thei can unneestle such packings & let them flee when thei list and againe thei can couer them by such deep deuises. For vvhen Paul speaketh of building haie & stubble he rebuketh their vaine rhetorick and eloquence, and this he saith shall burne with the fier but thei shall be safe, if thei cease to be vaine & build rightly vpon the foundation, vvherefore for ansvvere of the enimies, it was saied, that if Christ the foundation vv ere vvanting howe should ether the builder him selfe be safe, or his worck stand and abide? For Christ is the foundation being duely preached & duely receaued, & so held 1 Cor 3. 11. But none can houlde him which openli shew them selves to be the children of belial. And such are thei vv which call so manie grosse corruptiōs to be the haie & stubble laied vpō the foundation. For thus do they iustifie that popish kind of parishes which though thei ouerthroe the true planted churches yet forsooth thei are built vpon Christ the foundation. Behould their worthie buildinge: it is made of stravves, the beames be stubble and the walls be haie & withered grasse: nai rather those their vile and popish decrees and traditions are the synevves & veins of that monster Antichrist: their conclusions and lavves made in popish convocations likewise their yearli iniunctiōs made to persecute the Forvvardenst be the bloud & marrovv or rather the strength and poinson of that monster. Their stinted seruice is a popish bead rovvn full of vaine repeticiōs as if seaven pater nosters did please the Lord better than syx: & as if the chattering of a pie or a parate vv ere much more the better because it is much more the enough. Their tossing to & fro of psalms & sentēses is like tenisse plaie vvhereto God is called a Iudg vvho can do best and be most gallant in his vvorshipp: as bie organs, solfaing, prick-song chaūting, buffing & mumling verie roundlie, on diuers handes. Thus thei haue a shewe of religion but indeed thei turne it to a gaming, and plaie mock-holidaie vvith the vvorship of God. For the minister & people are bridled like horses & euerie thing appointed vnto them like puppies: as to heare, read, answere, knele, sitt, stand, beginn, breake of, & that by number measure & course, & onelie after the order of Antichrist. Their vvhole seruice is broken disordered patched, taken out of the masse book, & a dum & idle ministerie maintained therebie, yea a vaine vvorshipp vvithout knowvelege and feeling.

And vvhat difference is there betwene praing on beades & the mumbling vp of so manie Lordes praers, so manie babblings bie the priest, & to manie answeres by the clark & people? For no part of the seruice must be left out by the bishops iniunctiōs.

Against such praers vvas the companie also strengthened bie the vvord of God: first because they are redd, & not applied to the vvord preached:

preached : which is against the custom of the church vnder the ould lawe & also fence the coming of Christ. For vvhē the sacrifices with praier & incense were offered : the Word also was preached. Therefore it is written in Ecclesiastes 4. 7. Take heed to thy foote when thou entrest into the house of God, and be more neare to heare than to geue the sacrifice off fooles : for thei knowe not that thei do euill. So then to bable ouer praier vvhē the people knowe not nether are taught their sinnes is an abomination Prouerb 15, 8 & 21, 27 And to seuer the offices off the pastor vvhich God hath ioined is an iniquitie. For to preach, to praie & minister the sacraments are so put together in the scriptures that iff the pastor did praie or minister the sacraments he was also to preach, as it is written Deut 33. 10. Likevise in Malac 2. 6, 7. Also the Apostles did not publiqueli praie & minister the sacraments except the word were preached withall Acts 2. 42. Acts 10. 36 Acts 6. 4 Also because such praier are off custom & course thei can not be with true feeling & touch off hart. Therefore in vaine thei worship me saith the Lord because thei come neare vnto me with their mouthes & honour me with their lippes but haue removed their hart from me Esa 29 13 Nowe then iff it be the office off the pastor & preacher, and part off his calling toe pray, then must he be able off himselfe to do it : vvhie then should a seruice, or reading off praier be stinted vnto him ? For iff his lippes keep not knowledge Malac 2. 7 iff he can not minister the word with praier Acts 6. 4 he is not meet to be a pastor or vwatchmā ouer the people. But whereas the praier are set downe bi number & course it is altogether a popish superstition, or rather an heathnish follie. For to what purpose are such fond repetitions & vaine babblings forbidden bie Christ ? Mat 6, 7 And iff all thinges ought to be done in due order 1 Cor 14. 20 Col 2. 5 then vvhē is that order in so chiefe a thing as is the worship off God ? Suerlie such a seruice & worship off God is to build vpon the foundation, as he that buildeth a dunghill vpon the sandes & when the tempest of vengeance shall come it shall take him awaie, with the dongue he hath gathered. But thei obiekt that a leiturgie maie be appointed & red & that most off their seruice is good & the rest iff anie be euill maie be left off them that heare, though the minister must nedes read it all. To this it was answered that it is a shame for them to come into such bondage as ether to suffer the incense of Nadab & Abihu (for such is their seruice & abstractes from the masse booke) Leuit 10. 1 or else to be seruants to men to hinder their libertie : vvhich is forbidden 1 Cor 7. 13. 2 Cor 11. 20. For bie the capp & the surplisse & the bishops dischargings, with other their traditions the word is in bondage, and likewise their worshipping off God bie such stinted seruice so that thei can nether praie, nor preach as thei should but as it pleaseth the bishops. Nether let them account off the feeling vvhich some saie thei haue vvhē thei heare the seruice red. For euen in worshipping idols there is a strong feeling, or rather a strong delusion : and though there might be good motions in an euill thing, yet that did not vvarrant the euill no more then Paules zeale did iustifie his persecuting of the sainctes ; nor the teares vvhich come from a troubled hart do iustifie the sinne for the vvhich it is troubled. And vvhāt is it to weep before an idol, or to shed teares in a false & vaine worshipping ?

And vvhāt should thei boast of some good praier & some good wordes which are in their commō seruice ? For vvitches and coniuerses vvill

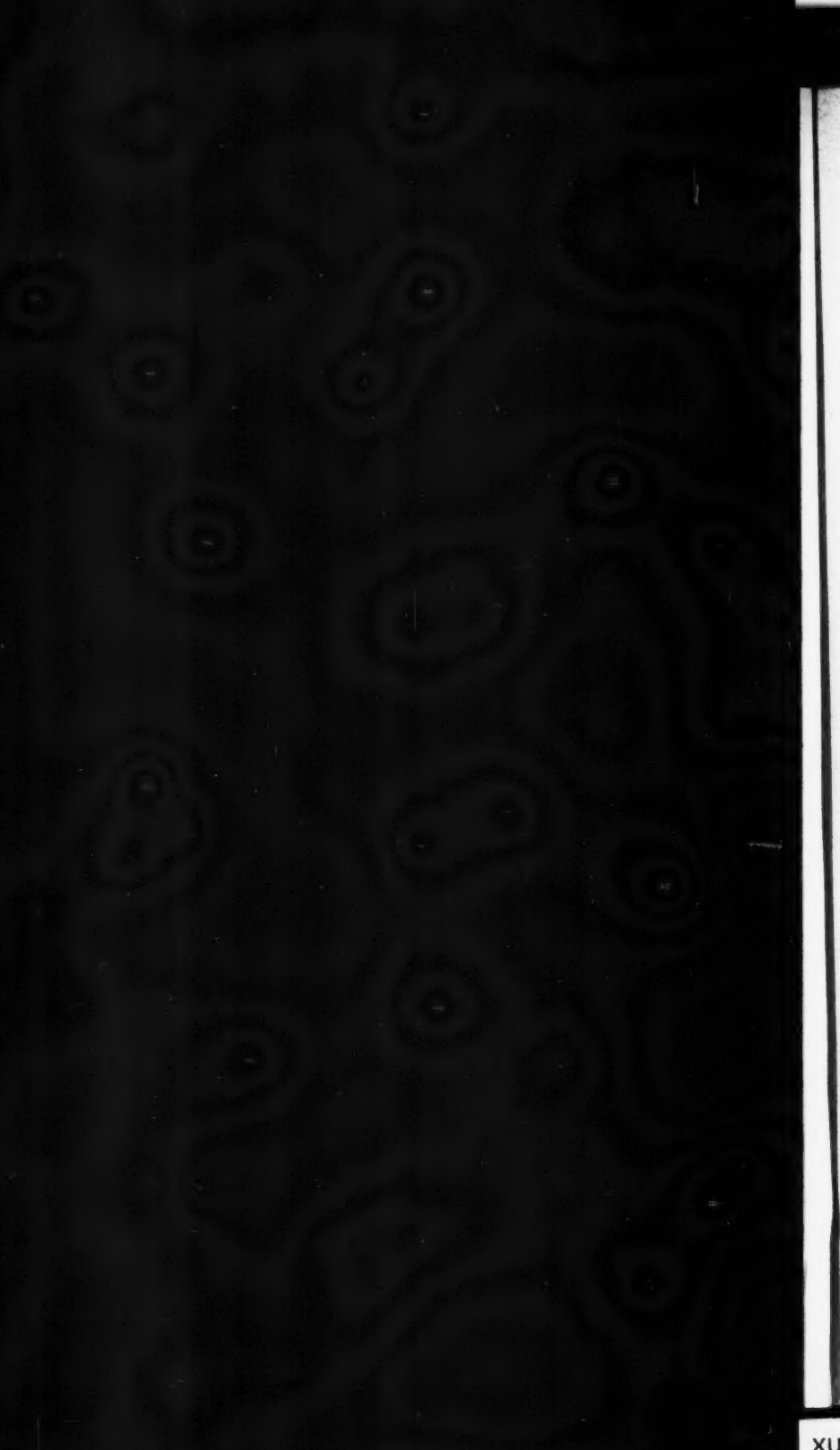
vfe good vvords & good praiers vvhe thei coniure & charme the deuil. And whi halt thei betwene good and euill? For iff thei do many things vvell and yet in one thing be open and greuous transgressors all is made naught: And howe should anie thing be partli good as thei fai & partli euil? For the euil that is doth make it wholi euil, as it is vvritten Iam 2. 10 2 Sam 15. 23. So then fuch traditions & orders are fo far from building vpon Christ the foundation as the Lordes houle & temple cannot be the synagogue of Satan, nor his builders the open & knowe balamits & maisters of iniquitie. For Balaam blessed Israel but counseled to make an agremēt and partakeing together of Israel & Amaleck: So these do blesse the cause and praie for discipline, but thei tolerat & dispenfe vvith abominations, to make Christ and belial agree. Yea fai thei Paul teacheth vs to preach Christ by all maner of waies Phil 2 & also reioiseth thereī. So thei will preach Christ after the manner of Balaam: & as bi their praiers thei hould stil the mediation and intercession of antichrist so bi their tolerating and dispensing vvith vvickednes thei hould stil his priesthood and bi their counsel decrees & traditiōs thei hould stil his prophecie. VVherefore to ansvvere them it vvas said that Paul reioised not that Balamits should be preachers in the church, but that abundance of all sortes of preachers should be, so thei vvere lavvesfull. And though thei were hypocrites & had their enuie and strife yet that forthwith did not make them vnlavvesful preachers. For if thei brast not forth into open contention toe make a diuision, nor did vvilfulli tolerate open abuses, nor frowardlie iustifie false doctrine & heresies, Paul vvould not reiect them. But if it Vvere othervvise, Paul is so far from reioising in them, that he wisheth they vvere euen cut of vvwhich disquiet the church Galat 5. and againe he saith, that he shall bear his condemnation, who so euer he be that troubleth them. And to the Romans 16. 17 he saith, novve I beseech you brethren, marck the diligētly vvwhich cause diuisions and offenses, contrarie to the doctrine which ye haue learned & auoid them. And if Paul reioised in all manner of preaching, vvhi do not thei reioise in the Pope & in the frears & moncks. For thei vvould preach Christ, & withall the lawes and traditiōs of antichrist as these also vvill seeme to preach Christ, & yet preach a toleration of the kīgdom of antichrist: as of the power of lordli bishops, of their sending forth of vvarrants, of sitting in ciuil iudgment, off imprisoning & persecuting in shameful manner: likevvise off their spiritual courtes and officers vvwhich ouerrule, threaten, excommunicate and poule the people with force and penalties. In deed vvould Paul reioise in fuch preachers, vvwhich allowe and teach others to allowe, or vvilfulli tolerate that their profane bap̄tism with godfathers & godmothers vvith crossing and confirming of children and other foolish toiings: off these it vvas said that thei being superstitious ceremonies, are not onelie the precepts of men, and so make vaine the vvorship of God Mat 15 but also are popish superstitions and a miserable yoake laid vpon vs by antichrist. For by them, & other fuch like, is the vvord of God made of none authoritie Mark 7. 13 because his message by his seruantes is stopped, except thei yeeld & subscribe to fuch trash. Yet the vvord commaūdeth that vve should not be seruantes to men 1 Cor 7. 23 that is, thei must lose no vvhit of their libertie vvwhich thei haue in Christ. And this liberti they haue, not to do anie thing affter mens traditions, but onelie to do vvhat the Lord commaūdeth. Therefore to teach & tolerate the churching of vveomen vvas shevved to be vnlavvesfull: because thei

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are churched which ether can be none of the church & people of God, or else vvhich neuer vvere put out of the church: and why then should thei be so solemlie againe receiued to the church? For the Ievvish weomen were solemlie purified because of their outward vncleanes: but that being then but a ceremonie, can not be nowe held vvithout great superstition. And vvhy should there be an open thanckesgeuing for that which is no blessing but a curse? For at their trauaile & vvhile thei are in child bed, it is knowen vvell enough vvhat vanitie is among them. So frō their curfed life at home thei come to the church to haue the priestes blessing and the weoman is safely deliuered to liue the more vvickedly. As for the babtism of the child, iff it be rightly done, & ether of the parentes be godlie, that is a blessing, & in the publick sacrament there should be a publick thanckesgeuing. But the churching of woemen can be no sacramēt: nether is their bodelie deliuerance a publique blessing: nai rather is it a curse if thei be vnthanckfull & wicked. Therefore for their priuat blessing let them priuatlie geue thāckes. But if thei be vnthanckfull, why should the church meet together to be thanckfull for thē, or why should thei be honored in that manner & strengthened in their sinne, while thei are so vainlie comforted for their bodelie deliueranc? For hovve profanelie is that 91 psal. applied to comfort them, as if that priuate and vvorldlie blessing vvere all in all? or as if for that vvorldlie blessing there should be opē meetings, & none for the spiritual and greater blessings. A for a man to teach his househould, to rebuke sinne in his friend, to acknowledge his fault to his neighbour with amendmeēt thereof &c. these are spirituall blessings, & if for these particularlie thei can not be publique meetings because that were a troublefōe disorder, vvhy then should there be a disordered meeting for the churching of woemen? But as in this point, so in manye such like popish delusions, the pomp, superstition & vanitie of antichrist vvas shevved, as in their fastinges, feastinges, saincts euens, holie daies, funeralls, manner of marriiing, popish attire, with other such like. Further it vvas declared how vngodlie the bishops do authorise, & the preachers do suffer & tolerate, those vvretched blind ministers to minister the sacramēts and saie seruice, & also dispence with the people to heare them & to receaue the sacraments of thē. Also howe wickedlie thei allowe those vvoeffull conuocations of bishops instead of church synodes, and putt their uniuersitie degrees, disputations, and common places instead of church prophecie, & despite & gainsaie the true exercise thereof. Likewise fundrie other vvantes in the church & woefull defaultes of the preachers vvere shevved, the disprooffe whereof is nowe to long to reherse: as in howe vile & abominable māner thei are made preachers & ministers. Thei geue their neckes to the yoak of disordered & popish attire, the markes of antichrist, as the horned capp, the maidenlie surplisse, the graue & flourishing tippet, the hoodes, gounes, chimers, rochets, coapes &c and that according to vaine degrees: as for the lordlie bishops, their attire, & for the doctors, bachelars of diuinitie, ministers & priests, their attire: all which is more vaine & ridiculous then the pharisaical phylacteries & fringes. For the fringes vvere commaūded bie the law, but yet of them superstitiously abused. But these their garmentes & also their offices, are flat against the lavve, & yet of them most prouddie abused. As chiefly when the Beadle & the tipstaffe do go before them to bring them into the pulpitt. Hovve shamefullie doe thei tarie for the magistrates as if they hindred & letted them to do their full duetie? Hovve like hirelings do thei leaue the flock vvhen the bishops or the magistrats do

vniustlie discharge thē & hang their authoritie & calling on their sleue  
but will not hould it of the Lord their God? Howe parcial are thei,  
could & seruile in suffering greuous corruptiōs to the ouer throwe off  
religion & gouernment? VVhat runnings make thei from towne to  
towne to preach for their prais, & leaue their flock destitute a long time  
for their pleasure & to seek more gaine and honour? Howe do thei  
feuer preaching from gouerning, doctrine from discipline, as iff thei  
could be feuered & vvere partes diuided? Howe many non residents  
are there & gredie deuourers off benefices, stipendes & other popish  
liuings which are vtterlie vnlawefull because thei are bie tythings, which  
are now no more to be geuen to the ministerie, or bie lawes & customes  
vvhich hinder the due placing & displacing off ministers & the right &  
libertie off the church therein. These and a thousand mo abominations  
haue thei amongst thē & confesse them selues that thei can not redresse  
them. So thei hould one communiō vvith hoggs & dogges, euen open  
vngodlie persons, & haue no remedie. Behould, do these men preach  
Christ, which thus do peruert the ghospel of Christ? For this is the  
sum of the ghospell & of Paules preaching, as he himselfe wittnesseth  
Acts 20 Repentance towards God and faith towards our Lord Iesus  
Christ. This repētaunce and faith is denied & so also Christ & his ghospel  
is cast vnder foote where such greuous corruptions doe raigne, & nether  
his gouernment & prophecie can ouersee & trie out such filthines, nor  
make separation of cleane & vncleane, nor yet by his preisthood anie  
such vncleannes can be clenfed awaie. Therefore we say that these  
men can not preach Christ truelie, but onelie in shewe, nether can thei  
vpon Christ the foundation, for it is not for you, saied the lords people,  
but for vs to build the house vnto our god, for we ourselues together  
will build it vnto the lord god of Israel. Therefore not all builders or  
preachers are to be receaued or reioyced in, but such as in deed do hould  
the foundation & preach Christ aright, for the eniue & strife whereof  
Paul speaketh, was seacret, or when it appeared yet it could not & was  
not menifestlye proued & therefore such preachinge was not against the  
foundation. But if anie doe wilfullie & presumptuouslye stand in anie  
opē synne tde [the] same can not hould the foundation, for whether the  
sinne be small or great Mat 18 if it become open & be duellie brought  
before the church, & the offēder will not heare the church, let him be  
vnto the, saith Christ, as an heathen man & a publican, & againe it is  
written, that that man which shall doe presumptuouslye, against the  
voice of the highe preist, which figured the voice of Christ Iesus at this  
daye in his church, that man shall die. dut. 17. And Saul King of  
Israel, though he saied he had sinned, yet because he excused it &  
repented not, Samuel would not returne to him tyll agaiē he had saied  
I haue sinned without excuse 1 Sam 15 So that plainelie it appeareth  
that Samuel Iudged Saul not to hould the foundation, while he openly  
excused his sinne: for else he would not hau forsaken his fellowshipp &  
left him to the shame of the people. But Semuels words before doe  
plainly declare that all open sinne vnrepented & stoud in, is the ouer-  
throw of the foundation, for Rebellion is as the sinne of witch craft &  
transgressiō is wickednes and Idolatrie verse 23. if then witches and  
Idolaters should not the foundaciō, fuerli noe more doe thei, which by  
ane sinne rebell & transgresse against God & wittinglie excuse it, as did  
Saul, or willfullie & presumptuouslye Iustifie it. Now let it be Iudged  
hov ether thei build vpon the foundation, or hould the foundation, or  
preach Christ as thei sai thei doe, for this is to lay the foundation Acts

8. 12 to preach the things that coneren [concern] the Kingdome of God, & the nāe of Iesus Christ. and this is to ouerthrowe the fōudacion vvvhich vvillfullie thei or vvith persecution & outrage. thei vphould the abominations of a cōtrarie Kingdome. this is to lay the foundation Mat 28 to preach & Babtise in the name of the Father, teaching to obserue & doe what soe euer, saith Christ, I haue commaunded you. & this is to ouerthrowe the foundation to teach a toleration & practissing of things which are cōtrarie to the whole gouernment & Kingdom of Christ. Now to hould the foundation is to beleeeue & also receaue that doctrine of Christ in profession & practise of life. for as soone as thei beleueed thei vvere babtised, saith the text, thei continued in the Apostles doctrine, fellowship & cōmuniō of praiers & sacramēts Acts 2. yea thei shewed their workes and their loue and the singlenes of their harts ver 46 Acts 19 & vvere seprat frō that froward generation and it is written that if anie man shall breake of the least commanndemēts, & teach men soe, that is, shall doe it openlie & geue euil example & hould & Iustifie it in doctrine and vvords, he shall be called the least in the Kingdom of God Mat 5 that is, he shal be excludede & shut out off his Kingdom. And if anie man shall ad or diminish of the vvord of God, either by doctrine or by practise, & that vvitingli & stubburnlie, he can not hould the foundation for God shall add vnto him the plagues that are written Reuel 22. Pro 30

Therefore saie no more ye vvicked preachers, that ye hould the foundation or that ye preach; for what is it vvorth to saie vnto Christ, haile King of the Jewes & bove the knee before him whē you cast your filthie disorders & popish gouernment as dougne on his face? You haue not yet gathered the people frō the popish parishes and vvicked fellowship, nether haue planted the church by laying the foundation thereof, for hereby is the foundation tried vvhen vve make & hould the covenant vvith the Lord to be under his gouernment, vvhen vve haue the power of the Lord as it is vvritten Cor 1. 5 amongst us, & the sepre of Christ Iesus amongst us.

But these doe hould the whep & the sword of popish excommunication. They are vvithout the Lords couenant and vvithout his gouernmēt. They haue altogetherv corrupted their waies thei haue broken the yoake & Burste the bands in sunder. For euen those which can be none of Christ church, abide in such vvickednes, are cheefe in their churches, & so farr are thei from buildinge of gould and tymbere together vvith hay & stubble that thei put fier to the better tymbere & tūble dovvne the better stones & ouerthwe the Lords buildenge.

Thus haue thei an ansvere of those places of the 1 Phil and 1 Cor 3 vvvhich is this that their vvickednes & abomination is more greuous then that can be counted the infirmitie of speaking toe eloquentlie or of enuie which is secrett or of a contentious mynd.

The order agreed on for giuing & establisshing  
of the companie in all Godlines & such like.

This doctrine before, being shewed to the companie & openlie preached among them manie did agree thereto & though much trouble and persecution did followe yet some did cleaue fast to the trueth, but some fell awaie fro [for] vvhen triall by pursuites, losses and imprisonment cāe & further increased then Robert Barker Nicholas Woodowes Tatfel Bond and soe others forooke vs also & held back & were afraid at the first. There was a day appointed, and an order taken ffor redresse off the former abuses and for cleauing to the Lord in greater obediēce.

obediēce. So a couenāt vvas made & ther mutual cōsent vvas geuē to hould together. There vvere certain chief pointes proued vnto them by the scriptures, all vvhich being particularlie reherfed vnto them with exhortation, thei agreed vpon them and pronouced their agrement to ech thing particularlie, saing: to this vve geue our consent.

Firſt therefore thei gaue their consent to ioine them selues to the Lord in one couenant and felloweshipp to gether & to keep and seek agrement vnder his lavves and gouernment; and therefore did vtterlie flee and auoide ſuch like diſorders and wickednes as vvas mencioned before

Further thei agreed off thoſe vvhich ſhould teach them and vvatch for the ſaluation of their ſoules vvhom thei allowed and did choſe as able & meet for that charge. For thei had ſufficient triall and teſtimonie thereof by that vvhich thei hard and ſavve by them and had receaued of others. So thei praied for their vvatchfulneſs and diligence & promiſed their obedience.

Likevvise an order vvas agreed on ffor their meetings together ffor their exerciſes therein, as for praier, thankeſgiuing, reading of the scriptures, for exhortation & edifying, ether by all men vvhich had the guiſt or by thoſe vvhich had a ſpecial charge before others. And for the lavvfulnes off putting forth queſtions to learne the trueth, as iſſ anie thing ſeemed doubtful and hard, to require ſome to ſhewe it more plainlie, or for anie to ſhewe it himſelfe & to cauſe the reſt to underſtand it. Further for noting out anie ſpeciall matter of edifying at the meeting, or for talcking ſeuerally thereō, with ſome particulars, iſſ none did require publique audience, or if no vvaightier and more neceſſarie matter vvere hādled of others.

Againe it was agreed that anie might proteſt, appeale, com-  
plaine, exhort, diſpute, reprove &c as he had occaſion, but yet in due order, vvvhich vvas the alſo declared

Alſo that all ſhould further the Kingdom of God in themſelues & eſpeciallie in their charge and houſehold iſſ thei had anie, or in their freindes and companions and whoſoeuer vvas vvorthie.

Furthermore thei particularlie agreed off the manner howe to vvatch to diſorders, & reforme abuſes; & for aſſembling the companie, for teaching priuatlie, and for vvarning and rebukeing both priuatlie and openlie; for appointing publick humbling in more rare iudgements, & public thankeſgeuing in ſtraunger bleſſings; for gathering and teſtifying voices in debating matters & propounding them in the name off the reſt that agree; for an order of choſing teachers, guides and releeuers when thei want; for ſeparating cleane from vnclane; for receauing anie into the fellowſhip; for preſenting the dailie ſucceſſe of the church & the wantes thereof; for ſeeking to other churches to haue their help, being better reformed, or to bring them to reformation; for taking an order that none contend openlie, nor perfecute, nor trouble diſorderly, nor bring falſe doctrine, nor euil cauſe after once or tvviſe warning or rebuke.

Thus all thinges vvere handled, ſet in order and agreed on to the comfort of all, and ſoe the matter vvrought & prospered by the good hand of God. But laſt of all was this thing determined: whether God did call them to leaue their contrie and to depart out of England.

Some had decreed it to be gone into Scotland, and by writing, ſending and riding to and froe, did labour in the matter, & ſeemed to be jelouſe leaſt their counſell ſhould not take place. But R B being then held as priſoner at London did ſend dovne his anſvere bie vvriting to the contrarie, for he iudged that it vvas againſt duetic and ſo vvrote  
vnto

vnto them if thei first should agree to go into Scotland whēas yet thei had not sifted vvhether thei vvere to leaue England. Also he sent vnto them that thei vvere to do that good in England vvhich possiblie thei might do before their departure and that thei ought not to remoue before thei had yet further testified the trueth & the Lord had vvith strong hand deliuered them frō these. And rather indeed vvould he haue it to be a deliuerance by the Lord then a coveardly fleeing off their owne deuising. Further he gave them his reasons vvhy Scotland could not be meet for them seing it framed itself in those matters to please England toe much. VVee kneve also that vve could not there be suffered ether becaufe some corruptiō should come vpon vs from their parishes, vvwhich vve ought to auoide, or becaufe vve there should haue great trouble vvrought vs from England, as iff vve kept still in England.

So when some were better aduised thei chaunged their mindes for going into Scotland. Notvvithstandīg againe thei would be gone into Gersey or Garnsey & had the consent, as thei said, of diuers others that thought it meet thei should learne the state off those contries.

R B saied he was not against their going to that purpose. But yet he tould them there vvas no such hast to be gone out of England and that further delay & deliberation should be had in that matter. But at last, vvhen diuers of them vvere againe imprisoned, & the rest in great trouble & bondage out of prison, thei all agreed and vvere fullie persuaded that the Lord did call them out of England.

Of the Breach and Diuision  
which fell amongst the companie

But vve come to the breach & falling out of these parties. First the lavves were broken whereby the church of Christ should be kept in good order. Then fel out questions, offences, and takeing of partes, as vve knowe it hath alwaies, & shall come to pass in the church of God. But for remedie of such thinges the Lords ordinance vvas reiectēd & greater presumption further increased as shall appeare

The mindes in a manner of all vvere estraunged from the pastor, or their consciences vvouēd, and thei disquieted by foolish doubts, accusatiōs, slaunders, & quarrels moued and cast abroade bie the chiefeſt of them. Yet vvas there nothing in controuersie vvch vvas not generallie agreed on by all at the first, and openlie debated with mutual cōsent, though diuers afterwards fell avvaie & some also secretlie vvere at variance in their hartes. For the end did declare their hypocrisie and vvhat enuie & grudg laie hidd in their brestes. Notvvithstanding their disposition vvas perceaued of some, and some stirring & disquietnes thei began to make vvas stopped and cut of for the time. But vvhen the pastor fell sick & could not be present at the exercises, nor visit them priuatlie in houses, the stirring did freshly beginn againe. Thei made a doe secretly and talcked manie matters among themselues but neuer tould them to the pastor, nor asked counſel for them of the church by admonishmēt, doubt or question in prophecie, before thei had troubled the whole church about them. Hereby the contention grewe so far, that some fell from questions to euill speeches & slaunders, and from slaunders to open defiance & railings

The matters in controuersie vvere manie, all vvch, though thei were oftentimes thorowlie debated, yet therein vvere soōe peruerſed themselues, and did also corrupt & hurt others. the stirring and busines vvas after this māner. There vvere fundrie meetings procured against R B By R H and his Partkers for certaine tales and slanders  
vvere



vvere brought to R H vvhich he straight way receaued, and delt against R B. the accusations in the first miettinge vvere, that R B condemned his Sister Allens as a reprobate. alsoe he saied she had not repented of her abominations in England. Also that he saied, except she repented of her abominations that night she should neuer enter into the Kingdom of God. To these it was answered, & vvitneses taken, first that he nether did call nor Iudge his sister for a reprobate, & that he had to hastlie harkned to tales in that matter, also vvitnes came in that he saied not to his sister, she had not at all repented of those abominations in England, But that nether she nor vve all vvere sufficiently mortified for them. for these matters, because R B did first priuatli rebuke R H as for that he had beleued & receaued such things with out all proufe and vvitneses: and also for that he saied he knew more against him but vould not speake of them he tooke the matter verie hainouslie. Straight vway he vvent forth and sent others to admonish R B for he could not soe suffer the matter to passe. but he cast of that charge vvhich he had taken vpon him a little before and vould not medle anie further, except there were some remedie procured. Then did he put forth his accusation in vvritinge, vvhich was red & receaued of others, but not shewed to the partie vvhom he accused. For this vvriting and handling of matters soe priuillie he vvas blamed. & therefore, vvhē R B sent vnto him to see the vvriting he refused and kept it back. Then he procured Charles mōemā John Chāler, Tobie henfon, and others to meet about the matter, at which meeting because diuers things before vvere disorderedlie handled, R B did then instantlie call for an order that thinges might be rightlie debated. as first that noe accusation might be openlie brought against him vvithout twoe or three wittneses. for this he saied vvas the word of God 1 Tim 5. 19 Deut 19. 15. But R H vvhich before had delt vvithoute vvitneses did this shift of the matter, that he Needed noe vvitneses to accuse R B. Because the matters could not be denied, vvhere vvith he charged him. Answer was made that thei had beene denied & vvere not yet proued & therefore such dealing was vtterlie vngodlie. Then in twoe other things did Robert. B call vppo thē for ane order amongst them. the first was that their might be noo fused brablinge But that the accuser and answerer hauing both tould their tales, then matters might be iudged by the church, & thei not suffered to make contention, by gainsaing on an other soe oft as thei list. But herein also did R H Charles Mūnemā & their partakers both denie and breake order contrarie to the scripture alleged 1 Cor. 14 ver 33 & 1 Cor. 11. Soe likewise did thei in the other point vvhich vvas that R B would haue one matter first and then an other to be debated & Iudged, & not one accusation to passe before the truteth thereof were thorowlie fōūd out. these things vvere denied him & could not be graunted, because of the frowardnes & cōtention of some. then did R B cōplaine that he had great iniurie dōe him and vould depart frō the meetinge if thei proced in that manner: which vvordes vvhen thei hard, they vvere further out of order, so that ether twife or thrise he vvas forced to rys vp & leaue them. then vvas he condemned as an vnlawful Pastor, and it was saied vnto him that he vvas not to keep the exercises, also that he vvas to confesse his faults before thei vould Ioine Vvith hī, the meeting beinge in R B chamber, he cāe in agaīe and tould thē that he vvas vnvvillinge thī should vves their meetings in his chamber after that manner. Soe afterward thei held their meetings in another place:  
vvhere



vvhere againe thei condemned R B but not as before ffor he sent vnto them, that they vvould send him in vvritinge the matters vvherewith thei charged him, and dele in that manner aginst him, But the former flanders thei had then geuen ouer & had got vp three nevv matters against him, vvwhich then sente him awai. one was that Robert B with his vvittneses had fallsie accused R H of Notable apparēt vvickednes. to this it vvas answered that he nether had taken vvittnes nor made accusation in anie matter faue onlie that in defence of himselfe he had called for vvittnes to cleare hī selfe, as that when the aduersarie did accuse him vvithout vvittnes. likewise he rebuked Ro H off open vvickednes & when he made that also a public accusation, he vvas faine opnli to shevv vvherein he was vvicked. namelie in that he openlie brake the order and gouernment of the church in that he had receued false accusations & report against his brother, and himselfe also did falsly accuse him and trouble the church in that matter: en other accusation vvas a bout the pawning of a siluer spoone, vvherein R B vvas cōdened as an vnlawfull furnisher. But straight vvay they vvere found by their owne vvittneses to be vvicked flanderers, and that R B had iust cause to ad monishe one as beig cause of offence to her mother in that matter. the third accusation vvas, for Rebuking R H off murmuringe, & this vvas Iudged a slander, thus vvhen R B perceaued how that diuers tymes priuilie, and novv also openli thei cast him off, he also openli pronounced it, that he had noe charge off them if they soe continued to vvithdrawe them selues then did R H toke vpon him charge. for his conscience he saied could not suffer him to let them be vvithout teachinge. Yet afterward, belike their cōsciences did trouble them for casting off Robe. Brov. in such order, Soe in an open meetinge euerie on confessed their ffautes RoBe. H both openlie in the church and particularlie from man to mā & From house to house did acknowledg that he had delt vnaduisedlie against R B in fundrie things. So in all things vvas Robert BroWne cleared & acknowledged noe ffaulte at all as being innocent in those things vvhere vvith they had charged him, But yet ffor all this the grudge lay hid in the harts of diuers and new meetings vvere had against R B, vvhere in agā accusations vvere had without Vvittneses, R Har againe receaued fundrie tales and flanders & nethr shame vvwhich before came on him, nor the Iudgement of God by the death of his children, nor fundrie vvarnings otherwise could cause him to lay doū his malice & troublesome mind. he had diuers partakers that claue fast Vnto him, because he Taught Them that Thei might Lawfully Returne INTO ENGLAND AND there haue their dwellinge.

This DOCTRINE thei liked Because thei Vvere Vvearied, of the hardnes of that contrie. So And So did hould in Vvith Robert H. THEN VVAS Robert BROVNE the third Tyme condemned, & forsaken off Them

The faults They Laied Against him VVere, For rebukinge Rob. H. Sister of Want of Loue AND off abhorring The Pastar: Which They Counted A Slander. LIKE VVise FOR REbuking her, oF Ivdgeing Wrong Fullie on The Printer, VVhich VVas also made a slander.

But yet againe after this recōcilement vvas made & the accusers cōfessed their ffautes, but no ffaulte as yet vvas foud & proued agst R B. Thus agā thei all took him for their lawefull pastor and made a saier shevv, that thei vvould deale no more so foolishly against hī.

hī. Notwithſtāḋiḡ ſuch vvas their enuie & ſtomack & deſire to be  
gōe into Englād that thei vvere reſtleſ till thei had vvholly diuided  
theſelues. Thē vvas there vvhiſperīḡs, backbitīḡs & murmurīḡs  
priuily & amōḡ thē ſelues, alſo vvēly greuouſ threats, tāuts reuilīḡs &  
faſe accuſations vvere riſe in their mouthes. The cauſe vvas, for that  
ſome had threatned R B to accuſe & trouble him at the meetīḡes as be-  
fore thei had done verie wrōḡfully: but he charged thē otherwiſe and  
ſaied they could not ioine vvith him in public praier & thāksḡiuīḡ being  
at opē diſagremēt & not firſt recōciled. This vvas cōūted preſūptiō  
intolerable to be spokē of him. And for that he charged ſome buiſie  
bodies, vvhiḡ vvere alſo blaſphemers, not to come to the meetings,  
nether to his chāber in that māner he vvas greuouſly takē vp & miſ-  
called off diuers. Likevvīſe for his wiſe there vvas much a doe, and  
for the povver & authoritie vvhiḡ the Huſband hath ouer the Wiſe.  
In this latter a doe R H vvas ſick & came not abroad, but he had  
tales enowe brought vnto hī, for vvhiḡ he afterward made great ſtirrīḡ  
& buſines. But agāīe their ovūe ſhame cōpelled thē to come to  
agreemēt, & yet once more with one cōſent thei receaued R B for their  
lavveſfull paſtor. To this agreement though R H had giuen his cōſēt,  
yet ſo ſone as he had recovered his ſickneſ he troubled all agāīe. He  
vvithdrevve him ſelſe frō the exerciſes vvō certaine tales vvhiḡ vvere  
tould him, & beīḡ admoniſhed thereoff & for cōūſeling ſome to retourne  
into Englād, he fell out vvith R B chargeīḡ & accuſing him in ſūdrīe  
things verie vvōḡfully. Then vvas he openlie accuſed & chalēḡed for an  
heretick & cōdemned as vvorſe thē the pope & antichriſt. The  
heretiſes laied againſt him vvere, becauſe he ſaied, that all the children  
muſt not be cōūted forthvvith to be of the church, vvith the parētes  
beleuing & receaued to the church. Alſo becauſe he ſaied, that none  
can be the people of God & outvvardly ſo takē, vvhiḡ ether did not  
offer and geue vp them ſelues to God & the church, or vvere not offerd  
& giuē vp by others. Further he vvas accuſed off ſfaſe doctrine  
becauſe he ſaied that England vvas as Aḡipt, both for the outvvarde  
bondage and oppreſſiō off the church, by popiſh ſforceings, lavves and  
penalties & ffor all kind off wickedneſ; and becauſe he ſaied thei did  
finn whiḡ had a ſhall purpoſ to dvvel ſtill in England, vvhen the Lord  
did call thē awaie and thei had libertie to depart. Yea though the  
magiſtrates giue thē leaue there to dwel as thei liked, yet the lavves &  
diſorders abidīḡ ſtill the ſame thei could not there tarie. Likevvīſe thei  
cōdemned him as though he had ſome times ſaied (vvhiḡ he neuer did)  
that ſome might be of the outvvard church of God vvhiḡ they reſorted  
to that faſe vvorſhip & idol ſervice then vviē in England, & ioined vvith  
others therein, but novve blamed them vvhiḡ held ſuch doctrine. Alſo  
becauſe he rebuked ſome for tolerating and excuſing abominations at  
this day, bie the ceremonies of the oulde lavve vvhiḡ indeed vvere  
tolerable. For thei vvere not ſimplie euill as be the abuſes novve:  
nether vvere abrogate to the faithfull & vvilling but bie knovveledge off  
the nevvē lavve. With theſe & ſuch like quarells did thei buiſi them  
ſelues againſt R B Wherein R H. C M. W. H & I. C vvere cheiſſe.  
So from this time forvard R H reſuſed all cōdiciōs & meanes off peace.  
Likevvīſe his partakers did vvterlie forſake R B & he & thei did moſt  
greuouſlye deſpite him. Thei ſould him bookes, and then both ſtopped  
the ſaile & would haue burnt thē to his vvter vndoing: debts vvere  
exacted vvhiḡ he neuer did owe. Some vvere thruſt out off their  
roumes & dvuellings that ioined With him: he himſelſe vvas threatned  
to be thruſt out of his chamber &c

